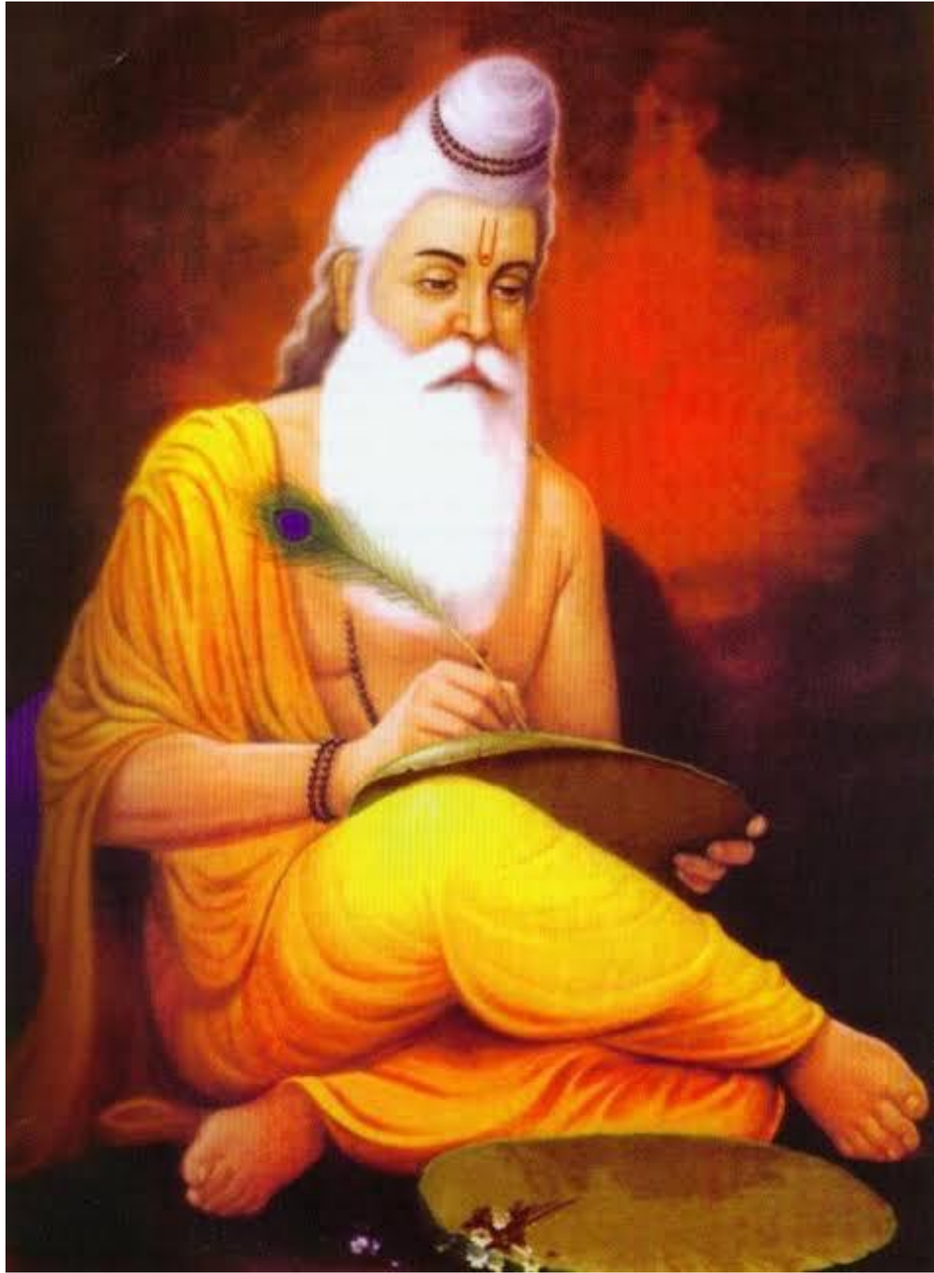


Vedanta Books
[Other]

Index

Astavakra Gita

Translation by John Richards
Introduction by Bon

Introduction:

Once upon a time there was a student of the scriptures who could not support his family. He would work hard all day every day and then read aloud the holy language of sacred verses late into the night. His wife, round of belly with their coming child, would sit beside him in the dim room, listening as her weary beloved chanted the ancient words.

One late night in her eighth month a voice from inside her belly said to the father: "Sir, please be attentive - you are mispronouncing that verse." Tired and short-tempered, without thinking why he would feel so enraged at being corrected by an unborn child, the father cursed the voice - and because the father had built up merit, his curse took hold: the child was born deformed, with eight crooks in his body. That child was called Ashtavakra, a name which means 'eight bends'. Everyone who saw him laughed in derision.

That crippled child was an enlightened master who took birth in this family to reveal in simple words the essence of mystical experience. Janaka, king of the known world, father of the bride of God, Sita, daughter of the earth, that very King Janaka became this crippled boy's disciple. The book based on that event is called The Song of the Eightfold Cripple, or Ashtavakra Gita.

Asthavakra was not keen on accepting students, and so had few. When King Janaka came to hear of the wisdom of the crippled child he approached the boy as a humble student, not a commanding king. The boy accepted the king instantly as his disciple.

This caused some talk in the sangham. "Ah, Ashtavakra does have favorites after all, he accepted the king without any of the trials he had all of us face!" This grumbling became a quiet force, and Ashtavakra knew of it.

One day the King was late and so the boy delayed his discourse. The moment the king arrived, Ashtavakra spoke: 'This day I have had a vision, the capital city will erupt in terrible fires and earthquakes - all there will die. Those who have loved ones or valuables there must hurry now if they wish to save anything!' All the monks left. As the dust settled, only the boy and the king were sitting. The boy said softly, 'Great king, is there nothing you would save?' Janaka replied, "My lord and my friend, you are my only treasure". The cripple nodded and softly said, "Well then if I am indeed your treasure, mount

your horse now and go and gather my students back to me, tell them I have been mistaken, the capital city is in no danger. Take your horse, and go". Rising to do as bidden, the King put his foot into the stirrup, and as he swung up over the saddle, realization dawned in his mind. He swallowed, looked about him at this new earth, heard new birds singing for the first time, and then looked at the cripple at his feet. The two looked at one another, and then the king left to find the other students. Once back, the other students grumbled at being sent about here and there on foolish errands. One or two however did soon understand why the master had chosen the king as a student in his own way. This is what was said that day, as all sat about and heard these words of nectarine wisdom.

I

1. Janaka said: How is knowledge to be acquired? How is liberation to be attained? And how is dispassion to be reached? Tell me this, sir.

2. Ashtavakra said: If you are seeking liberation, my dearest one, shun the objects of the senses like poison. Draught the nectar of tolerance, sincerity, compassion, contentment and truthfulness.

3. You are neither earth, water, fire, air or even ether. For liberation know yourself as consisting of consciousness, the witness of these five.

4. If only you will remain resting in consciousness, seeing yourself as distinct from the body, then even now you will become happy, peaceful and free from bonds.

5. You do not belong to the Brahmin or warrior or any other caste, you are not at any stage, nor are you anything that the eye can see. You are unattached and formless, the witness of everything - now be happy.

6. Righteousness and unrighteousness, pleasure and pain are purely of the mind and are no concern of yours. You are neither the doer nor the reaper of the consequences; you are always free.

7. You are the one witness of everything, and are always totally free. The cause of bondage is that one sees the witness as something other than this.

8. Since you have been bitten by that black snake of self-opinion - thinking foolishly that 'I am the doer,' now drink the nectar in the fact that "I am not the doer", and now be happy.

9. Burn down the forest of ignorance with the fire of understanding. Know 'I am the one pure awareness.' With such ashes now be happy, free from distress.

10. That in which all this appears is but imagined like the snake in a rope; that joy, supreme knowledge and awareness is what you are; now be happy.

11. If one thinks of oneself as free, one is free, and if one thinks of oneself as bound, one is bound. Here this saying 'Thinking makes it so' is true.

12. Your real nature is one perfect, free, and action-less consciousness, the all-pervading witness - unattached to anything, desire-less, at peace. It is illusion that you seem to be involved in any other matter.

13. Meditate on yourself as motionless awareness, free from any dualism, giving up the mistaken idea that you are just a derivative consciousness; anything external or internal is false.

14. You have long been trapped in the snare of identification with the body. Sever it with the knife of knowledge that "I am awareness", and be happy, my dearest.

15. You are really unbound and action-less, self-illuminating and spotless already. The cause of your bondage is that you are still resorting to stilling the mind.

16. All of this is really filled by you and strung out in you, for what you consist of is pure awareness - so don't be small-minded.

17. You are unconditioned and changeless, formless and immovable, unfathomable awareness, imperturbable- such consciousness is un-clinging.

18. Recognise that the apparent is unreal, while the un-manifest is abiding. Through this initiation into truth you will escape falling into unreality again.

19. Just as a mirror exists as part and apart from its reflected images, so the Supreme Lord exists as part and apart from this body.

20. Just as one and the same all-pervading space exists within and without a jar, so the eternal, everlasting Being exists in the totality of things.

II

Janaka said:

1. Truly I am spotless and at peace, the awareness beyond natural causality. All this time I have been afflicted by delusion.

2. As I alone give light to this body, so do I enlighten the world. As a result the whole world is mine, and, alternatively, nothing is.

3. So now abandoning the body and everything else, suddenly somehow my true self becomes apparent.

4. Just as waves, foam and bubbles are not different from water, so all this which has emanated from oneself, is no other than oneself.

5. Just as cloth when examined is found to be just thread, so when all this is analysed it is found to be no other than oneself.

6. Just as the sugar produced from the juice of the sugarcane is permeated with the same taste, so all this, produced out of me, is completely permeated with me.

7. From ignorance of oneself, the world appears, and by knowledge of oneself it appears no longer. From ignorance of the rope a snake appears, and by knowledge of the rope the snake appears no longer.

8. Shining is my essential nature, and I am nothing over and beyond that. When the world shines forth, it is simply me that is shining forth.

9. All this appears in me, imagined, due to ignorance, just as a snake appears in the rope, just as the mirage of water in the sunlight, and just as silver in mother of pearl.

10. All this, which has originated out of me, is resolved back into me too, like a gourd back into soil, a wave into water, and a bracelet into gold.

11. How wonderful I am! Glory to me, for whom there is no destruction, remaining even beyond the destruction of the world from Brahma down to the last blade of grass.

12. How wonderful I am! Glory to me, solitary! Even though with a body, I am neither going or coming anywhere; I abide forever, filling all that is.

13. How wonderful I am! Glory to me! There is no one so clever as me! I have borne all that is, forever, without even touching it with my body!

14. How wonderful I am! Glory to me! I possess nothing at all, and alternatively possess everything to which speech and mind can refer.

15. Knowledge, what is to be known, and the knower - these three do not exist in reality. I am the spotless reality in which they appear, spotted by ignorance.

16. Truly dualism is the root of suffering. There is no other remedy for it than the realisation that all this that one sees is unreal, and that I am the one stainless reality, consisting of consciousness.

17. I am pure awareness although through ignorance I have imagined myself to have additional attributes. By continually reflecting like this, my dwelling place is the Unimagined.

18. For me, here is neither bondage nor liberation. The illusion has lost its basis and ceased. Truly all this exists in me, though ultimately it does not even exist in me.

19. I have recognised that all this and my body are nothing, while my true self is nothing but pure consciousness- so what can the imagination work on now?

20. The body, heaven and hell, bondage and liberation, and fear too, all this is active imagination. What is there left to do for one whose very nature is consciousness?

21. Truly I do not see dualism even in a crowd of people. What pleasure should I have when it has turned into a wilderness?

22. I am not the body, nor is the body mine. I am not a living being. I am consciousness. It was my thirst for living that was my bondage.

23. Truly it is in the limitless ocean of myself, stimulated by the colourful waves of the worlds, that everything suddenly arises in the wind of consciousness.

24. It is in the limitless ocean of myself, that the wind of thought subsides; the trader-like living creatures' world ark is now dry docked by lack of goods.

25. How wonderful it is that in the limitless ocean of myself the waves of living beings arise, collide, play and disappear, according to their natures.

III

Ashtavakra said:

1. Knowing yourself as truly one and indestructible, how could a wise man like you- one possessing self-knowledge- feel any pleasure in acquiring wealth?

2. Truly, when one does not know oneself, one takes pleasure in the objects of mistaken perception, just as greed for its seeming silver arises in one who does not know mother-of-pearl for what it is.

3. All this wells up like waves in the sea. Recognising, I am That, why run around like someone in need?

4. After hearing of oneself as pure consciousness and the supremely beautiful, is one to go on lusting after sordid sensual objects?

5. When the sage has realised that one is oneself is in all beings, and all beings are in oneself, it is astonishing that the sense of individuality should be able to continue.

6. It is astonishing that a person who has reached the supreme non-dual state and is intent on the benefits of liberation should still be subject to lust and be held back by the desire to copulate.

7. It is astonishing that one already very debilitated, and knowing very well that sensual arousal is the enemy of knowledge should still eagerly hanker after concupiscence, even when approaching one's last days.

8. It is astonishing that one who is unattached to the things of this world or the next, who discriminates between the permanent and the impermanent, and who longs for liberation, should still feel fear for liberation.

9. Whether feted or tormented, the wise person is always aware of the supreme self-nature and is neither expectant nor disappointed.

10. The great souled person sees even one's own body in action as if it were someone else's, so how then be disturbed by praise or blame?

11. Seeing this world as pure illusion, and devoid of any interest in it, how should the strong-minded person feel fear, even at the approach of death?

12. Who is to be compared to the great-souled person whose mind is free of desire, free of expectation and disappointment, and who has found satisfaction in self-knowledge?

13. How should a strong-minded person who knows that whatever is seen is by its very nature nothing, how then consider one thing to be grasped and another to be rejected?

14. For someone who has eliminated attachment, and who is free from dualism and from desire and from repulsion, for such a one an object that comes of itself is neither painful nor pleasurable.

IV

Ashtavakra said:

1. Certainly the wise person of self-knowledge, playing the game of worldly life, bears no resemblance whatever to the world's bewildered beasts of burden.

2. Truly the one centered in mystic union feels no excitement even at being established in that state which all the gods from Indra down yearn for disconsolately.

3. He who has known That is untouched within by good deeds or bad, just as the sky is not touched by smoke, however much it may appear to be.

4. Who can prevent the great-souled person who has known this whole world as oneself from living as one pleases?

5. Of all the four categories of beings, from Brahma down to the driest clump of grass, only the person of knowledge is capable of eliminating desire and aversion.

6. Rare is the person who knows oneself as the undivided Lord of the world; no fear occurs to one who lives the truth.

V

Ashtavakra said:

1. You are not bound by anything. What does a pure person like you need to renounce? Putting the complex organism to rest, you can go to your rest.

2. All this arises out of you, like a bubble out of the sea. Knowing yourself like this to be but one, you can go to your rest.

3. In spite of being in front of your eyes, all this, being insubstantial, does not exist in you, spotless as you are. It is an appearance like the snake in a rope, so you can go to your rest.

4. Equal in pain and in pleasure, equal in hope and in disappointment, equal in life and in death, and complete as you are, you can go to your rest.

VI

Ashtavakra said:

1. I am infinite like space, and the natural world is like a jar. To know this is knowledge, and then there is neither renunciation, acceptance or cessation of it.

2. I am like the ocean, and the multiplicity of objects is comparable to a wave. To know this is knowledge, and here there is neither renunciation, acceptance or cessation of it.

3. I am like the mother of pearl, and the imagined world is like the silver. To know this is knowledge, and here there is neither renunciation, acceptance or cessation of it.

4. Alternatively, I am in all beings, and all beings are in me. To know this is knowledge, and here there is neither renunciation, acceptance or cessation of it.

VII

Janaka said:

1. It is in the infinite ocean of myself that the world ark wanders here and there, driven by its own wind. I am not upset by that.

2. Let the world wave of its own nature rise or vanish in the infinite ocean of myself. There is no increase or diminution to me from it.

3. It is in the infinite ocean of myself that the imagination called the world takes place. I am supremely peaceful and formless, and as such I remain.

4. My true nature is not contained in objects, nor does any object exist in it, for it is infinite and spotless. So it is unattached, desire-less and at peace, and as such I remain.

5. Truly I am but pure consciousness, and the world is like a conjuror's show, so how could I imagine there is anything here to take up or reject?

VIII

Ashtavakra said:

1. Bondage is when the mind longs for something, grieves about something, rejects something, holds on to something, is pleased about something or displeased about something.

2. Liberation is when the mind does not long for anything, grieve about anything, reject anything, or hold on to anything, and is not pleased about anything or displeased about anything.

3. Bondage is when the mind is tangled in one of the senses, and liberation is when the mind is not tangled in any of the senses.

4. When there is no 'me', that is liberation, and when there is me there is bondage. Considering this earnestly, I do not hold on and do not reject. 8.4

IX

Ashtavakra said:

1. Knowing when the dualism of things done and undone has been put to rest, or the person for whom they occur has been cognized, then you can here and now go beyond renunciation and obligations by indifference to such things.

2. Rare indeed, my dearest, is the lucky person whose observation of the world's behaviour has led to the extinction of the thirst for living, for pleasure and for knowledge.

3. All this is impermanent and spoilt by the three sorts of pain. Recognising it to be in-substantial, contemptible and only fit for indifference, one attains peace.

4. When was that age or time of life when the dualism of extremes did not exist for people? Abandoning them, a person happy to take whatever comes suddenly realizes perfection.

5. Who does not end up with indifference to such things and attain peace when he has seen the differences of opinions among the great sages, saints and yogis?

6. Is he not a guru who, endowed with dispassion and equanimity, achieves full knowledge of the nature of consciousness, and so leads others out of samsara?

7. If you would just see the transformations of the elements as nothing more than the elements, then you would immediately be freed from all bonds and established in your own nature.

8. One's inclinations are samsara. Knowing this, abandon them. The renunciation of them is the renunciation of it. Now you can remain as you are.

X

Ashtavakra said:

1. Abandoning desire, the enemy, along with gain, itself so full of loss, and the good deeds which are the cause of the other two - I practice indifference to everything.

2. I look on such things as friends, land, money, property, wife, and bequests as nothing but a a dream or a three or five-day conjuror's show.

3. Wherever a desire occurs, I see samsara in it. Establishing myself in firm dispassion, I be free of passion and happy.

4. The essential nature of bondage is nothing other than desire, and its elimination is known as liberation. It is simply by not being attached to changing things that the everlasting joy of attainment is reached.

5. You are one, conscious and pure, while all this is just inert non-being. Ignorance itself is nothing, so what need have you of desire to understand?

6. Kingdoms, children, wives, bodies, pleasures - these have all been lost to you life after life, attached to them though you were.

7. Enough of wealth, sensuality and good deeds. In the forest of samsara the mind has never found satisfaction in these.

8. How many births have you not done hard and painful labour with body, mind and speech. Now at last stop!

XI

Ashtavakra said:

1. Unmoved and un-distressed, realising now that being, non-being and transformation are of the very nature of things, one easily finds peace.

2. At peace, having shed all desires within, and realising that nothing exists here but the Lord, the Creator of all things, one is no longer attached to anything.

3. Realising that misfortune and fortune come in their turn from fate, one is contented, one's senses under control, and one does not like or dislike.

4. Realising that pleasure and pain, birth and death are from fate, and that one's desires cannot be achieved, one remains inactive, and even when acting does not get attached.

5. Realising that suffering arises from nothing other than thinking, dropping all desires one rids oneself of it, and is happy and at peace everywhere.

6. Realising 'I am not the body, nor is the body mine; I am awareness,' one attains the supreme state and no longer fritters over things done or undone.

7. Realising, 'It is just me, from Brahma down to the last blade of grass,' one becomes free from uncertainty, pure, at peace and unconcerned about what has been attained or not.

8. Realising that all this varied and wonderful world is nothing, one becomes pure receptivity, free from inclinations, and as if nothing existed, one finds peace.

XII

Janaka said:

1. First of all I was averse to physical activity, then to lengthy speech, and finally to thinking itself, which is why I am now established.

2. In the absence of delight in sound and the other senses, and by the fact that I myself am not an object of the senses, my mind is focused and free from distraction which is why I am now established.

3. Owing to the distraction of such things as wrong identification, one is driven to strive for mental stillness. Recognising this pattern I am now established.

4. By relinquishing the sense of rejection and acceptance, and with pleasure and disappointment ceasing today, so Brahmin, I am now established.

5. Life in a community, then going beyond such a state, meditation and the elimination of mind-made objects - by means of these I have seen my error, and I am now established.

6. Just as the performance of actions is due to ignorance, so their abandonment is too. By fully recognising this truth, I am now established.
7. Trying to think the unthinkable is unnatural to thought. Abandoning such a practice therefore, I am now established.

8. He who has achieved this has achieved the goal of life. He who is of such a nature has done what has to be done.

XIII

Janaka said:

1. The inner freedom of having nothing is hard to achieve, even with just a loin-cloth, but I live as I please abandoning both renunciation and acquisition.

2. Sometimes one experiences distress because of one's body, sometimes because of one's tongue, and sometimes because of one's mind. Abandoning all of these in the goal of being human I live as I please.

3. Recognising that in reality no action is ever committed, I live as I please, just attending what presents itself to be done.

4. Mystics who identify themselves with bodies are insistent on fulfilling and avoiding certain actions, but I live as I please abandoning attachment and rejection.

5. No benefit or loss comes to me by standing, walking or lying down, so consequently I live as I please whether standing, walking or sleeping.

6. I lose nothing by sleeping and gain nothing by effort, so consequently I live as I please, abandoning loss and success.

7. Frequently observing the drawbacks of such things as pleasant objects, I live as I please, abandoning the pleasant and unpleasant.

XIV

Janaka said:

1. He who by nature is empty-minded, and who thinks of things only unintentionally, is freed from deliberate remembering, like one awakened from a dream.

2. As my desire has been eliminated, I have no wealth, friends, robbers, senses, scriptures or knowledge.

3. Realising my supreme self-nature in the Person of the Witness, the Lord, and the state of desirelessness in bondage or liberation, I feel no inclination for liberation.

4. The various states of one who is empty of uncertainty within, and who outwardly wanders about as he pleases, like a madman, can only be known by someone in the same condition.

XV

Ashtavakra said:

1. While a person of pure intelligence may achieve the goal by the most casual of instructions, another may seek knowledge all one's life and still remain bewildered.

2. Liberation is indifference to the objects of the senses. Bondage is love of the senses. This is knowledge. Now do as you please.

3. This awareness of the truth makes an eloquent, clever and energetic person dumb, stupid and lazy, so it is avoided by those whose aim is enjoyment or praise.

4. You are not the body, nor is the body yours, nor are you the doer of actions nor the reaper of their consequences. You are eternally pure consciousness the witness, in need of nothing - so live happily.

5. Desire and anger are objects of the mind, but the mind is not yours, nor ever has been. You are choiceless awareness itself, unchanging - so live happily.

6. Recognising oneself in all beings, and all beings in oneself, be happy, free from the sense of responsibility and free from preoccupation with me.

7. Your nature is the consciousness, in which the whole world wells up, like waves in the sea. That is what you are, without any doubt, so be free of disturbance.

8. Have faith, my dearest, have faith. Don't let yourself be deluded in this. You are yourself the Lord, whose property is knowledge- you are beyond natural causation.

9. The body invested with the senses stands still and comes and goes. You yourself neither come nor go, so why bother about them?

10. Let the body last to the end of the Age, or let it come to an end right now. What have you, who consist of pure consciousness, gained or lost?

11. Let the world-wave rise or subside according to its own nature in you, the great ocean. It is no gain or loss to you.

12. My dearest, you consist of pure consciousness, and the world is not separate from you. So who is to accept or reject it, and how, and why?

13. How can there be either birth, karma or responsibility in that one unchanging, peaceful, unblemished and infinite consciousness which is you?

14. Whatever you see, it is you alone manifest in it. How could bracelets, armlets and anklets be different from the gold?

15. Giving up such distinctions as 'That is what I am,' and 'I am not That', recognise that Everything is Self, and be, without distinction, and be happy.

16. It is through your ignorance that all this exists. In reality you alone exist. Apart from you there is no one within or beyond samsara.

17. Knowing that all this is an illusion, one becomes free of desire, pure receptivity and at peace, as if nothing existed.

18. Only one thing has existed, exists and will exist in the ocean of being. You have no bondage or liberation. Live happily and fulfilled.

19. Being pure consciousness, do not disturb your mind with thoughts of for/against. Be at peace and remain happily in yourself, the essence of joy.

20. Give up meditation completely and cling to nothing in your mind. You are free in your very nature, so what will you achieve by conceiving?

XVI

Ashtavakra said:

1. My dearest, you may recite or listen to countless scriptures, but you will not be established within until you can forget everything.

2. You may, as a learned man, indulge in wealth, activity and meditation, but your mind will still long for that which is the cessation of desire, beyond all goals.

3. Everyone is in pain because of their own effort, but no one realises it. By just this very instruction, the lucky one attains tranquility.

4. Happiness belongs to no one but that supremely lazy person for whom even opening and closing one's eyes is a bother.

5. When the mind is freed from such pairs of opposites as 'I have done this,' and 'I have not done that,' it becomes indifferent to merit, wealth, sensuality and liberation.

6. One person is abstemious and is averse to the senses, another is greedy and attached to them, but he who is free from both taking and rejecting is neither abstemious nor greedy.

7. So long as desire, which is the state of lacking discrimination, remains, the sense of revulsion and attraction will remain; that is the root and branch of samsara.

8. Desire springs from usage, and aversion from abstention, but the wise person is free from the pairs of opposites like a child, and becomes established.

9. The passionate person wants to be rid of samsara so as to avoid pain, but the dispassionate person is without pain and feels no distress even in it.

10. One who is proud about even liberation or one's own body, and feels them one's own, is neither a seer or a mystic. Such a person is still just a sufferer.

11. If even Shiva, Vishnu or the lotus-born Brahma were your instructor, until you have forgotten everything you cannot be established within.

XVII

Ashtavakra said:

1. He who is content, with purified senses, and always enjoys solitude, has gained the fruit of knowledge and the fruit of the practice of union too.

2. The knower of truth is never distressed in this world, for the whole round world is full of himself alone.

3. None of the senses please a person who has found satisfaction within, just as grape leaves do not please the elephant that likes mango leaves.

4. The person who is not attached to the things he has enjoyed, and does not hanker after the things he has not enjoyed, such a person is hard to find.

5. Those who desire pleasure and those who desire liberation are both bound in samsara; the great-souled person who desires neither pleasure nor liberation is rare indeed.

6. It is only the noble minded who is free from attraction or repulsion to religion, wealth, sensuality, and life and death too.

7. Such a one feels no desire for the elimination of all this, nor anger at its continuing, so the lucky person lives happily with whatever sustenance presents itself.

8. Thus fulfilled through this knowledge, contented, the thinking-mind emptied, one lives happily just seeing when seeing, just hearing when hearing, just feeling when feeling, just smelling when smelling and just tasting when tasting.

9. In one for whom the ocean of samsara has dried up, there is neither attachment or aversion. Such a one's gaze is vacant, behaviour purposeless, and senses never grappling.

10. Surely the supreme state is everywhere for the liberated mind. Such a one is neither awake or asleep, and neither opens or closes the eyes.

11. The liberated one is resplendent everywhere, free from all desires. Everywhere such a one appears self-possessed and pure of heart.

12. Seeing, hearing, feeling, smelling, tasting, speaking and walking about, the great-souled person who is freed from trying to achieve or avoid anything is free indeed.

13. The liberated person is free from desires everywhere. Such a one neither blames, praises, rejoices, is disappointed, gives nor takes.

14. When a great souled one is unperturbed in mind and self-possessed at either the sight of a mate eager with desire, or at fast-approaching death, that one is truly liberated.

15. There is no distinction between pleasure and pain, man and woman, success and failure for the wise person who looks on everything as equal.

16. There is no aggression or compassion, no pride or humility, no wonder or confusion for the person whose days of running about are over.

17. The liberated person is not averse to the senses and nor is he attached to them. He enjoys himself continually with an unattached mind in both achievement and non-achievement.

18. One established in the absolute state with an empty mind does not know the alternatives of inner stillness and lack of inner stillness, and of good and evil.

19. Free of me and mine and of a sense of responsibility, aware that nothing exists, with all desires extinguished within, a person does not act even in acting.

20. One whose thinking mind is dissolved achieves the indescribable state and is free from the mental display of delusion, dream and ignorance.

XVIII

Ashtavakra said:

1. Praise be to that by the awareness of which delusion itself becomes dream-like, to that which is pure happiness, peace and light.

2. One may get all sorts of pleasure by the acquisition of various objects of enjoyment, but one cannot be happy except by the renunciation of everything.

3. How can there be happiness, for one who has been burnt inside by the blistering sun of the pain of things that need doing, without the rain of the nectar of peace?

4. This existence is just imagination. It is nothing in reality, but there is no non-being for natures that know how to distinguish being from not being.

5. The realm of one's self is not far away, and nor can it be achieved by the addition of limitations to its nature. It is unimaginable, effortless, unchanging and spotless.

6. By the simple elimination of delusion and the recognition of one's true nature, those whose vision is unclouded live, free from sorrow.

7. Knowing everything as just imagination, and oneself as eternally free, how should the wise person behave like a fool?

8. Knowing oneself to be God and being and non-being just imagination, what should the person free from desire learn, say or do?

9. Considerations like 'I am this' or 'I am not this' are finished for the mystic who has gone silent realising 'Everything is myself'.

10. For the mystic who has found peace, there is no distraction or one-pointedness, no higher knowledge or ignorance, no pleasure and no pain.

11. The dominion of heaven or beggary, gain or loss, life in society or in the forest, these make no difference to a mystic whose nature is free from distinctions.

12. There is no religion, wealth, sensuality or discrimination for a mystic free from the pairs of opposites such as 'I have done this' and 'I have not done that.'

13. There is nothing needing to be done, or any attachment in one's heart for the mystic liberated while still alive. Things are so for the life-time.

14. There is no delusion, world, meditation on That, or liberation for the pacified great soul. All these things are just the realm of imagination.

15. Whoever sees all this may well make out it doesn't exist, but what is the desireless one to do, eh? Even in seeing, one does not see it.

16. He by whom the Supreme Brahman is seen may think 'Ah I am Brahma,' but what is he to think who is without thought, and who sees no duality.

17. He by whom inner distraction is seen may put an end to it, but the noble one is not distracted. When there is nothing to achieve what is he to do?

18. The wise man, unlike the worldly man, does not see inner stillness, distraction or fault, even when living like a worldly man.

19. Nothing is done by one who is free from being and non-being, who is contented, desireless and wise, even if in the world's eyes personal action occurs .

20. The wise person who just goes on doing what presents itself for one to do, encounters no difficulty in either activity or inactivity.

21. One who is desireless, self-reliant, independent and free of bonds functions like a dead leaf blown about by the wind of causality.

22. There is neither joy nor sorrow for one who has transcended samsara. With a peaceful mind one lives as if without a body.

23. One whose joy is in oneself, and who is peaceful and pure within has no desire for renunciation or sense of loss in anything.

24. For the person with a naturally empty mind, doing just as one pleases, there is no such thing as pride or false humility, as there is for the natural man.

25. 'This action was done by the body but not by me.' The pure-natured person thinking like this, is not acting even when acting.

26. One acts without being able to say why, yet is not thereby a fool, rather is one liberated while still alive, happy and blessed. Such a one thrives even in samsara.

27. One who has had enough of endless considerations and has attained to peace, does not think, know, hear or see.

28. One who is beyond mental stillness and distraction does not desire either liberation or its opposite nor their compliments. Recognising that things are just constructions of the imagination, that great soul lives as God here and now.

29. One who feels responsibility within, acts even when not acting, but there is no sense of done or undone for the wise person free from the sense of responsibility.

30. The mind of the liberated person is not upset or pleased. It shines, unmoving, desireless, and free from doubt.

31. One whose mind does not set out to meditate or act, meditates and acts without an object.

32. A stupid person is bewildered even when hearing the truth, while even a clever person is humbled by it, just like the fool.

33. The ignorant make a great effort to practice one-pointedness and the stopping of thought, while the wise see nothing to be done and remain in themselves like those asleep.

34. The stupid does not attain cessation whether he acts or abandons action, while the wise person finds peace within simply by knowing the truth.

35. People cannot come to know themselves by practices - pure awareness, clear, complete, beyond multiplicity and faultless though they are.

36. The stupid does not achieve liberation even through regular practice, but the fortunate one remains free and actionless simply by discrimination.

37. The stupid does not attain Godhead because he wants to be it, while the wise person enjoys the Supreme Godhead without even wanting it.

38. Even when living without any support and eager for achievement, the stupid are still nourishing Samsara, while the wise have cut at the very root of unhappiness.

39. The stupid does not find peace because he is wanting it, while the wise discriminates the truth and so is always peaceful-minded.

40. How can there be self-knowledge for one whose knowledge depends on what he sees? The wise do not see this and that, but see themselves as unending.

41. How can there be cessation of thought for the misguided who is striving for it? Yet it is there always naturally for the wise person delighted in oneself.

42. Some think that something exists, and others that nothing does. Rare is the person who does not think either, and is thereby free from distraction.

43. Those of weak intelligence think of themselves as pure nonduality, but because of their delusion they do not know this, and remain unfulfilled all their lives.

44. The mind of the person seeking liberation can find no resting place within, but the mind of the liberated person is always free from desire by the very fact of being without a resting place.

45. Seeing the tigers of the senses, the frightened refuge-seekers at once enter the cave in search of cessation of thought and one-pointedness.

46. Seeing the desireless lion, the elephants of the senses silently run away, or, if they cannot flee, stay to serve that king like flatterers.

47. The person who is free from doubts and whose mind is free from longing and repulsion does not bother about means of liberation. Whether seeing, hearing, feeling smelling or tasting, such a one lives at ease.

48. One whose mind is pure and undistracted from the simple hearing of the Truth sees neither something to do nor something to avoid nor a cause for indifference.

49. The straightforward person does whatever arrives to be done, good or bad, for such a one's actions are like those of a child.

50. By inner freedom one attains happiness, by inner freedom one reaches the Supreme, by inner freedom one comes to absence of thought, by inner freedom to the Ultimate State.

51. When one sees oneself as neither the doer nor the reaper of the consequences, then all mind waves come to an end.

52. The spontaneous unassumed behaviour of the wise is noteworthy, but not the deliberate purposeful stillness of the fool.

53. The wise who are rid of imagination, unbound and with unfettered awareness may enjoy themselves in the midst of many goods, or alternatively go off to mountain caves.

54. There is no attachment in the heart of a wise person whether he sees or pays homage to a learned sage, a celestial being, a holy place, a mate, a king or a friend.

55. A mystic is not in the least put out even when humiliated by the ridicule of servants, sons, wives, grandchildren or other relatives.

56. Even when pleased one is not pleased, not suffering even when in pain. Only those alike can know the wonderful state of such a person.

57. It is the sense of responsibility which is Samsara. The wise who are of the form of emptiness, formless, unchanging and spotless see no such thing.

58. Even when doing nothing the fool is agitated by restlessness, while a skilful person remains undisturbed even when doing what there is to do.

59. Happy one stands, happy one sits, happy sleeps and happy one comes and goes. Happy one speaks and is silent, and happy one eats and yet fasts. This is the life of a person at peace.

60. One at home in one's very nature feels no unhappiness in one's daily life like worldly people, remains undisturbed like a great lake, now finds all sorrow gone.

61. Even abstention from action leads to action in a fool, while even the action of the wise person brings the fruits of inaction.

62. A fool often shows aversion towards belongings, but for one whose attachment to the body has dropped away, there is neither attachment nor aversion.

63. The mind of the fool is always caught in thinking or not thinking, but the wise person's is of the nature of no-thought because that one spontaneously thinks what should be thought.

64. For the seer who behaves like a child, without desire in all actions, for such a pure one there is no attachment even in the work being done.

65. Blessed is one who knows oneself and is the same in all states, with a mind free from craving whether one is seeing, hearing, feeling, smelling or tasting.

66. There is no person subject to Samsara, sense of individuality, goal or means to the goal for the wise person who is always free from imagination, and unchanging as space.

67. Glorious is one who has abandoned all goals and is the incarnation of satisfaction; such a one's nature and inner focus on the Unconditioned is quite spontaneous.

68. In brief, the great-souled person who has come to know the Truth is without desire for either pleasure or liberation, and is always and everywhere free from attachment.

69. What remains to be done by the person who is pure awareness and has abandoned everything that can be expressed in words from the highest heaven to the earth itself?

70. The pure person who has experienced the Indescribable attains peace by one's own nature, realising that all this is nothing but illusion, and that nothing is.

71. There are no rules, dispassion, renunciation or meditation for one who is pure receptivity by nature, and who admits no knowable form of being.

72. For one who shines with the radiance of Infinity and is not subject to natural causality there is neither bondage, liberation, pleasure nor pain.

73. Pure illusion reigns in Samsara which continues until self realisation. The enlightened person lives in the beauty of freedom from me and mine, from the sense of responsibility and from any attachment.

74. For the seer who knows oneself as imperishable and beyond pain there is neither knowledge, a world nor the sense that 'I am the body' or 'the body is mine.'

75. No sooner does a person of low intelligence give up activities like the elimination of thought than he falls into mental chariot-racing and babble.

76. A fool does not get rid of stupidity even on hearing the truth. He may appear outwardly free from imaginations, but inside he is hankering after the senses still.

77. Though in the eyes of the world he is active, the person who has shed action through knowledge finds no means of doing or speaking anything.

78. For the wise person who is always unchanging and fearless there is neither darkness nor light nor destruction, nor anything.

79. There is neither fortitude, prudence nor courage for the mystic whose nature is beyond description and free of individuality.

80. There is neither heaven nor hell nor even liberation during life. In a word, in the sight of the seer nothing exists at all.

81. One neither longs for possessions nor grieves at their absence. The calm mind of the sage is full of the nectar of immortality.

82. The dispassionate does not praise the good or blame the wicked. Content and equal in pain and pleasure, one sees nothing that needs doing.

83. The wise person does not dislike samsara or seek to know oneself. Free from pleasure and impatience, one is not dead and one is not alive.

84. The wise person stands out by being free from anticipation, without attachment to such things as children or mates, free from desire for the senses, and not even concerned about one's own body.

85. Peace is everywhere for the wise person who lives on whatever happens to come, going to wherever one feels like, and sleeping wherever the sun happens to set.

86. Let one's body rise or fall. The great-souled one gives it no thought, having forgotten all about samsara in coming to rest on the ground of one's true nature.

87. The wise person has the joy of being complete in oneself and without possessions, acting as one pleases, free from duality and rid of doubts, and without attachment to any creature.

88. The wise person excels in being without the sense of "me". Earth, a stone or gold are the same to such a one. The knots of the heart have been rent asunder, and one is freed from greed and blindness.

89. Who can compare with that contented, liberated soul who pays no regard to anything and has no desire left in one's heart?

90. Who but the upright person without desire knows without knowing, sees without seeing and speaks without speaking?

91. Beggar or king, one excels who is without desire, and whose opinion of things is rid of "good" and "bad".

92. There is neither dissolute behaviour nor virtue, nor even discrimination of the truth for the sage who has reached the goal and is the very embodiment of guileless sincerity.

93. That which is experienced within by one desireless and free from pain, and content to rest in himself - how could it be described, and of whom?

94. The wise person who is contented in all circumstances is not asleep even in deep sleep, not sleeping in a dream, nor waking when he is awake.

95. The seer is without thoughts even when thinking, without senses among the senses, without understanding even in understanding and without a sense of responsibility even in the ego.

96. Neither happy nor unhappy, neither detached nor attached, neither seeking liberation nor liberated, one is neither something nor nothing.

97. Not distracted in distraction, in mental stillness not poised, in stupidity not stupid, that blessed one is not even wise in one's wisdom.

98. The liberated person is self-possessed in all circumstances and free from the idea of "done" and "still to do." Such a one is the same wherever and whenever, without greed. Such a one does not dwell on what has been done or has not been done.

99. Such a one is not pleased when praised nor upset when blamed. One is not afraid of death nor attached to life.

100. A person at peace does not run off to popular places or to the forest. Whatever and wherever, one remains the same.

XIX

Janaka said:

1. Using the tweezers of the knowledge of the truth I have managed to extract the painful thorn of endless opinions from the recesses of my heart.

2. For me, established in my own glory, there is no religion, sensuality, possessions, philosophy, duality or even non-duality.

3. For me established in my own glory, there is no past, future or present. There is no space or even eternity.

4. For me established in my own glory, there is no self or non-self, no good or evil, no thought or even absence of thought.

5. For me established in my own glory, there is no dreaming or deep sleep, no waking nor other state beyond them, and certainly no fear.

6. For me established in my own glory, there is nothing far away and nothing near, nothing within or without, nothing large and nothing small.

7. For me established in my own glory, there is no life or death, no worlds or things of this world, no distraction and no stillness of mind.

8. For me remaining in myself, there is no need for talk of the three goals of life, of union or of knowledge.

XX

Janaka said:

1. In my unblemished nature there are no elements, no body, no faculties no mind. There is no void and no despair.

2. For me, free from the sense of dualism, there are no scriptures, no self-knowledge, no mind free from an object, no satisfaction and no freedom from desire.

3. There is no knowledge or ignorance, no "me", "this" or "mine", no bondage, no liberation, and no property of self-nature.

4. For one who is always free from individual characteristics there is no antecedent causal action, no liberation during life, and no fulfillment at death.

5. For me, free from individuality, there is no doer and no reaper of the consequences, no cessation of action, no arising of thought, no immediate object, and no idea of results.

6. There is no world, no seeker for liberation, no mystic, no seer, no-one bound and no-one liberated. I remain in my own non-dual nature.

7. There is no emanation or return, no goal, means, seeker or achievement. I remain in my own non-dual nature.

8. For me who am forever unblemished, there is no assessor, no standard, nothing to assess, or assessment.

9. For me who am forever actionless, there is no distraction or one-pointedness of mind, no lack of understanding, no stupidity, no joy and no sorrow.

10. For me who am always free from deliberations there is neither conventional truth nor absolute truth, no happiness and no suffering.

11. For me who am forever pure there is no illusion, no samsara, no attachment or detachment, no living being and no God.

12. For me who am forever unmovable and indivisible, established in myself, there is no activity or inactivity, no liberation and no bondage.

13. For me who am blessed and without limitation, there is no initiation or scripture, no disciple or teacher, and no goal of human life.

14. There is no being or non-being, no unity or dualism. What more is there to say? Nothing emanates from me.

Atma Vidya Vilasa

By Swami Sadasiva Brahmendra
Translation by S. N. Sastri

1. I bow down to the indescribable primordial Guru (Dakshinamurti) who resides by the side of a fig tree, whose lotus hand displays brilliantly the jnana-mudra's (in which the tips of the thumb and the index finger of the right hand are joined), who is the sprout of the bliss that is liberation.

2. I salute the holy sandals of the noble Paramasivendra which are the effulgent boat that rescues the people who have fallen into this limitless ocean of transmigratory existence, and which are adept at refuting the wrong views of others.
Note. Paramasivendra was the Guru of Sadasiva Brahmendra.

3. I in whom the divine glory has been awakened by the instruction of my Guru Paramasivendra lovingly present these few passages for the purpose of abiding in my own self.

4. The supreme Self shines as incomparable, eternal, actionless, impartite, beyond the control of Maya, free from the three gunas (sattva, rajas and tamas), formless, beyond all wrong conceptions, pure, and consciousness itself.

5. Bound by his own ignorance alone, performing various actions, the individual remains deluded. By good fortune he is freed from bondage by the knowledge of the self as a result of contemplation and emerges victorious.

6. Sleeping because of Maya, the individual sees thousands of dreams. An exceptional individual is awakened from this sleep by the instruction of his Guru and shines in the ocean of bliss.
Note. In the waking state also everyone is under the influence of Maya. He sees the world which is not real and so the waking state is also like dream. It is only when he attains self-knowledge that he is awakened from the sleep of Maya and realizes his identity with Brahman which is supreme bliss. Only some exceptional individuals who have acquired the necessary qualifications such as total detachment, etc., can attain to self-knowledge.

7. Giving up the state of ignorance and attaining one's own nature which is existence-consciousness-bliss by the compassionate glance of the great Guru, and thus attaining a high state, the enlightened person enjoys bliss.

8. The contemplative person whose mind is immersed in his own nature which is existence-consciousness-bliss by the grace of his Guru, is enlightened and revels, free from the notion of “I-ness's, his mind brimming with happiness.

9. The great ascetic whose mind is cooled by the waves of the Guru's compassion revels alone and at will in incomparable bliss.

10. The noble ascetic whose inner darkness (ignorance) has been removed by the rays of the sun in the form of the compassion of the great Guru remains in the ocean of unlimited bliss.

11. The calm contemplative who has merged the five elements mentally in the order opposite to that of creation realizes the Self which is what is left. Note. The Taittiriya upanishad says that the five subtle elements were born in the following order: Ether was first born from the Self (Brahman). From ether air was born, from air fire, from fire water and from water earth. The present verse says that the effect should be merged in the cause, mentally. The element earth should be merged in its cause, water, i.e., earth does not have any existence apart from its cause, water. Then water should be merged in its cause, fire; fire should be merged in its cause, air, and air in its cause ether. Ultimately, ether should be merged in its cause, the Self or Brahman. Thus one realizes that Brahman is the only reality and it is one's own real nature.

12. Having mentally decided that this whole world is insubstantial, being only the product of Maya, he (the enlightened person) moves about without any expectation, free from pride, conceit and envy.

13. In the pure Self there is no Maya or its effects at all. The yogi who has come to this definite conclusion is full of supreme bliss within.

14. Devoid of conceits (or distinctions) in the form I's and you's, happily accepting the varied behaviour of people, he sports alone, like a child, immersed in the ocean of pure bliss.

15. The great ascetic, who has been cleansed of all accumulated karma, roams about in the interiors of forests ever reveling in the Self, appearing outwardly like an idiot, or a deaf or blind man.

16. The knower of Brahman enjoys on the beautiful cot of his own bliss, alone, totally concealed (unknown to the world) because of his quiet nature, free from desire for all other knowledge.

17. The great ascetic, having uprooted the enemy in the form of (desire for) sense-objects, and acquired the great wealth that is detachment, reigns supreme in his own kingdom that is in the form of the glorious bliss that is his own nature.

18. Even if the sun's rays become cold, or the moon becomes hot, or a flame goes downward, the Jivanmukta is not astonished, knowing that all this is only Maya.

19. The person who has acquired supreme self-control sports in the extremely beautiful abode of bliss, having conquered the enemy in the form of ignorance, and mounted on the elephant of knowledge.

20. A rare person who enjoys the state of existence-consciousness-bliss shines, free from the defect of ego, with mind well concentrated, cool like the full moon.

21. Immersed in the enjoyment of his own natural bliss, residing in some other abode (in the body which he does not look upon as his), he sometimes meditates, sometimes sings, sometimes dances, at will.

22. The enlightened one, untouched by the taint of sin, free from worldly resolutions and confusions, who has negated the assemblage of effects (i.e., realized that the products of Maya have no reality), remains established in the fullness (of Brahman).

23. Having trapped successfully the fickle deer that is the mind in the net of meditation, tired of roaming about in the forest of the Vedas, the wise one rests in his own nature. (He fixes his mind on the Self, withdrawing even from the study of the Vedas when he has acquired the knowledge that is contained in them).

24. An extraordinary person, having killed the cruel tiger that is the mind with the sharp blade of the sword that is the brave intellect, roams about at will in the forest that is fearlessness.

25. The sun in the form of a great ascetic free from blemish moves in the sky that is pure consciousness, spreading out his rays which make the lotuses in the form of the hearts of the good blossom.

26. The moon in the form of the great blemishless sage shines in the abode of Vishnu worshipped by the gods. It is the cause of the blossoming of the water-lily in the form of knowledge and destroys the darkness of ignorance with its light. (The water-lily blossoms when the moon rises).

27. The great yogi shines in the sky of pure consciousness, removing the sorrows in the minds (of others) by the sprinkling of the nectar in the form of his own natural bliss and with his own mind remaining firm without any other thoughts.

28. He sports in the garden of bliss-consciousness, with all fatigue removed by the spreading of the lovely fragrance of his pure mind and being himself the charming breeze of self-control.

29. The wonderful peacock that is the ascetic shines in the forest, which is free from fear, in which there is the delicious fruit of liberation, and which captivates the mind with its tender leaves in the form of pure knowledge.

30. The supreme swan sports at will in the pure consciousness that is a superb lake which is full of the water of bliss, having abandoned the insubstantial desert that is the world.

31. The swan in the form of a great ascetic warble with sweet, lovely words in the cool garden of the upanishads, where all the Vedas have sprouted.

32. The lordly lion in the form of the enlightened person sports in the vast forest of bliss, after having torn to pieces the elephant in the form of delusion and pride, and driven away the tiger in the form of all evils.

33. The powerful elephant in the form of the ascetic moves about resplendently, at the top of the peak of enlightenment from which the beast of ignorance has been expelled, with mind and body as cool as water.

34. The wonderful ascetic sits on the banks of rivers, meditating on the ultimate Reality, with his eyes fixed on the tip of his nose, and his mind withdrawn from names, etc (names and forms which constitute the whole world).

35. Victory to the sage who has for clothing only the directions, who is ever contemplative, who is adorned by freedom from desire, who is calm, who has only his hands as the vessel for receiving alms, and whose dwelling place is the foot of a tree.

36. The great ascetic lies down in a deserted place by the side of a river overgrown with creepers, or on a bed of lovely soft sand, ever awake to the Reality that is bliss-consciousness.

37. The king among ascetics shines with the soft earth for bed, fanned by the cool breeze, calm in mind, and with the full moon for lamp.

38. The great ascetic sleeps on a large floor of stone, surrounded by the pure water of a stream, where a gentle mountain breeze blows.

39. The great sage, always meditating on the indescribable One, roams about in the streets eating just a handful of rice received as alms, appearing outwardly like an inert thing.

40. After having merged the entire universe, surrendering himself to the part-less Reality which remains, he eats just a morsel of food got due to his praarabdha karma.

41. The yogi does not censure anybody, nor does he praise anyone. His heart is cool like sandal paste. The treasure of bliss sprouts in him.

42. The yogi remains like an un-flickering flame, having renounced (study of) all the scriptures, given up worldly activities of all kinds, and having attained the state of fullness.

43. The yogi moves about unnoticed in forests, his body smeared with the mud clinging to the grass, giving the world the same value as to a blade of grass, free from fatigue, having gone beyond old age and death.

44. The yogi remains like a log of wood in a steady posture, in an incomparable manner, not seeing any form whatever, and not speaking or hearing any word.

45. The great ascetic moves about unnoticed, free from any pride about his lineage, seeing the fullness (Brahman) in all creatures everywhere, appearing like an ignorant man though aware of the truth of all the Vedas.

46. With his shoulder for pillow, the earth for bed, and the sky for covering, he sleeps, overwhelmed by bliss, embracing the damsel of detachment.

47. The wonderful king of ascetics sports in the inner apartments of the upanishads with the lovely courtesans in the form of his own consciousness from which the notions of difference have departed.

48. Having ascended to the mansion of Realty through the broad path of detachment well illuminated by the powerful lamp of knowledge, the great ascetic enjoys with the damsel in the form of liberation.

49. The knower of the self wears a garland of lotuses in the form of places unfrequented by people, is adorned by the wish-yielding creeper in the form of detachment towards women, and consumes the pill of nectar in the form of dishonour (by the ignorant). (The idea is that he stays only in deserted

places, is not at all attracted by sensual pleasures and welcomes dishonour rather than honour).

50. The sage does not reject anything on the ground that it is harmful, nor does he accept anything on the ground that it is favourable. Knowing that everything is the product of ignorance, he is indifferent. (He is completely free from notions of likes and dislikes, of what is favourable and what is not).

51. His mind does not dwell on anything that has happened in the past, nor does he think about the future. He does not see even the things in front of him, considering everything as the same (Brahman).

52. The great ascetic moves about, with all organs under control, devoid of desire for all sense-objects, and having attained the summit of supreme satisfaction.

53. The great sage stays alone, calm in mind, enjoying his internal bliss, not rejecting anything that comes, nor desiring anything that he has not got.

54. Having attained a pure indescribable state of bliss, consciousness and wakefulness, the ascetic moves about alone, at will, free from all bonds.

55. The king among those who have become free from all attachments shines, not dependent on any one, with his mind merged in the Reality in which all worldly activities have been sublated.

56. The ascetic of the highest order shines, having realized his identity with the infinite Consciousness by the side-glance of his Guru, and having become free from all notions of difference.

57. Going beyond the shackles of varna and ashrama, and beyond such limitations as fate, etc., the great ascetic remains as pure bliss and consciousness.

58. Having brought to an end all action, and having exhausted his praarabdha, freed from association with the body, the enlightened person becomes Brahman itself.

59. There is only the indescribable pure existence, calm, without beginning or end, ever a mass of bliss and consciousness, immutable, primordial, and non-dual.

60. There is the supreme Reality that is imperishable, un-decaying, unborn, extremely subtle, absolutely pure consciousness, free from all misery.

61. There is that indescribable Reality which is supremely blissful, immortal, not distant, the very essence, the shore of the ocean of transmigratory existence, homogeneous, free from fear, and infinite.

62. The indescribable Reality shines eternally. It has no taste, or smell or form. It is beyond the three gunas - sattva, rajas and tamas. It is incomparable (because there is no other to be compared with) and beyond all fear.

63. Thus, by the gracious compassionate side-glances of my Guru I have brought out the essence of the upanishads in sixty-two faultless verses in the Arya metre.

64. By meditating on this Atmavidyavilasa composed (by me) every day the wise man acquires knowledge of the supreme Self and attains to the Reality.

65. This work, named Atmavidyavilasa, composed by Sadasivendra, the disciple of the Guru Paramasivendra is thus completed.



Download Link of Atma Vidya Vilasa in Devanagari Script [Separate PDF File]

Avadhuta Gita

Translated by Hari Prasad Shastri
E-Text Source: Advaita Vedanta Library

Chapter I

1. By the grace of God the Brahmins above all men are inspired with the disposition to non-duality (unity of the Self with God), which relieves them of the great fear.

2. How can I salute the Self, which is indestructible, which is all Bliss, which in Itself and by Itself pervades everything, and which is inseparable from Itself?

3. I alone am, ever free from all taint. The world exists like a mirage within me. To whom shall I bow?

4. Verily the one Self is all, free from differentiation and non-differentiation. Neither can it be said, "It is" nor "It is not." What a great mystery.

5. This is the whole substance of Vedanta; this is the essence of all knowledge, theoretical and intuitional. I am the Atman, by nature impersonal and all-pervasive.

6. That God who is the Self in all, impersonal and changeless, like unto space, by nature purity itself, verily, verily, that I am.

7. I am pure knowledge, imperishable, infinite. I know neither joy nor pain; whom can they touch?

8. The actions of the mind, good and evil, the actions of the body, good and evil, the actions of the voice, good and evil, exist not in me (Atman). I am the nectar which is knowledge absolute; beyond the range of the senses I am.

9. The mind is as space, embracing all. I am beyond mind. In Reality the mind has no independent existence.

10. How can it be said that the Self is manifest? How can it be said that the self is limited? I alone am existence; all this objective world am I. More subtle than space itself am I.

11. Know the Self to be infinite consciousness, self-evident, beyond destruction, enlightening all bodies equally, ever shining. In It is neither day nor night.

12. Know Atman to be one, ever the same, changeless. How canst though say: "I am the meditator, and this is the object of meditation?" How can perfection be divided?

13. Thou, O Atman, was never born, nor didst thou ever die. The body was never thine. The Shruti (revealed Scriptures) has often said: "This is all Brahman."

14. Thou art all Brahman, free from all change, the same within and without, absolute bliss. Run not to and fro like a ghost.

15. Neither unity nor separation exist in thee nor in me. All is Atman alone. "I" and "thou" and the world have no real being.

16. The subtle faculties of touch, taste, smell, form and sound which constitute the world without are not thyself, nor are they within thee. Thou art the great all-transcending Reality.

17. Birth and death exist in the mind, not in thee, as do also bondage and liberation. Good and evil are in the mind, and not in thee. O Beloved, why dost thou cry? Name and form are neither in thee nor in me.

18. Oh my mind, why dost thou range in delusion like a ghost? Know Atman to be above duality and be happy.

19. Thou art the essence of knowledge, indomitable, eternal, ever free from modifications. Neither is there in thee attachment nor indifference. Let not thyself suffer from desires.

20. All the Shrutis speak of Atman as without attributes, ever pure, imperishable, without a body, the eternal Truth. That know to be thyself.

21.Know all forms, physical and subtle, as illusion. The Reality underlying them is eternal. By living this Truth one passes beyond birth and death.

22. The sages call Atman the "ever-same." By giving up attachment the mind sees neither duality nor unity.

23. Concentration is not possible either on perishable objects, on account of their mutability, nor on Atman. "Is" and "is not" do not apply to Atman either. In Atman, freedom absolute, how is Samadhi possible?

24. Birth-less, pure, bodiless, equable, imperishable Atman thou knowest thyself to be. How then canst thou say: "I know Atman," or "I know not Atman."

25. Thus has the Shruti spoken of Atman; "That Thou art." Of the illusory world, born of the five physical elements, the Shruti says: "Neti, neti" (not this, not this).

26. All this is ever pervaded by thee as Atman. In thee is neither the meditator nor the object of meditation. Why, O mind, dost thou shamelessly meditate"

27. I know not Shiva, How can I speak of Him? Who Shiva is I know not, How can I worship Him?

28. I am Shiva, the only reality, Like unto space absolute is my nature. In me is neither unity nor variety, The cause of imagination also is absent in me.

29. Free from subject and object am I, How can I be self-realizable? Endless is my nature, naught else exists. Truth absolute is my nature, naught else exists.

30. Atman by nature, the supreme Reality am I, Neither am I slayer nor the slain

31. On the destruction of a jar, the space therein unites with all space. In myself and Shiva I see no difference when the mind is purified.

32. Brahman alone is, as pure consciousness. In truth there is no jar, and no jar-space, no embodied soul, nor its nature.

33. There are no worlds, no Vedas, no Devas, no sacrifices, no castes, no family tribes, no nationalities, no smoke-path, no shining-path.

34. Some there are that prize non-dualism, others hold to dualism. They know not the Truth, which is above both.

35. How can the supreme Reality be described, since It is neither white nor any other color, has no qualities such as sound, and is beyond voice and mind?

36. "I eat," "I give," "I act"; such statements do not apply to Atman, which is purity, birth-less and imperishable.

37. Where the one Brahman alone is, how can it be said "this is Maya [creative power of the Lord, the means by which the phenomenal world has been brought into existence]", or "this is not Maya", "this is shadow" or "this is not shadow"?

38. I am without beginning and without end. Never was I bound. By nature pure, taintless is my Self. This know I of a surety.

39. From subtle substance (mahat) down to formed creation, there is nothing but Brahman; most clearly do I see this. Where then is the division of caste?

40. The absolute void and its opposite, all am I everlastingly.

41. Atman is not male or female, nor is It neuter; neither is It happiness or suffering. How dare ye pervert It?

42. Atman is not purified by the six methods of Yoga. Absence of the mind makes It no clearer. The teachings of a Guru reveal It not. It is all purity, in Itself, by Itself.

43. I am neither bound nor free. I am not separate from Brahman.

44. Neither the doer nor the enjoyer of the fruits of karma am I. The pervader or the pervaded I am not.

45. As a volume of water poured into water is inseparably united with water, so, I perceive, matter and spirit are one.

46. Why callest thou Atman personal and impersonal. Since thou art neither bound nor free?

47. Pure, pure thou art, without a body, unrelated to the mind, beyond maya; why art thou ashamed to declare: "I am Atman, the supreme Reality"?

48. O my mind, why dost thou cry? Realize thy Atman, O Beloved; drink the timeless great nectar of non-duality.

49. Knowledge born of the intellect am I not. By nature Truth eternal am I. I am perpetual immutability.

50. Neither formless nor with form, described by the Vedas as "Not this, not this," free from separation and unity, the true Self reigns supreme.

51. There is no father, no mother, no kinsman, no son, no wife, no friend, no prejudice, no doctrine. Why art thou disquiet, o my mind?

52. Why do the wise imagine the bodiless Brahman to be a body? In It there is neither day nor night, neither rising nor setting.

53. Since the imperfections of attachment and the like are not in me, I am above the suffering of the body. Know me to be infinite, like unto space, one Atman.

54. O my mind, my friend, many words are not needful, and the world comprehends not reason. In a word, I have told thee the essence of truth: "thou art Truth, thou art as space."

55. In whatever place and in whatever state the Yogi dies, his spirit is absorbed into That, as, on the destruction of the jar, the space in the jar is united with absolute space.

56. Whether he dies conscious or in coma, in a holy temple or in the house of an untouchable, he obtains liberation, becoming the all-pervading Brahman.

57. The Yogis regard righteousness, prosperity, desire for Paradise and liberation, and also the moving and fixed objects, as mere will-o'-the-wisps.

58. The Avadhut in unshakable equanimity, living in the holy temple of nothingness, walks naked, knowing all to be Brahman.

59. Where there is no "Third" or "Fourth", where all is known as Atman, where there is neither righteousness nor unrighteousness, how can there be either bondage or liberation?

Chapter II

1. The Avadhut said: 1. Hold not the immature, the credulous, the foolish, the slow, the layman and the fallen to have nothing good in them. They all teach something. Learn from them. Surely we do not give up a game although we have mastered it?

2. Think not lightly of thy Guru should he lack letters and learning. Take the Truth he teaches and ignore the rest. Know well that a boat, painted and adorned, will carry you across the river; so also will one that is plain and simple.

3. The higher intelligence which without effort pervades the movable and the immovable, and which by nature is all peace and consciousness, that am I.

4. How can the one supreme consciousness which without effort rules the living and the inert and is all-pervasive, be other than I?

5. I am more subtle than primordial substance, beyond elements and compounds, free from birth and death, above duality and unity.

6. The modifications of the inner organ (antahkarana) have no part in me. Like bubbles rising and falling in a river, thoughts and volitions rise and disappear in the inner organ.

7. As softness is not perceived apart from soft objects, as sweetness is not known apart from honey, as bitterness is not known apart from the Neem tree [tropical Indian tree whose leaves have an extremely bitter taste], as fluidity and coolness are the nature of water, so the primordial form of matter called mahat [Cosmic Mind] is no other than the Self (Atman). As the rays of the sun differ not from the sun, so matter does not differ from God.

8. How can "I" or "thou" be said of Brahman which is more subtle than mahat, free from all attributes, greater than all, above the range of mind and emotion, without medium or limitation, lord of the universe? It can neither be called static or dynamic.

9. As space cannot be compared with another space, so Brahman being above duality, cannot be compared with any object. Brahman alone is perfection, taintless, all knowledge.

10. It walks not on the earth, the wind cannot move It, the water cannot cover It, It stands in the midst of Light.

11. It pervades space-time. Nothing pervades It. From limitations ever free, eternally the same, with nothing outside It and nothing within, It abides.

12. Atman, of which the high Yogis speak, most subtle, beyond perception, without attributes, must be realized step by step, and not by sudden violence.

13. Ever practicing Yoga [practice of mind control, detachment and meditation], not depending on any object, the Yogi merges his consciousness in Brahman, and becomes Brahman.

14. There is but one antidote to the poison of passions, which beget infatuation and are highly dangerous, and that is to return to the state of Atman. Atman is unapproachable by the emotions, is ever formless and independent.

15. Hidden in the realm of eternal consciousness lies the world's cause, which is prakriti. Within this cause is Brahman. The husk of a coconut is the world, the pulp is prakriti, and the sweet cool water encased in the pulp is Brahman.

16. Like the full moon is Atman. See It in all. Duality is the product of defective vision. As there is only one moon so there is only one Atman in all.

17. No duality can touch the conception of Brahman, because It is all-pervasive. The wise who teach this acquire boundless patience, and their disciples can never be too thankful to them.

18. The talented as well as the witless attain the state of desirelessness by knowing the mystery of Atman, through the grace of their spiritual teacher.

19. This transcendent state of consciousness (Nirvana) is reached by those who are free from attachment and aversion, ever engaged in doing good to all living beings, whose knowledge is firmly rooted, and who are patient.

20. The Yogi is merged in the divine after leaving the body, as the jar-space is merged in cosmic space on the destruction of the jar.

21. The statement that the future condition is determined by the state of the thoughts at death is made of the uninitiated, not the initiated.

22. The knower of Brahman may leave his body in a holy place, or in the house of an untouchable, he is absorbed into Brahman.

23. When a Yogi has realized Atman, which is his true Self, birth-less and beyond the range of the mind and emotions, then the karmas [actions and their consequences] no longer touch him. He may perform the rituals or leave them. To him it is all one.

24. Atman realized is the master of creation, eternal, indestructible, formless, without dimensions, absolutely independent, without pleasure or pain, full of all powers.

25. The wise discover that Atman is not seen either by the study of the Vedas, by initiations, by shaving the head, or by being a Guru or chela (an approved disciple). Nor is it seen through postures.

26. That God, Atman, by whose power the whole universe is born, in which it abides and to which it finally returns like bubbles and waves in the sea, is realized by the wise.

27. Atman, which the wise realize, is not the aim of control of breath (pranayama) nor of the postures of Hatha Yoga [physical austerities and exercises]. In It there is neither knowledge nor ignorance.

28. There is neither unity nor duality in Atman, nor unity-duality, neither smallness nor greatness, neither emptiness nor fullness. All these exist in the mind, and the mind is not Atman.

29. The teacher cannot teach Atman; the disciple cannot learn it.

Chapter III

1. How shall I worship that Atman great Which is neither personal nor impersonal. Taintless, above love and aversion, uncreated, All pervasive, of the form of the universe, Having no attributes, yet not attribute-less That all-bliss Shiva, my Self.

2. How shall I bow down to mine own Self In my own Self and by my Self? I have no colors, white or yellow; Eternal Shiva am I.

3. I am rootless, and without root, Free from smoke, and smokeless am I, Without a lamp, and lightless am I, Equanimity am I, like a sun ever risen.

4. How can I name the passionless, desireless One As having desires? The Absolute cannot Be described in terms of conditions; How can I speak of myself? I am neither with an essence, Nor am I without an essence. Space-like all equanimity am I.

5. How shall I say that non-duality Is all this creation, or that, or that? Even if it be duality, then too I cannot Attribute creation or dissolution to It. How can the Eternal, the All Be expressed in any way? Space-like, all-bliss am I.

6. Neither gross nor subtle is my Atman; It comes not, and It goes not; Without a beginning and without an end; Neither higher nor lower is It; That Truth absolute, space-like, Immortality-giving knowledge am I.

7. Know well that all the senses Are as space, and so also their objects. Know that the One is taintless, The One is neither bound nor free. That all-pervasive ever-blissful Shiva, Immortality-giving knowledge am I.

8. The knowledge of the Self, hard to obtain, Which is experienced, is not Atman; The object of meditation, Hard to concentrate upon, is not Atman; That which is near, and that which is far, far away, Is not Atman. Space-like, all-bliss Shiva am I, Shiva am I.

9. Without karma am I, I burn up karmas; Without pain am I, I burn up sufferings; Bodiless, homeless am I, and yet I burn up these, All equanimity, space-like am I.

10. The seed of the plant of the world exists not in me, Contentment and pleasures exist not in me; Bondage and ignorance are not in me; Space-like, absolute Shiva am I.

11. Atman is not the Knower Nor is It the known. It is not accessible to inference. Words cannot describe This Consciousness Absolute. The mind is lost in Its majesty. How can It be explained to thee? Space-like immortality-giving knowledge am I.

12. There is no separation and no unity in It. Neither is It inner nor outer. It is Truth transcendental. It cannot be said "It was all before." Verily nothing exists but Atman. And that space-like immortality-giving Knowledge am I.

13. I am the eternal principle. Free from attachment and aversion, Free from imperfections am I, Fate and providence exist not in me. Eternally free from the sufferings of the world, Verily, space-like immortality-giving Knowledge am I.

14. As the three states of consciousness Exist not in Atman, How can It be the Fourth? Free from past, present and future How can the cardinal points exist in IT? Eternal peace, space-like transcendental Truth am I.

15. Neither father nor mother have I, Neither wife nor child. Birth and death I do not know. The mind is not my own. Eternal peace, space-like transcendental Peace am I.

16. Devas and Gods, like Indra and Brahma, Have no place in Atman. Neither Paradise nor Heaven exist in Atman. The one taintless transcendental Truth am I.

17. The saying of the Shruti "not this, not this" Does not apply to Atman. How can it be said "When all is subtracted Atman alone remains"? It is symbolical but not a symbol; Yet even this cannot be said of Atman. Space-like, the water of immortality am I.

18. Maya is not my modification. Nor is its glamour mine. Deceit and hypocrisy, truth and untruth Have no place in me. Space-like, immortality-giving knowledge am I.

Chapter IV

1. Nothing can be added or taken away from the Universal Consciousness. It cannot be invoked or worshipped with flowers and leaves. Meditations and Mantrams cannot reach It. How could It be worshipped as Shiva for in It there are neither distinctions nor unity?

2. In the One there is neither bondage nor salvation, neither purity nor impurity. From union and separation the One is free. That space-like Truth am I.

3. As in reality I am Nirvana, thoughts as to the reality and unreality of the world trouble me not at all.

4. Eternally free from the taint of ignorance as I am, knowledge or illusion never had birth in me. How can I say whether I am bound or free?

5. Neither sin nor virtue ever existed in me; by nature I am Nirvana. Neither the worshiper nor the worshipped am I. No instructions and no rituals are there for me. Knowledge also am I not. By nature I am Nirvana.

6. Taintless Nirvana am I; I am neither the comprehender nor the comprehended. Neither the cause nor the effect exist in me.

7. Neither am I a body, nor am I bodiless. The buddhi [higher mind which includes the discriminative faculty and intuitive reason], the mind and the senses are not mine. How can I talk of attachment and detachment, since I am taintless Nirvana?

8. In me exist not birth, death, purity, impurity, poison or the water of immortality. Verily I am free even from the taint of Nirvana. I cannot speak of the "Third" or the "Fourth".

9. Neither a fool nor a pundit am I, neither silent nor of many words; how can I speak of reasoning or argument since I am free even from the taint of Nirvana?

10. Giving up all meditations, all good and evil karma, drinking the water of immortality, the heroes know that I from the taint of Nirvana am free.

11. No ritualistic injunction is binding on me; mind, the seat of anxieties, does not exist in me. Far, far from me also is egotism. Space-like, immortality-giving knowledge absolute am I.

12. I cannot say whether the world is nothingness or if it is partly real and partly unreal, or, if like a flowing river though ever changing, it is in fact real as a whole. Space-like immortality-giving knowledge absolute am I.

13. There is not the least shadow of name or form in the Infinite, nor is there unity or diversity in me. O my shameless mind, why creates thou a confusion? Space-like immortality-giving knowledge absolute am I.

14. O my friend, there is no cause for disquietude since thou art not the body. Thou art imperishable and eternal, then why criest thou? Rest in peace. Space-like, immortality-giving knowledge absolute am I.

15. Why art thou troubled, O friend, since avarice, lust, attachment, are not in thee? Space-like, immortality-giving knowledge absolute am I.

16. Why this craving for power, O companion, when in truth wealth is not thine. "Mine" and "thine" are not in thee.

17. In thy heart there is no meditator, there is no Samadhi, nor is there any possibility of meditation in Atman. Time and causation never existed in thee.

18. I have told the, o disciple, the essence of Truth. There is no "thou" nor "I", no world, no Guru, or disciple. Know that by nature I am freedom absolute. I am transcendental Truth.

19. When Atman, the absolute existence, alone is, and It is I, then where is transcendental Truth, where is bliss, where is knowledge, secular or spiritual?

20. Unknown to fire, water and earth, motionless, all-pervasive as space, knowledge absolute know thy Atman to be.

21 Renounce, renounce the world, and also renounce renunciation, and even give up the absence of renunciation. By nature all-pervasive as space, knowledge absolute art thou.

Chapter V

1. The syllable OM spoken is the essence of the lower and the higher knowledge. It is Brahman, space-like. There is neither existence nor non-existence in this world. Brahman is ever free from duality.

2. Thou art that Atman of which the Shruti says, "Tat Twam Asi [That thou Art]." Know that thou art free from maya. Cry not, o mind, verily thou art all.

3. There is neither higher nor lower in thee. Thou pervadest all equally, and there is neither inner nor outer. Then why mournest thou, O mind? All, all is Brahman.

4. Neither that which is imagined, nor the imagination exist in thee; know that cause and effect touch thee not. Free from words and all expressions art thou, eternally the same. O mind, cry not.

5. To know that there is neither higher nor lower in Atman is Samadhi; to know that Atman is ever free from time and space is Samadhi. Cry not, O mind, all is Brahman.

6. As there is no jar, there is no jar space. As there is no jiva body, no conditioning medium [The conditioning of consciousness to form the individual soul (jiva) encased in the human body is compared to the apparent enclosure of space in a jar. As jars do not really limit space, so the conditioning medium of body and mind cannot limit Atman.], there is no jiva. The cause and effect which produce conditions do not exist in Atman. Why then dost thou cry, O my mind?

7. It is all one whether we live in a hut in retirement, or in a house with many kinfolk, for Atman is free from the multitude as from solitude. Free also is It from knowledge, theoretical and practical, Atman being All, O my mind, cry not.

Chapter VI

1. The whole universe is a projection of the mind; therefore it is a mode of the mind. The true nature of the mind is bliss, and when the mind is stilled, bliss absolute is revealed.

2. Consciousness absolute, being unknowable by the mind, how can speech explain it?

3. The Self is free from day and night, and therefore the conception of its pilgrimage in time and space is no true one.

4. No sun illumines Atman; the fire and the moon cannot shine therein. It is not equanimity or even desirelessness; how then can action exist in it?

5. Neither can it be said that It is to be known by the absence of action. It is neither within or without. It is naught but bliss absolute.

6. How can it be said that It is the first or that It is the last, since It is neither element or compound, nor emptiness nor fullness? Eternal, ever the same, the essence of all is Shiva.

7. The statement that Atman is describable or indescribable cannot stand. Neither is It the knower nor the known. It cannot be imagined or defined. How can we say that It has a mind or any of the senses?

8. Space, time, water, fire, earth, constituting the world, are a mere mirage. In truth the One, imperishable, ever blissful, alone exists. There is neither cloud nor water in It.

9. As there is no possibility of birth and death in It, so no conception of duty nor dereliction of duty can be applied to It. That un-differentiated, eternal, all-pervasive Shiva alone is.

10. The modifications of primordial matter and of individualized consciousness are in the realm of cause and effect. When there is eternal all-pervasive Shiva alone, how can there be matter or spirit therein?

11. There is in It no suffering, and no possibility of suffering, because It is free from all attributes.

12. There is no duality in It. How can there be age, or youth, or childhood in that One eternal principle?

13. Atman is dependent on nothing and is unlimited. The law of cause and effect touches It not. How can the buddhi, which operates only in duality, and which is perishable, discern It?

14. It grasps not, nor is It grasped. It is not born nor does It bring forth. We can only say that in It there is no destruction.

15. In Atman there is neither manhood nor womanhood, because such conceptions cannot exist in eternity.

16. There is no pleasure in It, and no faculty of enjoying pleasure, since It is free from such defects as attachment. Equally free from doubts and suffering, one and eternal is Shiva; thus the conception of "I" and "mine" do not apply to It.

17. Neither is there Brahman in It, nor the absence of Brahman. Since It alone exists and is eternity, it must follow that It is free from pain, and also from freedom from pain.

18. There is no gain and there is no loss. Infatuation and worldly wisdom have no place therein. When the eternal consciousness alone exists, how can discrimination or wisdom, or any such thing be contained in It?

19. In It there is no "thou" and no "I", therefore family and caste exist not therein. It is neither true nor untrue. Neither is It of this world nor of the next. How then can one pray to It?

20. Illusory is the connection of the learner and the teacher. Teaching and contemplation, when thus beheld, are not admissible. "Verily, I am Shiva." This alone is the whole Truth. How then can I pray to It, or worship It?

21. The body itself is imagined in Atman, as is the whole universe. Atman is free from all differentiations. Then since I am Shiva, there can be no idea of prayer or worship.

22. Consciousness absolute has no body. It cannot be said that It is without a body or attributes. All that can be said is that It is bliss absolute, and that bliss am I. This is the height of worship, and this is the culmination of all prayer.

23. The Avadhut who has realized this mystery of all mysteries, and has risen to the state of unceasing and perfect bliss, moves about in the crowds unconcerned, radiating bliss and higher knowledge.

24. He is clothed in a habit of old and worn. He walks in a path that is free from religious merit or sin. He lives in the temple of absolute emptiness. His soul is naked, and free from all taints and modifications of maya.

25. The Avadhut has no ideal, neither strives he after the attainment of an ideal. Having lost his identity in Atman, free from the limitations of maya, free also from the perfections of Yoga, thus walks the Avadhut. He argues with no one, he is not concerned with any object or person.

26. Free from the snares of expectations and hopes, he has cast off the worn-out garments of purity, righteousness, and all ideals. His path is free from any such consideration. It can only be said about him that he is purity absolute, and is far, far above the clouds of maya and ignorance.

27. He has no such thoughts as "I am not in the body," or "I am not the body." He has no aversion, attachment or infatuation towards any objector person. Pure as space he walks, immersed in the immaculate bliss of his natural state.

28. The Avadhut may be compared to immeasurable space. He is eternity. In him is neither purity nor impurity. There is no variety nor unity in him; no bondage nor absence of bondage.

29. Free from separation and union, free from enjoyment or absence of enjoyment, he moves calm and unhurried through the world. Having given up all activity of the mind, he is in his normal state of indescribable bliss.

30. Atman, with which the Avadhut has found natural unity, is limitless and inconceivable. It is unknowable by the mind. It is neither a part nor is It divided. It cannot be said, "So far is its province and no farther." Verily, it is hard to describe and hard to obtain.

31. The Avadhut is not concerned with the things of the world, because the natural state of Self-realization renders all else insignificant. Death and birth have no meaning; he meditates not, neither does he worship.

32. All this world is a magic show, like a mirage in the desert. Concentrated bliss, alone and secondless, is Shiva and that is the Avadhut.

33. The wise man strives not for anything, not even for Dharma [law of unity and righteousness] or liberation. He is free from all actions and movements, and also from desire and renunciation.

34. What do they, the pundits, know of him? Even the Vedas cannot speak of him perfectly. That bliss absolute, ever indestructible, but a source of bliss to all, is the Avadhut.

Chapter VII

1. When as a pilgrim, I began to journey towards Thee, then my little notions of all-pervasiveness of Atman died.

2. When my mind began to meditate on Thee, it lost all interest in objects. When my tongue began to praise Thee it lost the power of praising others. I forgot my three great sins.

3. He whose buddhi is no longer attracted towards desires and pleasures, whose nature has become joyful and compassionate, he who, even in his heart, has no idea of possessions, who is ever peaceful and most temperate in all things and is not moved by any happenings and events - that Muni {sage] takes refuge in Atman. Ever watchful, solemn as the ocean and full of patience.

4. He who has conquered the feelings of pleasure, wrath, avarice, attachment, vanity and aversion, this one is peace itself, and free from all pride.

5. Efficient in his undertakings, full of compassion is the sadhu [holy man]; he gives pity to all, has enmity towards no one.

6. He bears patiently heat and cold, seeing the one Self enlightening all bodies. He walks solitary as a rhinoceros [symbol of detachment, solemnity and peace]. He has become an ocean of Truth and is ever engaged in the work of mercy. Such is the Avadhut, free from birth and death.

7. The knowers of God will know the meaning of the word AVADHUT by the four letters which form it, A, V, Dh, T.

8. A stands for freedom from the snares of hopes and expectations, pure in the beginning, in the middle and the end, merged in Self-bliss.

9. V stands for the rooting out of all desires after pleasure, subtle or material, and for life in the present as all-sufficient, the present being eternity.

10. Dh is the physical body, covered with dirt and dust, but with the mind ever pure, and the heart ever still, above contemplation and meditation.

11. T is the unceasing contemplation of the eternal Truth, and indifference to the activities of the mind and senses. It also bespeaks freedom from egoism and pride.

12. Woe to them that give up this knowledge of the wisdom of Atman, which in itself constitutes eternal freedom and joy throughout all worlds, and turn to the realms of limited pleasure and of ignorance.

13. Those who are desirous of acquiring this eternal bliss and of communicating it to others through their teaching, must give up all sensuous pleasures, more especially those which arise from sex union.

14. The body is made up of impure elements, of blood, flesh, bones and the like. Woe to those who are attached to it, and indifferent to the ever blissful Atman.

15. There are three kinds of wine, produced from syrup, grain and honey. But there is a fourth, the darkest of all, the wine of sex, which has intoxicated the whole world.

16. When the mind is uncontrolled, then the body, which is the object of affection to the ignorant, also suffers, and when the mind is controlled, then the body also remains in good estate.

17. Wherefore, all ye lovers of wisdom, protect your minds from feelings of pleasure, and engage them in spiritual wisdom.

18. This is the song of the great Dattatreya Avadhut. Those who read it and hear it with respectful attention, they are not reborn on this earth.

Brahmavid Asirvada Paddhati

By Sri Vidyaranya Swamigal
Translation from Tamil Commentary by P. R. Kannan

ॐ

श्रीमत्परमहंसपरिव्राजकाचार्य श्रीविद्यारण्यमुनिविरचित

॥ श्रीब्रह्मविदाशीर्वादपद्धतिः ॥

Placed at the Lotus feet of
Jagadgurus Sankaracharya Swamijis of
Kanchi Kamakoti Peetham
August 2016

Chapter 1
Sri Kanchi Kamakoti Moolamnaya Sarvagna Peetham

Sri Kanchi Mahaswamigal and Sri Vidyaranya
by Pujya Sri Atmabodha Tirtha Swamigal (Sri Kumbakonam Swamigal)

Sri Kanchi Mahaswamigal, while camping in Satara, Maharashtra during 1978-79, called Sri Annadurai Iyengar, Sandur Maharaja Sri Ghorpade, Hospet Industrialist Sri H.R.Ranganna Gowda, Mumbai Dilip magazine founder Sri R.V.Raghavan, Sri A.R.Rajagopal and Delhi Sri Srinivasa Iyer, and expressed his desire to establish Sri Vidyaranya Vidya Peetham in Hampi or nearby Hospet in memory of Sri Vidyaranya Swamigal, who has contributed immensely to our Vedas, Vedanta, Music, Vyakarana and other Bharatiya Vidyas. Accordingly these devotees of Kanchi Acharyas arranged to commence the functioning of Sri Vidyaranya Vidya Peetham Trust in a modest rented building in Hospet, Karnataka in 1979 on Vasantha Panchami day in the month of Thai (Thaisha or Pousha).

Sri Vidyaranya Swamigal, who belonged to Bodhayana Sutram, has done yeoman service to our motherland by writing commentary for all the four Vedas. In order to enable Vedic students, who have completed Veda Samhita study in their respective Vedas, to pursue higher studies in Padam, Kramam, Jata, Ghanam and Lakshana and also Veda Bhashyam (commentary), Brahmasri Krishna Sarma of Tiruchi was appointed teacher for Krishna Yajurveda. Brahmasri Balakrishnapatti Subramania Ghanapathigal for teaching Rigveda, Brahmasri Sankaranarayana Srouthigal for Samaveda, and others also joined the institution. Nemmeli Brahmasri R.Balakrishna Sastrigal also taught Sastras for some 3- 4 years. Ten students of Bodhayana

Sutra were chosen from Tamil Nadu and Karnataka for study of Krishna Yajurveda. Sri Mahaswamigal sent me from Satara to this Peetham for studying Samaveda Bhashyam during 1979 and blessed me with a copy of Brahmavidasirvadapaddathi, and instructed me to study it daily in my prayer; and I am reciting the same daily in front of Sri Acharyas.

Further in order that Sri Vidyaranya's works on various Sastras are propagated throughout the world, a library called Sri Vidyaranya Kosha Dhama was established there. For this purpose special Trusts were set up at Jamshedpur and Jabalpur, and Sri Vidyaranya's works were collected from Pune, Kashi and other such places. Now an interesting development took place. Sri Mahaswamigal would unveil the next stage in the plan only after completion of the initial stage. After about ten thousand books were collected in the library, Sri Mahaswamigal asked for a certain announcement to be published in newspapers all over India. Those who wish to read the works of Sri Vidyaranya Swamigal should apply to Sri Vidyaranya Vidya Peetham at Hospet. One book at a time would be sent to them free of cost. The reader should study at least two books in a year and convey the essence through a writeup in Samskrit or Tamil. Many people participated in this unique scheme and submitted their thesis. Sri Mahaswamigal went through them all and had them examined by a committee of scholars. The writers were all honoured in a special function with certificates, gold medals, shawls etc.

Mulgund Brahmasri Sripada Dikshitar, a great devotee of Sri Mahaswamigal, had his darshan during the camp at Hampi. Sri Mahaswamigal asked him to camp at Hospet for 4 - 5 days and deliver lectures on Sri Vidyaranya's works in Kannada language. This instruction was implemented, with Sandur Maharaja arranging a vehicle every month for Sri Dikshitar's transport from Mulgund to Hospet and back. Sripada Dikshitar was also given suitable honorarium for each discourse. This way even ordinary Kannada people were introduced to Sri Vidyaranya's works and his greatness.

It was in Sri Virupaksha Mahalinga temple in Hampi that Sri Vidyaranya had performed severe penance. There Devi Sri Rajarajeswari used to give him direct darshan. The temple for Sri Vidyaranya is situated behind the Virupaksha temple on the banks of Tungabhadra river. It was the practice that the students and teachers of the Vidya Peetham would go to this temple and conduct Veda Parayanam and Vidvat Sadas every Thursday. Thus everyone had the good fortune of having darshan of Sri Vidyaranya. Sri Virupaksha temple on the banks of Tungabhadra river is very famous. Sri Mahaswamigal used to say that the Kishkindha area described in Srimad Ramayanam is indeed this land part.

The concise and wonderful book 'Brahmavid Asirvada Paddhati' by Sri Vidyaranya contains the essence of Prasthana Traya (Upanishads, Brahma

Sutras and Bhagavad Gita) and is in the form of a prayer. Sri Mahaswamigal arranged for rendering of this in mike every day; the broadcasting speaker was placed on the tip of the Gopuram.

Sri Mahaswamigal had special interest in archaeological research. He desired that all the stone inscriptions of Sri Vidyaranya Swamigal be collected and published. He set up Uttankita Vidyaranya Trust for this purpose with headquarters in Bengaluru. The trust succeeded in bringing out the first part of the collection of inscriptions within a span of one year. Sri Vidyaranya Vidya Peetham, which functioned from rented premises in Hospet Nehru colony at the beginning, is now operating on the Hospet-Sandur Road on the banks of a tributary of Tungabhadra river. The deep Guru bhakti which Sri Mahaswamigal had for Sri Vidyaranya Swamigal is evident from all this.

Sri Mahaswamigal set up Shashtiabdapoorthi Trust for spread of Veda Bhashyam and gave away honorarium to hundreds of scholars who studied Veda Bhashyam. The Trusts are all functioning very well, conducting Veda Bhashya Vidvat Sabhas and fulfilling the dreams of Sri Mahaswamigal.

Sri Mahaswamigal set up at Kumbakonam in 1965 the college of Veda Bhashyam for teaching the Veda Bhashyam of Sri Vidyaranya. Govindakudi Appakutty Aiyar Trust, Kumbakonam is running this college. Dr.V.R.Lakshmikantha Sarma was the Managing Trustee for about 25 years. During that time, Melakkaveri Brahmasri S. Panchapagesa Sastrigal taught the three Veda Bhashyas and was also Principal. He taught for about 40 years to more than 100 students Vedas, Vedanta and Veda Bhashyas and made them experts in the field. Sri Panchapagesa Sastrigal took Apat (emergency) Sanyasa and attained Sidhi with the Diksha name of Sri Sri Sri Panchapagesa Brahmendra Saraswathi Swamigal, who taught me the Prasthana Traya Bhashyas (ten Upanishads, Bhagavadgita and Brahmasutram) of Sri Adi Sankara Bhagavadpada from 10.03.1999 to 13.03.2004 (Anusham, Sri Mahaswamigal Nakshatram day) as directed by Sri Kanchi Acharyas. The present Sri Kanchi Acharyas continue to encourage Veda Bhashyam studies. Every year students from all over India are taught respective Veda Bhashyams by Mahamahopadhyaya Dr.R. Krishnamurthy Sastrigal (Retd. Principal, Sanskrit College, Chennai-4); the students come out very successfully in our Srimatham examinations, and all of them are honoured with shawls and cash award of rupees one lakh each with title “Veda Bhashya Ratnam”.

Sri Kanchi Acharyas have said out of deep devotion that they are continuing with the great legacy left by Sri Vidyaranya Swamigal. Let us reap all benefits with the blessings of these great souls.

Chapter 2
SRI BRAHMAVID ASIRVADA PADDHATI of Sri Vidyaranya Swamigal

॥ श्रीः ॥

श्रीमत्परमहंसपरिव्राजकाचार्य श्रीविद्यारण्यमुनिविरचित

॥ श्रीब्रह्मविदाशीर्वादपद्धतिः ॥

Dhyana Slokas:

जगत्कामकलाकारं नाभिस्थानं भुवः परम् ।

पदपद्मस्य कामाक्ष्याः महापीठमुपास्महे ॥

वेदवेदान्त साम्राज्य धर्मकामार्थ मोक्षदम् ।

विद्यारण्यन्नुमः पुण्यं योऽविद्यारण्य-मच्छिनत् ॥

We worship the Mahapitha of Devi Kamakshi's lotus feet, the originator of 'Kamakala' in the world, the supreme navel-spot of the earth.
We worship Sri Vidyaranya, the holy personage, who destroyed the forest of Avidya (ignorance) and who is of the form of the empire of Vedas and Vedanta and bestows Dharma, Kama, Artha and Moksha (the four Purusharthas).

हिरण्यगर्भादिस्थावरान्तेषु शरीरेषु यदेकं चैतन्यमस्ति, तदेवाहमस्मीति दृढज्ञानं निरन्तरं भूयात् ॥ १ ॥

1. May I possess the constant and firm awareness that I am the same unique consciousness that exists in bodies from Hiranyagarbha to non-moving objects (like trees).

(Devotees of Sri Kanchi Kamakoti Peetham add the phrase "इति श्रीचरणाः अनुगृह्णन्तु" at the close of each of these passages while reciting this composition as prayer.)

निर्विकल्पसमाधिप्रतिबन्धक लयविक्षेपकषायरसास्वादेभ्यो रक्षितं मे चित्तमविघ्नेन ब्रह्मणि अवस्थितं भूयात् ॥ २ ॥

2. May my mind remain steady in Brahman without any hindrance, protected from Laya, Vikshepa, Kashaya and Rasasvada, which are obstacles to Nirvikalpa Samadhi (steady abidance of mind in one single object).

Laya is the absence of mental mode (vritti) owing to laziness or drowsiness. At that time the mind is inactive and modes (vrittis) subside; that is why it is called Laya. The aspirant should awaken the mind and ensure continuous abidance of vritti in Brahman.

Vikshepa is the going out of the mind towards external objects even when the mind has been turned in towards the Atma Svarupa. This happens as the mind loses steadiness, Atman being extremely subtle.

Kashaya refers to defects like attachment and hate (Raga and Dvesha). A yogi, who has controlled his mind, will not have Raga and Dvesha. Though external experiences of Raga and Dvesha have ceased, their subtle impressions (vasanas) would sometimes pull the mind to outside objects. In this state one can bring the mind back to its inner poise, only if he ponders over the defects in outside objects.

Rasasvada: Pleasure is experienced by contact with external objects of the world. Sometimes, even in the absence of pleasure-giving object, the very disappearance of misery gives the impression of pleasure. One, who has been carrying a very heavy burden on his head, says he has attained pleasure once he has taken the load off his head.

भारापगमे सुखी संवृत्तोऽहम् ॥

Though there is no scope for him to experience pleasure in the absence of any new pleasure-giving object, he feels pleasure as the pain has gone away. In the same manner the mind, which has experienced pain in external objects, gets relieved of the pain when it is turned inward. If the aspirant is satisfied with this 'pleasure', he will not put in further efforts to attain Brahmananda. Hence Rasasvada is also an obstacle to Samadhi.

नित्यनिर्विकारासङ्गाद्वितीय परिपूर्ण सच्चिदानन्द स्वप्रकाशचिदेक-रसब्रह्मानुभवसिद्धिर्भूयात् ॥ ३ ॥

3. May I attain the experience of Brahman, which is eternal, changeless, unattached, one without a second, complete, of the form of Sat-Chit-Ananda (Existence, Awareness, Bliss), with self-luminescent awareness as its only manifestation.

अहमादि दृश्यविलक्षणास्मत्प्रत्ययालम्बनभूत प्रत्यक्चिन्मात्रस्वरूपात्मानुभव-सिद्धिर्भूयात् ॥ ४ ॥

4. May I attain the Self-experience, distinct from cognizable entities like Ahankara (ego), and having the form of Awareness alone, seated inside and being the support of self-recognition.

सजातीयविजातीयस्वगतभेदरहिताखंड सच्चिदानन्दाद्वितीय ब्रह्मात्मानुभवसिद्धिर्भूयात् ॥ ५ ॥

5. May I attain the experience of Atman as Brahman, which is free from distinctions of Sajatiya (same group), Vijatiya (different group) and Svagata (internal), and which is undivided, of the form of Sat-Chit-Ananda and one without a second.

Sajatiya: There are many mango trees in a garden. Though they are of the same group, each of them is distinct from the rest. This is Sajatiya bheda.

Vijatiya: The coconut and mango trees in the same garden are not of the same group; they fall in different groups. This is Vijatiya bheda.

Svagata: Even in the same tree, the root, stem, branch, leaf, flower and fruit are distinct from one another. This is Svagata bheda.

Brahman, which is of the form of Sat-Chit-Ananda, is unitary; there is no second one. Hence there is no Sajatiya distinction. Though the inert Prapancha (universe) is distinct from Brahman, which is of the form of Chaitanya (Awareness), belonging to a different group, there is no Vijatiya bheda, as the universe is Maya, not real. As Brahman of the form of Chaitanya does not have any internal division, Svagata bheda does not arise.

नित्यशुद्ध बुद्धमुक्त सत्यपरमानन्दाद्वितीय ब्रह्मात्मानुभवसिद्धिर्भूयात् ॥ ६ ॥

6. May I attain the experience of Atman as Brahman, which is everlasting, blemishless, of the form of Awareness, liberated, real, supreme bliss and one without a second.

स्वगतादि-भेदरहिताखण्ड- सच्चिदानन्दलक्षण- ब्रह्माभिन्नकूटस्थ-प्रत्यक्स्वरूपः सर्वसाक्षीति चिद्रूपानुभवसिद्धिर्भूयात् ॥ ७ ॥

7. May I attain the experience of the Awareness, which is inside me, witness of all, non-different from Brahman, changeless, free from distinctions like internal (Svagata) etc., undivided, and of the form of Sat-Chit-Ananda.

The firm piece of iron of the shape of a long rail in the fireplace of the blacksmith is known as ‘Kuta’. The blacksmith places small pieces of iron on top of it and beats them with a hammer. Though the upper iron pieces change their shapes, the bottom supporting iron does not undergo any change. Similarly, though the Jiva appears to undergo changes owing to association with mind, Atman, the substratum, the Witness, does not undergo any change; it is known as ‘Kutastha’; that is Brahma Svarupa.

स्वात्मनोऽन्यत्वेन प्रतिभातं सकलं साक्ष्यं जगत्स्वाविद्याविलसितत्वेन स्वानन्यत्वात् स्वात्ममात्रमिति, अद्वितीयब्रह्मात्मानुभवसिद्धिर्भूयात् ॥ ८ ॥

8. May I attain the experience of Atman as Brahman, the one without a second, because the entire cognized universe, appearing as distinct from Atman, is indeed the manifestation of my Avidya (ignorance) and is non-different from Atman.

असंभावना-विपरीतभावना-रहितत्वेन करतलामलकवत् अहं ब्रह्मास्मीति
अप्रतिबद्धापरोक्षब्रह्मसाक्षात्कारो दृढीभूयात्॥९॥
9. May my direct and unobstructed vision of Brahman be strengthened with the experience of ‘I am Brahman’, like gooseberry on palm in the absence of doubt (Asambhavana) and thought of contrary objects (Viparita bhavana).

Asambhavana means doubt. This is of two kinds. One is doubt in Pramana (proof); the other is doubt in Prameya (object to be proved). The doubt in Pramana is on whether Upanishads, which are Pramana, instruct the unity of Jiva and Brahman or something else. By listening from Guru (Sravana) the purport of the Upanishads on the unitary form of Brahman, the doubt on Pramana is removed. In Brahma Sutra Bhashya, also called Brahma Mimamsa, in the Sutra तत्तु समन्वयात् (१-१-४), Sri Adi Sankaracharya establishes in general that all Upanishads support Advaita; he takes up various Upanishad passages in the subsequent four Padas and concludes that Upanishads unequivocally teach Advaita.

The doubt in Prameya is on whether the unity of Jiva and Brahman is real or the difference between them is real. This doubt is removed by considering Jiva-Brahman unity favourably and opposing Jiva-Brahman difference in the mind by adopting various logical arguments, and reflecting (Manana) constantly on Jiva-Brahman unity.

Continuous meditation on Atma Svarupa without thinking of objects other than Atman (Anatma) in between is called Nididhyasana. This results in removal of Viparita bhavana from the thought that the appearance of universe is real and Jiva is different from Brahman.

This is also considered in a different way. By listening (Sravana), the ‘Samsaya bhavana’ (doubtful thought) is removed; by Manana (reflection), the Asambhavana (impossibility) of how Advaita could be true when the real universe and Jiva-Brahma difference are clearly visible, will be eliminated; by Nididhyasana (deep and constant meditation), Viparita bhavana (thought of contrariness) is eradicated.

यो ब्रह्मादिस्तम्बपर्यन्तानां सर्वेषां प्राणिनां देहमध्ये, तत्तद्देहसाक्षित्वेन भासमानः, परिपूर्णात्माऽस्ति, सोऽयं परमात्मा, केवलं मुमुक्षोः पुरुषस्य मे स्वरूपम् इत्येवंरूपात्मसाक्षात्कारो दृढीभूयात् ॥ १० ॥
10. May my vision of Atman be strengthened with the conviction that the real form of mine, who am passionate about Moksha, is indeed none other than that of Paramatma, who shines as Witness in the bodies of all creatures from Brahma to the little grass, and who is all-pervasive.

वासनाक्षय-मनोनाश-तत्वज्ञानाभ्यासवशात्, ज्ञानरक्षा, तपःसिद्धिः, सर्वसमत्वं, दुःखनिवृत्तिः, सुखाविर्भाव: इत्येतत् पञ्चप्रयोजनसिद्धिर्भूयात् ॥ ११ ॥

11. May I attain by eradication of past impressions (Vasana-kshaya), destruction of mind and practice of True knowledge, the five fruits viz. secure Gnana (knowledge), the abidance in penance (Tapas), equality of attitude, freedom from misery and rise of bliss.

मैत्री-करुणा-मुदितोपेक्षारूपसद्वासनापाटवेन रागादिदुर्वासनाक्षय: सम्यग्भूयात् ॥ १२ ॥

12. May the eradication of evil vasanas (impressions) be accomplished well through the strength of good vasanas in the form of friendship, compassion, happiness and indifference.

Yogasutra states:

मैत्रीकरुणामुदितोपेक्षाणां सुखदु:खपुण्यापुण्यविषयेषु भावनातः चित्तप्रसाद: ॥

The mind will be clear with the exit of Raga and Dvesha if we lead our lives having friendship with happy people, compassion towards the suffering persons, cheer with people of religious merit and indifference towards sinners.

निरन्तरस्वात्मानुसंधानवशात् मनसो वृत्तिरूपपरिणामत्यागेन, निरुद्धताकारेण आत्मपरिणामो दृढीभूयात् ॥ १३ ॥

13. May the conversion of mind into Atman be strengthened by constant meditation on Atma Svarupa, resulting in the cessation of vrittis (modes) in mind and complete restraint of mind.

शमादिपूर्वकश्रवणमनन-निदिध्यासनाभ्यासबलात्, विषयासक्तिः, प्रज्ञामान्द्यं, विपर्यय:, दुराग्रहश्चेति वर्तमानप्रतिबन्धचतुष्टयनिवृत्तिद्वारा, अप्रतिबद्धापरोक्षब्रह्मसाक्षात्कारो दृढीभूयात् ॥ १४ ॥

14. May the unobstructed and direct vision of Brahman be strengthened through the removal of the four existing obstacles, viz. attachment to objects, indolence in awareness, knowledge of contrary objects and obstinacy in evil thoughts, by the power of constant practice of mind control to begin with, followed by Sravana (listening), Manana (reflection) and Nididhyasana (meditation).

उपक्रमादिषड्विधलिङ्गैः, अशेषवेदान्तानां अद्वैते ब्रह्मणि तात्पर्यावधारणं दृढीभूयात् ॥ १५ ॥

15. May the concept that the purport of all Upanishads without exception is Brahman without a second, be strengthened through (appreciation of) the six signs like beginning etc.

Sastra prescribes six ‘Lingas’ (signs) to determine the purport.

उपक्रमोपसंहारौ अभ्यासोऽपूर्वता फलम् ।

अर्थवादोपपत्ती च लिङ्गं तात्पर्यनिर्णये ॥

The six signs are: statement of the same purport at the beginning and the end; repeating the same in the middle; the novelty of the subject; the statement of fruit; extolling the virtue of the subject; argument.

श्रीगुरुमुखात् श्रुताद्वितीयवस्तुनः, वेदान्तानुगुणयुक्तिभिः अनवरतमनुचिन्तनं भूयात् ।। १६ ॥

16. May there be constant and repeated reflection of Brahman without a second, as heard from the mouth of Sri Guru, through arguments in line with Upanishads.

विजातीयदेहादिप्रत्ययानन्तरित-सजातीयसच्चिदानन्दात्म प्रत्ययप्रवाहो निरन्तरं भूयात् ॥ १७ ॥

17. May there be constant flow of the unitary (Sajatiya – of the same group) concept of Atman of the form of Sat-Chit-Ananda, not broken by thoughts of other groups (Vijatiya) like body etc.

असंङ्गोऽहं, चिदात्माहमिति प्रत्यगात्मनि निवेशिते, वृत्तिरहिते, संस्कारशेषमात्रतया

सूक्ष्मरूपेणावस्थिते चित्ते आत्मनः स्वरूपभूतपरमानन्दो निरन्तरं सम्यगाविर्भूयात्॥१८॥

18. May I experience well and continuously the supreme bliss, the very form of Atman, when the mind, remaining subtle, with vasanas (impressions) alone, with no vrittis (modes), is established in the internal Atman with the conviction that I am unattached and I am of the form of Awareness.

अहमात्मा साक्षी, केवलः, चिन्मात्रस्वरूपः नाज्ञानं, नापि तत्कार्यः किंतु,

नित्यशुद्धबुद्धमुक्तसत्यपरमानन्दाद्वयं ब्रह्मैवाहमस्मीति अभेदेनावस्थानं समाधिः तत्र च

अन्तस्समाधिना दृग्दृश्यविवेके, बहिस्समाधिना ब्रह्मसर्गविवेके च दृढे जाते, तेन विवेकद्वयेनायं

गलितदेहाभिमानः विज्ञातपरमात्मतत्वश्च भूयात् ॥ १९ ॥

19. Samadhi is the state when I am firmly established in the non-different Brahman in the spirit of ‘I am Atman, Witness, alone, of the true form of only Awareness, not ignorance or its effect, but I am eternal, pure, aware, liberated, real and supreme bliss incarnate, one without a second’. With the discrimination with respect to the seer and the seen gained during internal Samadhi, and with respect to the creation of Brahma gained during external Samadhi, the attachment to the body should get dissolved with these two types of discrimination. May I attain this knowledge of the Supreme Principle.

देहाद्बहिः सकलनामरूपात्मकेषु वस्तुष्वपि, सर्पधारादिषु रज्जुरिव व्याप्तः, सच्चिदानन्दलक्षणो यः

परमात्मा, स एव परशब्देनोच्यते । अन्तः अहमादिदृश्यविलक्षणः, अस्मत्प्रत्ययालम्बनभूतः, प्रत्यक्

चिन्मात्रस्वरूपः यः साक्ष्याख्यो जीवात्मा, स एव अवरशब्देनोच्यते । परश्चासौ अवरश्चेति परावरः प्रत्यगभिन्नः परमात्मा । तस्मिन् एवं अन्तर्बहिश्च पररूपेण अवररूपेण च अवस्थिते, परमार्थतः परावरविभागरहिते प्रत्यगभिन्ने परावरे, ब्रह्मणि त्वं वा अहमस्मि भगवो देवते अहं वै त्वमसि इति श्रुत्यनुसारेण अहं ब्रह्मास्मि, ब्रह्मैवाहमस्मि इति व्यतिहारेण, अखण्डैकरसत्वेन साक्षात्कृते सति, तेन परावरब्रह्मसाक्षात्कारेण अस्य परावरब्रह्म साक्षात्कृतवतो मम हृदयग्रन्थिभेदसर्वसंशयनिवृत्ति सर्वकर्मक्षयरूपपरमपुरुषार्थः सम्यगाविर्भूयात् ॥ २० ॥

20. Paramatma is the form of Sat-Chit-Ananda pervading all objects with name and form present outside the body, like rope in serpent, water current etc. and is known by the term ‘Para’. Inside the body, the Jivatma, who is called Witness, who is different from cognizable objects like Ahankara (ego) etc., and who is the substratum for the cognition of ‘I’ and is of the form of Awareness alone, is known by the term ‘Avara’. Paravara, who is Para and Avara, is indeed Paramatma, non-different from the personal Atman. This Paramatma, who is thus ‘Para’ outside and ‘Avara’ inside, has no such real distinction of ‘Para’ and ‘Avara’ and is indeed Brahman, non-different from the personal Atman. With the direct vision of this Brahman, who is ‘Para’ and ‘Avara’, Brahman is experienced as ‘I am Brahman’ and ‘Brahman alone is myself’, and thus as one unbroken Svarupa, in accordance with the Vedic passage, ‘O Bhagavan, Devata, you alone are in my form, I am you alone’. To me, who has had the direct vision of Brahman, who is ‘Para’ and ‘Avara’, may the supreme attainment of the breaking of the knots in the heart, dissolution of all doubts and destruction of all karmas, be accomplished.

भिद्यते हृदयग्रन्थिः छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥

This is the 9th Mantra in 2nd Kanda in 2nd Mundaka in Mundakopanishad. The mantra means: Once Brahman, who is ‘Para’ as well as ‘Avara’, is directly perceived, the knot in the heart (the false notion that the body and Atman are the same) gets broken; all doubts dissolve; all karmas are destroyed. This is described by the author in the four passages from 20 to 23.

In the 20th passage, he explains the meaning of the term ’Paravara’ occurring in the Mundakopanishad mantra. Brahman, which is ‘Para’, and Jiva, which is ‘Avara’ are indeed one and the same. It is only the Upadhis (adjuncts), which make the two appear different as ‘Para’ (superior) and ‘Avara’ (inferior). If we look at them after removing the Upadhis, the real form of Brahman and Jiva are found to be the same Sat-Chit-Ananda; hence Para is indeed Avara, and Avara is indeed Para.

In the 21st passage, the destruction of the knot in the heart mentioned in the Mundakopanishad mantra is explained; in the 22nd passage, the dissolution

of doubts of the aspirant for Liberation; in the 23rd passage, the eradication of all karmas except Prarabdha karma.

अहंकारात्मनोः एकत्वभ्रमनिवृत्तिरूपोऽयं ग्रन्थिभेदः दृढीभूयात् ॥ २१ ॥
21. May the destruction of the knot, viz. removal of the delusion of unity of Ahankara (ego) and Atman be strengthened.

आत्मा देहादिव्यतिरिक्तो वा न वा, व्यतिरिक्तत्वेऽपि, कर्तृत्वधर्मयोगी वा न वा, अकर्तृत्वेऽपि, तस्य ब्रह्मणा भेदोऽस्ति वा न वा, अभेदेपि, तज्ज्ञानं कर्मादिसहितं वा मुक्तिसाधनं केवलं वा, तथापि, आत्मा साक्षी वा कर्ता वा, साक्षित्वेपि अस्य ब्रह्मत्वमस्ति वा न वा, ब्रह्मत्वे सत्यपि, तद्बुद्ध्या वेदितुं शक्यते वा न वा, शक्यत्वेऽपि, तद्वेदनमात्रेण मुक्तिरस्ति वा न वा, मम परमार्थतः ब्रह्मत्वे सत्यपि तादृग्रूपं साक्षात्कृतं वा न वा, साक्षात्कृतेऽपि इतः परं कर्तव्यमस्ति वा न वा, कर्तव्याभावेऽपि, इदानीं मम जीवन्मुक्तिरस्ति वा न वा, जीवन्मुक्तत्वेऽपि, वर्तमान-देहपातानन्तरं विदेहमुक्तिः भविष्यति वा न वा, तत्प्राप्तावपि, कालान्तरे पुनर्जन्म भविष्यति वा न वा, इत्यादिसर्वसंशयनिवृत्तिर्भूयात् ॥ २२ ॥
22. May all doubts be dispelled thoroughly – the doubts such as: is Atman distinct from body etc. or not; even if distinct, is Atman united with acts like doership of karmas or not; even if doership is not there, is Atman different from Brahman or not; even if non-different, is its knowledge in conjunction with Karma the means of Mukti or is it alone; even then, is Atman the Witness or doer; even if Witness, is it Brahman or not; even if it has the characteristic of Brahman, is it capable of being grasped through intellect or not; even if grasped, does that state become Mukti or not; even if I have real characteristic of Brahman, have I directly perceived its form or not; even if perceived, is there duty to be performed hereafter or not; even if there is no compulsory duty, is there Jivanmukti (Liberation while in body) now for me or not; even if Jivanmukti is there, will there be Videhamukti (Liberation after death of body) after the present body falls or not; even if Videhamukti is attained, will there be rebirth in due course or not.

अनारब्धानां आगामिजन्महेतूनां अनेककोटिजन्मार्जितानां प्रारब्धव्यतिरिक्तानां संचितकर्माणां निवृत्तिरूपः परमपुरुषार्थः सम्यगाविर्भूयात् ॥ २३ ॥
23. May the supreme goal of removal of Sanchita karmas, other than Prarabdha karma, accumulated over many crores of births, which are the cause of future births and whose fruits have not yet materialized, be well attained.

यः पूर्णानन्देकबोधः तद्ब्रह्माहमस्मीति ब्रह्मात्मानुभवमात्रपर्यवसाने बुद्धिर्निरन्तरं भूयात् ॥ २४ ॥
24. May the intellect dwell constantly on the ultimate experience of Atman as Brahman, that is, I am that Brahman, which is complete bliss and unique Awareness.

यस्मिन् काले द्वैतभानं नस्ति, निद्राऽपि नागच्छति, तस्मिन् काले उपलभ्यमानं यत्सुखमस्ति स ब्रह्मानन्द इति ब्रह्मात्मानुभवसिद्धिः निरन्तरं भूयात् ॥ २५ ॥
25. May my experience of Brahman as bliss, the joy felt at the time when the sense of duality is absent and there is no sleep either, be continuous.

Jivas experience three states – Jagaram (being awake), Svapna (dream) and Sushupti (deep sleep). While awake, Jiva is known as Visva; while dreaming, he is Taijasa; and while in deep sleep, he is Pragna. As there is Agnana (ignorance) in all these three states, there is no true knowledge. In wakeful and dream states, there is appearance of duality of contrary objects in addition to basic ignorance. In deep sleep, there is only ignorance; no sense of contrary duality. In Turiya (fourth) state, which is beyond the three states, there is neither Agnana, nor appearance of duality. There is only the brilliance and bliss of Brahman. This is Samadhi state. In this passage the author conveys the shine of the bliss of Brahman during the Turiya state, which is beyond the three states; in that state as there is no appearance of duality, the wakeful and dream states are eliminated; as there is no sleep, Sushupti is also transcended.

मनोव्यापाराभावसमये यत्सुखं भासते, तत् सुखमात्मस्वरूपमिति आत्मनिश्चयः सम्यग्भूयात् ॥ २६ ॥
26. May there be conviction that the happiness shining at the time when there is no mental activity is indeed the real form of Atman.

स्वप्नः स्वातिरेकेण यथा नास्ति, तथैव स्वजाग्रदपि स्वातिरेकेण नास्ति, तेन अद्वीतीयात्मानुभवसिद्धिः सम्यग्भूयात् ॥ २७ ॥
27. May I well experience the Atman, one without a second, through realization that just as dream does not concern anyone other than myself, wakeful state also does not admit the presence of anyone else.

The objects seen in dream are nothing but the projection of the mind; they are false, not real. Atman alone exists there; the objects we see are not there; they cannot be there. The person sees the objects in dream in his own mind. In the small place in the mind, how can a large elephant exist? There is no scope for the elephant to get inside. Further, in one night’s sleep he sees many years rolling by. This also cannot be true. Similarly while he is seeing

Acharya's Puja at his camp, he wakes up suddenly. He finds himself in his house and not at Acharya's camp. On waking up, the objects observed in dream vanish. Objects which were not there before nor after the dream, but were observed only in dream, are not real. In the same way, objects seen while awake are also not real. These objects arise in Maya. On the rise of awakening of Brahmagnana, these objects vanish. The eternal Atman alone is the real substance.

वासनाक्षयमनोनाशाभ्यां निर्वासिने वृत्तिशून्ये चित्ते, संशयविपर्ययदोषद्वयाभावेन उत्पन्नं ब्रह्मज्ञानं अबाधितत्वेन सुरक्षितं भूयात् ॥ २८ ॥

28. May Brahmagnana be secure in unobstructed manner in the absence of the two defects, viz. doubt and contrary knowledge in mind, as Vasanas (impressions) and Vrittis (modes) have been destroyed.

पञ्चम्यादिभूमिकात्रयरूपायां जीवन्मुक्तौ संपाद्यमानायां द्वैतभानाभावेन संशयविपर्ययप्रसङ्गाभावात् उत्पन्नं तत्वज्ञानं अबाधितत्वेन सुरक्षितं भूयात् ॥ २९ ॥

29. May Gnana of the True Principle be secure in unobstructed manner, having earned Jivanmukti, which is covered in the three Bhumikas starting from the fifth (i.e. 5th, 6th and 7th), and in the absence of doubt and contrary knowledge, which have gone away along with duality.

Pravritti Marga (path of indulgence) consists in engaging in Vedic and worldly karmas with desire for enjoying the objects in this world and the next, and actually enjoying their fruits. Owing to the company of the wise, one chooses to desist from this path. He discards desire, does not look for fruit and performs karmas solely for pleasure of Iswara. With his mind purified thus, he proceeds on Nivritti Marga (path of abstinence) for attaining Moksha. Yoga Vaasishtam mentions seven Bhumikas (stages) for such an aspirant on the way to Moksha. They are Subhechcha, Vicharana, Tanumanasa, Satvapatti, Asamsakti, Padarthaapavani and Turiya.

Subhechcha is the auspicious and intense desire for attaining Moksha and adopting the means of Nitya-Anitya Viveka (discrimination of permanent and transient), Vairagya (dispassion) and Samaadi Shatka (six qualities starting with Sama, mind control).

Vicharana consists in approaching the Sadguru, listening to his teachings of Upanishads (Sravana) and reflecting on them with proper arguments (Manana).

Tanumanasa is Nididhyasana, complete absorption of the mind in Brahma Svarupa with no other thought. As the mind becomes subtle for knowing the

very subtle Brahman, it is called Tanumanasa. These first three Bhumikas are stages of means. The next four Bhumikas are stages of fruit.

Satvapatti is direct vision of Brahman. One who has attained this state is called Brahmavit. The following three Bhumikas are stages of a Jivanmukta; there are subtle differences among them.

Asamsakti is the state when the mind, though controlled in Samadhi and gets absorbed in Brahman, comes out of Samadhi towards the outer world after some time automatically, just as a block of wood, placed under water in a pond, comes up on its own. One who is in this state is known as Brahmavidvara.

Padarthaapavani is the state when the aspirant repeatedly practices in guiding the mind to Brahman inside and steadies it there. One who is in this state is called Brahmavidvariya. For him Samadhi may get disturbed not automatically, but due to others. A stone left in the bottom of the pond does not come up automatically, but it can be brought up by a person by diving. For persons in these Bhumikas, the world does appear false.

Turiya is the seventh Bhumika in which the mind, through further practice, is permanently absorbed in Brahma Svarupa in Nirvikalpa Samadhi like salt dissolved in water, without ever emerging into the outside world on its own or through others' efforts. One who has attained this highest state is known as Brahmavidvarishta. As his mind never comes out into the outside world, his Prana abides in the body without his effort through the strength of Prarabdha karma, the will of Iswara and others' efforts. Gita refers to him in the sloka:

यस्मिन् स्थितो न दुःखेन गुरुणापि विचाल्यते ॥

"However great may be the misery suffered by the body, his Samadhi will not get disturbed."

स्वप्ने स्थूलशरीराभावेऽपि, सुषुप्तौ सूक्ष्मशरीराभावेऽपि, समाधौ कारणशरीराभावेऽपि, जाग्रदाद्यवस्थाचतुष्टयेऽपि यः चिद्रूपात्मा मणिषु सूत्रमिव अनुस्यूततया निरन्तरं भासते, स चिद्रूपात्मैव अहमस्मीति अन्वयव्यतिरेकाभ्यां शरीरत्रयव्यावृत्तिं तत्साक्षि-चैतन्यस्यानुवृत्तिं च पश्यतो मम शरीरत्रयव्यतिरिक्तात्मानुभवः सम्यग्भूयात् ॥ ३० ॥

30. Though gross body is absent in dream state, subtle body is absent in deep sleep and causal body is absent in Samadhi, Atman of the form of Awareness continues to shine uninterruptedly in all the four states of wakefulness etc. like thread in gems strung together. I experience through Anvaya (logical continuity) and Vyatireka (contrast), viz. continuity of Awareness and contrast of the three bodies, that I am that Atman. May I well attain the experience of Atman, distinct from the three bodies.

We notice in the world that the thing which continues is distinct from the thing which changes. In a necklace of gems, though gems occur alternately, the connecting wire continues uninterruptedly. The wire is certainly distinct from the gems. Similarly in dream state, there is no gross body, but cognition is there. Though subtle body is absent in deep sleep and causal body in Samadhi, cognition is there. Hence it can be concluded that Atman of the form of Awareness is distinct from the three bodies and the three states, as Atman is continuously present though the three bodies and states undergo change.

भगवन्तं परमेश्वरं प्रीतिपूर्वकं भजतो ममोपरि अनुग्रहार्थं भगवान् वासुदेवः आत्मभावस्थः सन् विवेकप्रत्ययरूपेण, भक्तिप्रसादस्नेहयुक्तेन, तद्भावनाभिनिवेशवातेरितेन, ब्रह्मचर्यादिसाधन-संस्कारवत्प्रज्ञावर्तिना, विरक्तान्तःकरणाधारेण विषयव्यावृत्तरागद्वेषाकलुषित चित्तनिवातापवरकस्थेन, नित्यप्रवृत्तैकाग्र्यध्यानजनित-सम्यग्दर्शनभास्वता ज्ञानदीपेन अज्ञानजं अविवेकतो जातं मिथ्याप्रत्ययरूपं मोहान्धकारं तमो नाशयत्वित्याशीः निरन्तरं भूयात् ॥ ३१ ॥
31. I worship Bhagavan Parameswara with love; for blessing me, Bhagavan Vasudeva, abiding in the spirit of Atman in me, kindles the lamp of Gnana in me. That lamp has the oil of blessing following devotion, kindled by the breeze of constant thought of him, has the wick of intelligence purified by means like Brahmacharya, is ensconced in dispassionate inner equipment, and is placed in the mind not stained by gusts of attachment and hate, and has the flame of Gnana with brilliance of true knowledge arising out of constant and one-pointed meditation. May that flame of knowledge dispel the darkness of delusion of false cognition arising from lack of discrimination born of ignorance. May the desire for this be constant in me.

In this passage and the next, the author has cited verbatim from Sri Adi Sankaracharya's commentary on Sri Bhagavad Gita, verses 11 and 10 in chapter 10.

परमेश्वरं प्रीतिपूर्वकं भजन्तो भक्ता येनानन्यबुद्धियोगेन सम्यग्दर्शनलक्षणेन भगवन्तं परमेश्वरं आत्मत्वेन उपयान्ति प्रतिपद्यन्ते, तं बुद्धियोगं भगवान् वासुदेवः मे ददातु इति आशीर्निरन्तरं भूयात् ॥ ३२ ॥
32. Devotees who worship Parameswara with love attain Bhagavan Parameswara through undifferentiated Gnanayoga characterized by true knowledge and cognize him as their Atma Svarupa. May I have constant desire that Bhagavan Vasudeva may bless me with that constant presence of true knowledge.

विकारमन्तरेण स्वाध्यस्तं सर्वं साक्षादव्यवधानेन स्वरूपबोधेन ईक्षते पश्यतीति साक्ष्यनुभवसिद्धिः सम्यग्भूयात् ॥ ३३ ॥

33. May I experience well the state of Witness, who perceives everything superimposed on me without change directly without a misleading veil with my knowledge of true svarupa.

देहेन्द्रियादिसकलजडावभासकत्वेन आत्मा चिद्रूप इति चिदात्मानुभवसिद्धिः सम्यग्भूयात् ।। ३४ ॥

34. May I experience well the Atman of Awareness, as it illumines all inert objects like body, sense organs etc.

आत्मनि कदाचिदपि अप्रियाभावेन, परमप्रेमास्पदत्वेन च, आत्मा परमानन्दरूप इति, आनन्दात्मानुभवसिद्धिः सम्यग्भूयात् ॥ ३५ ॥

35. May I experience well the Atman of Bliss, as Atman is indeed of the form of supreme bliss, there being never absence of love for Atman, and Atman being the seat of supreme love.

अभारूपस्य विश्वस्य भानं भासकसन्निधिं विना कदाचिदपि न संभवतीति, भारूपात्मा सर्वगत इति सर्वगतात्मानुभवसिद्धिः सम्यग्भूयात् ।। ३६ ॥

36. May I experience well the omnipresence of Atman of the form of light, because the illumining of the dark inert universe is never possible without the presence of the Light of Atman.

असज्जडदुःखात्मकाहङ्कारादिभ्यो विलक्षणतया, प्रातिकूल्येन सत्यज्ञानानन्दरूपेण अञ्चति प्रकाशत इति, प्रत्यगात्मानुभवसिद्धिः सम्यग्भूयात् ।। ३७ ॥

37. May I experience well the Inner Atman (Pratyagatman), shining as Existence-Awareness-Bliss, just opposite of the contrary characteristics like Ahankara (ego) etc., which are not real, are inert and have misery as their form.

The author explains the term ‘Pratyagatman’ as प्रति-अञ्चति-प्रत्यक् - shines just opposite.

पश्चाद्भासमानस्य जडस्य, प्रथमतो भासमानं चैतन्यमेव वास्तवं स्वरूपमिति निश्चित्य, जडमुपेक्ष्य, चिन्मात्रमेव चित्तं निरन्तरं सम्यग्भूयात् ।। ३८ ॥

38. May the mind become completely and continuously of the form of Awareness, having determined that the Awareness shining first is indeed the true form of the inert objects shining later, and ignoring the inert objects consequently.

“सर्वाण्येवैतानि प्रज्ञानस्य नामधेयानि भवन्ति” इति वाक्येन देहेन्द्रियादिसाक्षिरूपं यत् प्रज्ञानं त्वंपदार्थरूपं निर्णीतं, तदेव “एष ब्रह्म” इत्यादिवाक्येन जगत्कारणतया निर्णीतं परं ब्रह्म, न चानयोरीषदपि भेदोऽस्ति इति, ऐतरेयमहावाक्यज्ञानसिद्धिः निरन्तरं भूयात् ॥ ३९ ॥

39. The Mahavakya (great proposition) of Aitareya Upanishad states: The import of the term ‘Tvam’ is determined as the Supreme Awareness, acting as Witness of body, sense organs etc. through the statement ‘These are all the names of Pragnana, Supreme Awareness’. The same Awareness is Parabrahman, determined as the cause of the universe through the statement ‘This is Brahman’. There is absolutely not the slightest difference between these two. May the awareness of this Mahavakya be with me always.

यतः सर्वत्रावस्थितं प्रज्ञानं ब्रह्म, अतो मयि अवस्थितं प्रज्ञानं ब्रह्म, प्रज्ञानत्वाविशेषात् इति ऐतरेयमहावाक्योत्थित- जीवब्रह्मैक्यज्ञानसिद्धिः निरन्तरं भूयात् ॥ ४० ॥

40. The Mahavakya (great proposition) of Aitareya Upanishad states: By the criterion of the Awareness present everywhere being Brahman, the Awareness present in me is also Brahman, as there is no difference in the characteristic of Awareness. May the awareness of the unity of Jiva and Brahman be with me always.

आत्मसन्निधौ विद्यमानत्वेन, जडरूपस्यापि देहेन्द्रियादेः चेतनत्वेन भासमानत्वात्, आत्मा चिद्रूप इति चिदात्मानुभसिद्धिः सम्यग्भूयात् ॥ ४१ ॥

41. May I experience well Atman as Awareness, because even inert objects like body, sense organs etc. shine with awareness as their presence is close to the Atman.

आत्मसहितत्वेन, दुःखात्मकस्य देहादेरपि प्रियतमत्वात्, आत्मा परमानन्दरूप इति, आनन्दात्मानुभवसिद्धिः सम्यग्भूयात् ॥ ४२ ॥

42. May I experience well Atman as Bliss, because body etc. even with misery as their very core are indeed most desirable as they are united with Atman.

देशतः, कालतः, वस्तुतः,परिच्छेदरहिताद्वितीयात्मानुभवसिद्धिः सम्यग्भूयात् ॥ ४३ ॥

43. May I experience well Atman as devoid of separation due to space, time and object, and as one without a second.

The author refers to the purport of the term अनन्त in Taittiriya Upanishad.

‘Anta’ means end, limited by boundary. This is of three types: limit of space, time and object. An object inside a house is not present outside; an object present at a particular place is not present anywhere else. This is limitation of

space. Atman is omnipresent; there is no place where it is not present. Hence Atman is not limited by space.

An object present long ago is not present now. As an object present at a particular time is not present at other times, it is limited by time. As Atman is eternal, present at all times, it has no limitation of time.

Man remains man, not animal. An object is thus limited by its nature. As Atman is indeed in all forms of objects, object is no limitation for Atman.

All objects other than Atman are limited by space, time and object. They are not present everywhere, nor at all times, and nor in all objects. As Atman is Vibhu (all pervasive), present at all times and present as all objects (in fact there is no object other than Atman), Atman is not limited by the three limitations; it is 'Ananta'; 'Aparichchinna'.

पूर्वापरपरामर्शमन्तरेण सहसोत्पद्यमानस्य क्रोधादिवृत्तिविशेषस्य हेतोः चित्तसंस्कारस्य, विवेकजन्यायां क्षान्त्यादिवासनायां दृढायां सत्यां विनाशात्, बाह्यनिमित्ताभावेन क्रोधाद्यनुत्पत्तिः सम्यग्भूयात् ॥ ४४ ॥

44. The impressions in mind, which cause mental modes like anger, suddenly arising without considering the previous and later aspects (cause and fruit), get destroyed by the characteristics like forbearance arising from discrimination (of Atman and Anatman). May rise of anger etc. be well curbed even in the presence of external cause.

यस्य प्रसादादहमेव विष्णुः, मय्येव सर्वं परिकल्पितं च इति, आत्मस्वरूपं विजानामि, तस्य पादारविन्दयोः अचञ्चला भक्तिः निरन्तरं सम्यग्भूयात् ॥ ४५ ॥

45. May I have continuous and unwavering devotion at the lotus feet of that Brahmavidya Guru, with whose blessing I realize that I am myself Vishnu and that everything is superimposed on me alone and I recognize Atmasvarupa.

अचिद्रूपस्य जगतः चित्सन्निधेर्विद्यमानत्वात्, चिद्रूपात्मा सर्वगत इति सर्वगतात्मानुभवसिद्धिः सम्यग्भूयात् ॥ ४६ ॥

46. May I well experience Atman, the all-pervasive Awareness, as its presence is marked in the inert universe.

सर्वार्थसाधकत्वहेतुना, सर्वसंबन्धेन च आत्मा परिपूर्ण इति परिपूर्णात्मानुभवः सम्यग्भूयात् ॥ ४७ ॥

47. May I well experience Atman, the Awareness fully present everywhere, as it illumines all objects and also it is related to all of them.

देशकालाव्यवहितत्वेन परोक्षहेतोरभावात्, साधनान्तरनिरपेक्षतया स्वयंप्रकाशमानः चिदात्मा सर्वदा स्वतस्सिद्धापरोक्ष इति अपरोक्षानुभवसिद्धिः सम्यग्भूयात् ॥ ४८ ॥

48. May I well experience Atman directly as Awareness, the ever self-luminous one, not dependent on other means, as it is not the subject of indirect knowledge, it never being concealed by space and time.

यत्र यद्वस्तु अस्तीति ईक्षते तेन वस्तुना अन्यत्र अनन्वागतत्वेन आत्मा असंग इति, असंसर्गात्मानुभवः सम्यग्भूयात् ॥ ४९ ॥

49. May I well experience Atman as unattached, as whichever object is seen in any place, it is unconnected with all other places (Atman being omnipresent).

निरवयवत्वेन असंगत्वेन च, आत्मनः केनापि संबन्धाभावात्, आत्मा नित्यमुक्त इति, नित्यमुक्तस्वरूपात्मानुभवः सम्यग्भूयात् ॥ ५० ॥

50. May I well experience Atman as ever free, as it has no parts, no attachment and is not connected with any object.

अवेद्यत्वे सति अपरोक्षव्यवहारयोग्यत्वात्, आत्मा स्वयंप्रकाश इति स्वयंप्रकाशात्मानुभवः सम्यग्भूयात् ॥ ५१ ॥

51. May I well experience Atman as self-luminous, as it is not known by any other object and it is capable of being known directly.

साधनान्तरनिरपेक्षतया स्वयमेव भासमानत्वात्, आत्मा स्वयंप्रकाश इति स्वयंप्रकाशात्मानुभवः सम्यग्भूयात् ॥ ५२ ॥

52. May I well experience Atman as self-luminous, as it shines on its own without depending on other means.

इदं सर्वम् आत्मनि प्रतीयमानं यत् रूपरसादिकं जगत् मायामयम्, न त्वेतत् वस्तुतोऽस्तीति तत्वनिश्चयो दृढीभूयात् ॥ ५३ ॥

53. May the resolve of principle be firm that this universe of form, taste etc., visible in Atman, is all just Maya (illusion), not existing in reality.

अयम् आत्मा स्थूलदेहरूपो वा सूक्ष्मदेहरूपो वा ताभ्यामतिरिक्तो वा अतिरिक्तत्वेऽपि अणुपरिमाणो वा मध्यमपरिमाणो वा सर्वगतो वा जडो वा द्रव्यबोधात्मको वा चिद्रूपो वा ईश्वरादन्यो वा ईश्वर एव वा प्रपञ्चः सत्यो वा मिथ्या वा मोक्षसाधनं कर्माणि वा ज्ञानं वा इत्यादिकानां संशयानां निवृत्तिर्भूयात् ॥ ५४ ॥

54. May doubts such as: this Atman is of the form of gross body or subtle body or different from them; Atman is of the size of atom or middle level or all-pervasive; Atman is inert or indicative of matter or pure consciousness; Atman is different from Iswara or Iswara himself; universe is real or false; the means for Moksha is Karmas or Gnana (knowledge) – be destroyed.

इति श्रीमत्परमहंसपरिव्राजक श्रीविद्यारण्यमुनिविरचिता ब्रह्मविदाशीर्वादपद्धतिः संपूर्णा ॥
Thus ends SRI BRAHMAVID ASIRVADA PADDHATI of Sri Vidyaranya Swamigal.

॥ ओँ तत् सत् ब्रह्मार्पणमस्तु ॥

Hastamalakiyam

[Essence of Vedanta in Twelve Verses]
By Hastamalaka - Disciple of Adi Sankara
Translated by S. N. Sastri
[English Translation and Explanatory Notes based on the Bhashya of Sri Sankara]

Introduction

It is well known that Sri Sankaracharya had four disciples, one of whom was named Hastamalaka. This was not his original name, but was given to him by the Acharya. How he became a disciple of Sri Sankara is described beautifully in the work entitled 'Sankara-Digvijaya' by Swami Vidyaranya. It is said therein that during his stay at the famous temple at Mookambika the Acharya happened to visit a nearby village named Sri Bali. In that village there was a Brahmana by name Prabhakara who was noted for his learning and the regular performance of the rites enjoined by the Vedas. Though he was quite wealthy and was respected by all, he was not happy because his only son was dumb and behaved like a congenital idiot. On hearing that the great Acharya had come to his village, he decided to take his son to the Acharya in the hope that the latter's blessing would cure his child and make him a normal, intelligent boy. He went to the Acharya and prostrated before him and asked his son to do the same. The boy prostrated, but did not get up for quite a long time. The Acharya, in his unbounded compassion, lifted up the boy. The father then told the Acharya, "O Sir, this boy is now seven years old, but his mind is totally undeveloped. He has not learnt even the alphabets, not to speak of the Vedas. Boys of his age come and call him to join them in play, but he does not respond. If they beat him he remains unaffected. Sometimes he takes some food, but sometimes he does not eat at all. I have completely failed in my efforts to teach him". When the father had said this, the Acharya asked the boy "Who are you? Why are you behaving in this strange manner, as if you are an inert thing?" To this the boy replied, "I am certainly not an inert thing. Even an inert thing becomes sentient in my presence. I am of the nature of infinite Bliss, free from the six waves (hunger, thirst, grief, delusion, old age and death) and the six stages (birth, existence, growth, change, decay and destruction)". The boy then expounded the gist of all the Upanishads in twelve verses, which became famous under the name Hastamalakiyam. As the knowledge of the Atman was as clear to him as an amalaka fruit in one's palm, the name "Hastamalaka" was given to him. The Acharya then told the father of the boy "This apparently dumb son of yours knows the truth of the Atman by virtue of his practices in past lives. He is totally free from all attachment and any sense of I-ness with regard to the body. Let this boy come with me". So saying, the Acharya took the boy along with him as his disciple.

Subsequently, while explaining to his other disciples how this boy had attained Self-knowledge even at this very young age, Sri Sankara says, "One day, when he was a two-year old child, his mother had taken him along with her when she went to the river for her bath. She left the child on the bank under the care of a Jnani who happened to be sitting there. The child accidentally fell into the water when the Jnani was deep in meditation. When the mother came back after her bath she was shocked to find that the child was dead and she began to cry. Moved by pity for her the Jnani, by virtue of his Yogic power, entered the body of the child, casting off his own mortal coil. The child thus became a realized soul.

Sri Sankara was so impressed by the profundity of these twelve verses that he himself wrote an elaborate commentary on them. In this commentary Sri Sankara refers to Hastamalaka, his own disciple, as the 'Acharya'. This indicates, not only the greatness of Hastamalaka's verses, but also the magnanimity of the Guru, Sri Sankara. The explanation of these twelve verses, given in the following paragraphs, is based on Sri Sankara's commentary.

Hastamalakiyam

Sri Sankara, at the commencement of his commentary on Hastamalakiyam, says that the desire of every living being on this earth is to enjoy happiness all the time and to be always free from sorrow. The activities of all creatures are directed towards achieving these two objectives. But a rare human being, who has accumulated an abundant store of punya in past lives, realizes that all happiness derived from sense-objects is transitory and is bound to be followed by sorrow. As a result, he develops total detachment towards all sense pleasures and strives to bring an end to Samsara, the continuous cycle of birth and death. Since ignorance of one's Self (Atma) is the root cause of Samsara and only Self-knowledge can put an end to Samsara, Hastamalaka, referred to here by Sri Sankara as the 'Acharya', teaches Self-knowledge in the following twelve verses.

1. I am the Atma (Self) which is of the nature of eternal Consciousness and which is the cause of the functioning of the mind, eye and all other organs, in the same way as the sun is the cause of the activities of all beings on this earth. But when not associated with the limiting adjuncts (in the form of the body, mind and sense-organs), I, (Self) am like space.

Eternal Consciousness: The Self (Atma) is Pure Consciousness which is present without any change in all the three states of waking, dream and deep sleep. It is because of this eternal Consciousness that the sense organs appear sentient and are able to reveal their respective objects such as form, sound, smell, etc, in the waking state. In dream the sense organs are

dormant, but the mind projects various objects and experiences them in the light of this same eternal Consciousness. In deep sleep the mind is also dormant, but the Self, which is pure Consciousness, exists without any change. This is proved by the fact that one remembers, on waking up, that one slept happily and did not know anything. Only what has been experienced previously by a person can be subsequently remembered by him. Therefore it is clear that the Self existed during deep sleep also.

Cause of the activities of the mind, etc.,: The mind and all the organs are insentient. It is only by the light of the pure Consciousness which is reflected in the mind, that the mind acquires sentiency. This can be compared to a mirror on which the reflection of the sun falls. If the mirror, with the reflection of the sun on it, is turned towards a dark room, the room becomes lighted. It would then appear as if the light belongs to the mirror itself. In the same way, the mind, which receives the reflection of the consciousness of the Self, appears as if it is itself conscious. The eye and all other organs, which receive the reflection of consciousness from the mind, also appear, in turn, to have consciousness. It is because of this that it is said in this verse that the Self is the cause of the activities of the mind and organs. But the Self is actionless. It neither acts, nor does it prompt the mind and organs to act. The Self is the cause only in the sense that in its mere presence the mind and organs act. This is explained by the analogy of the sun being considered as the cause of the activities of all beings. When the sun rises, everyone begins his work in its light, but the sun does not make anyone act in any particular manner. The sun merely provides the light for all activity. What kind of activity a person engages in depends on himself alone. The sun is not at all involved in it. The sun neither benefits nor suffers because of the activities of any person. In the same way, the Self gives the mind and organs sentiency, which makes them capable of performing action, but the Self does not make any one act in any particular manner. The Self is neither benefited by the virtuous actions of any person, nor is it adversely affected by any evil deeds of any one.

When not associated with the limiting adjuncts the Self is like space.

Even the statement that the Self is the cause of the activities of the mind and organs is made only from the empirical (vyaavahaarika) standpoint. From the standpoint of ultimate truth (paaramaarthika) the Self has no connection whatever with the limiting adjuncts (called upadhi) in the form of the body, mind and organs. The method adopted in Vedanta to impart the knowledge of Brahman is known as the method of superimposition (adhyaropa) and subsequent denial (apavaada). The Self cannot be directly described by words because it has no quality, activity or relationship with anything else. A substance which has a quality, such as redness, bigness, etc, can be described by reference to that quality. A person who performs a particular

activity such as cooking can be described by reference to that activity, as a cook, etc. A stranger can be identified by reference to his relationship with a known person. Because of the absence of any of these qualities the Self cannot be described at all by any words. The method of superimposition and subsequent denial has therefore to be resorted to. The Self appears, because of our ignorance of its real nature, to be limited by the body, mind and organs. On the basis of this apparent limitation it was first said that the Self is the cause of the activities of the mind and organs. But from the point of view of ultimate reality, since the Self alone is real in the absolute sense, it can have no association with the mind, etc, which are not real from the absolute point of view, just as an object experienced in dream cannot have any association with an object known in the waking state. Space, which is infinite, is referred to as pot-space, room-space, etc, when it is looked upon as limited by a pot, a room, etc, but these do not really limit space. In the same way the Self, which is pure consciousness, is all-pervading and is not limited by the body, mind, etc. It is only because of our ignorance of its real nature that we consider the Self as limited and separate in each body. By this comparison with space it is also shown that the Self is unattached and is not affected by the pleasures and pains experienced by the body and mind, in the same way as space is not destroyed or affected by the destruction of the pot or by any damage to it.

Are the mind, eye and other organs not capable of functioning on their own, without the help of the Self? What is meant by the statement that the Self is of the nature of eternal consciousness? These questions are answered in the verse 2.

2. I am the Self which is of the nature of eternal consciousness, which is changeless and one only (non-dual), whose very nature is eternal consciousness, in the same manner as heat is the very nature of fire, and depending on which the mind, eye and other organs, which are all insentient, function.

Changeless and non-dual: The one, non-dual Self dwells in all bodies. It is ever the same and is not subject to any change whatsoever.

Heat is the very nature of fire. Heat and fire are inseparable. Heat is not an attribute of fire. An attribute is a quality which can be found in more than one substance. For example, colour is an attribute, because it can be found in many different flowers and even in other substances. But heat can never be seen separately from fire. In the same way, consciousness does not exist anywhere other than in the Self. Consciousness is therefore the very nature of the Self and not an attribute.

The mind, eye and other organs are all insentient and are therefore incapable of functioning on their own. It is only because of the reflection of the Self, which is pure consciousness, in the mind, that the mind appears to be conscious, just as the moon appears to be bright only because of the reflection of the sun's light on it. All the organs function only because they are enlivened by the Self.

Now a doubt arises. It has been said in the preceding verse that the same Self dwells in all bodies. If this is so, then, when one person is happy all others should also be happy and when one is suffering all others should also suffer. But this is not the case. So the Self in each body must be different. This doubt is answered in the following verse.

3. The reflection of a face in a mirror has no real existence apart from the reflected face. So also, the Jiva, who is only the reflection of the Self or Pure Consciousness in the intellect (or mind) has really no separate existence apart from the Self. That Self, which is of the nature of eternal consciousness, I am.

When one face is reflected in a number of mirrors the reflections may be of different shapes and sizes, according as the mirror is plain or convex or concave. The reflection in a particular mirror shakes if that mirror shakes. The reflection is hazy if the mirror is not clean. But all these differences in the various reflections do not at all affect the face that is reflected. In the same manner the Jivas or the individual souls which are only reflections of the same Self in different minds have different characteristics, depending on the nature of each mind, but the Self which is the original does not at all take on the characteristics of the minds, but remains ever the same. The Jiva, who is also in reality Pure Consciousness and therefore eternal and infinite, wrongly identifies himself with the particular mind in which he is reflected and with the physical body associated with that mind. Consequently, he looks upon himself as a limited individual and attributes to himself the joys and sorrows, hunger and thirst and old age and death, which all pertain only to the body and mind. The aim of all the Upanishads is to remove this wrong identification.

Now another doubt arises. If the Atma is not affected by what happens to the body, mind, etc, then it means that there is no bondage at all. If so, what is the need for the Upanishads teaching about the means of removal of bondage? This doubt is answered in the next verse.

4. Just as when the mirror is removed the reflection of the face ceases to exist and the face alone remains without any false appearances in the form of reflections, so also, when the mind (the reflecting medium) ceases to exist, the Atma is free from all wrong notions caused by the reflection.

The Jiva is the reflection of Brahman-Atman (Self) in the mind. Just as the reflection of a face in a mirror is not real and has no existence apart from the face itself, the Jiva has no reality apart from Brahman whose reflection the Jiva is. But because of ignorance of his real nature, namely that he is in reality none other than Brahman, the Jiva identifies himself with the body-mind complex. It is this identification which is the cause of all suffering. When, as a result of the realisation of his real nature as Brahman, the identification with the body-mind complex comes to an end, all sufferings cease. This realisation of one's real nature and the cessation of identification with the body-mind complex is what is spoken of as 'the mind ceasing to exist'.The cessation of the mind thus means only the loss of the mind in its present form with its accumulated Vasanas or impressions left by past actions and thoughts, which are the cause of likes and dislikes and all their disastrous consequences. When these Vasanas are eliminated, the mind becomes pure and makes the Jiva capable of realizing his real nature. He then dissociates himself completely from the body and the mind and is no more affected by what happens to them. This is the state of Jivanmukti or liberation even while living.

Some (such as the Charvakas and Buddhists) consider the mind itself to be the Self or Atma. This view is refuted in the next verse.

5. I am that Self which is of the nature of eternal consciousness, which is different from the mind, eye and other organs, but is itself the mind of the mind, the eye of the eye, the ear of the ear and so on. It is however inaccessible to the mind and sense-organs.

The Self is different from the mind and organs, that is to say, from the gross and subtle bodies. The external objects are experienced by the mind through the sense organs. The mind and the sense organs are clearly seen to be different from the experienced objects. By the same reasoning, the Self which illumines the mind and the organs must necessarily be different from them.

It is only by the light of the Consciousness that is the Self that the mind and organs, which are themselves insentient, perform their functions of thinking, seeing, hearing and so on. This is why it is said in this verse that the Self is the mind of the mind, eye of the eye and so on. This is based on the Kenopanishad which says: "He (the Self) is the ear of the ear, the mind of the mind, the speech of speech, the vital air of the vital air and the eye of the eye" (1.2).

The mind and the organs of sense can experience only external objects. They cannot know the Self. The mind has by itself no consciousness, but appears to be conscious only because of the reflection of the consciousness of the Self on it. The sense organs also derive their apparent sentiency only from

this reflected consciousness. This being so, it is obvious that the mind and organs cannot know the Self.

Now the question arises: if the Self cannot be known by the mind and the senses, how can it be realized at all? The answer is given in verse 6.

6. The Self, being self-luminous, shines by itself to those whose minds have become absolutely pure. Though only one, the Self appears as many and different in different intellects, in the same way as the sun, though only one, appears as many when reflected in different pots of water. I am that Self which is of the nature of eternal consciousness.

The Self is ever the subject and cannot therefore become an object to be experienced by the sense organs. When the senses are completely withdrawn from external objects and the mind is concentrated on the Self, the Self is realized. The Kathopanishad says (II.i.1): The Lord made the senses outgoing. Therefore they can know only external objects and not the inner Self. A rare discriminating individual, desiring immortality, turns his eyes (i.e. all the sense organs) away from external objects and sees the indwelling Self.

When the mind becomes pure, that is to say, totally free from attachment and aversion, the Self shines by itself. Sri Sankara says in his commentary on the Brihadaranyaka Upanishad, 4.4.20 that 'attainment of knowledge of Brahman' (or the Self) means only the cessation of identification with external things (such as the body, mind, possessions, relatives and so on).Identity with Brahman is not some thing that requires to be newly established, because it is always there. Everyone is in reality always identical with Brahman, but wrongly considers himself to be different because of beginningless Avidya or ignorance of one's real nature. Therefore the scriptures do not enjoin that identity with Brahman should be established, but only that the false identification with things other than Brahman should be given up. When the identification with other things ceases, the identity with one's own Self, which is natural, automatically prevails. This is what is meant by the statement in the present verse that the Self shines by itself to those whose mind has become pure.

The Self (also spoken of as Atma or Brahman) is only one, but it appears as many because of the limiting adjunct (upadhi) in the form of the body and mind. The Self reflected in the mind is the Jiva or individual soul and, since the minds are different and many, the Jivas also appear to be many and different from one another. This is comparable to the many reflections of the one sun in the water in different containers.

How does the one Self illumine all intellects simultaneously? This doubt is answered in verse 7.

7. Just as the sun who gives light to all eyes does not reveal the illumined objects by turns to one person after another (but all eyes are able to see at the same time), so also the Self which is only one gives consciousness to all intellects simultaneously.

The doubt raised was how, if there is only one Self (Atma), it can illumine all intellects at the same time. This doubt has already been answered by the analogy of the same sun appearing in different vessels of water as so many reflections. The present verse gives another example.

8. Just as the eye sees clearly only objects that are illumined by the sun, but not what is not so illumined, the sun itself is able to make the eye capable of seeing objects only because it is itself illumined by the Self.

The sun illumines all objects and makes them visible to us. But the sun itself derives its power to illumine objects only from Brahman. The Brihadaranyaka Upanishad says (3.7.9): "He who dwells in the sun, and is within it, whom the sun does not know, whose body is the sun and who controls the sun from within, is the Internal Ruler (Antaryami), your own (the questioner's own) immortal self". There are similar statements in this section of this Upanishad about the earth, water, fire, sky, air, heaven, etc. The purport of these statements is that everything in this universe is pervaded and controlled by Brahman as the inner Ruler. The sun, earth, water, etc., are what they are only because of Brahman, the substratum of all. Sri Sankara says in his commentary on this section of this Upanishad: "The body and organs of the presiding deity of the earth are regularly made to function or refrain from functioning by the mere presence of the Lord (Isvara or Antaryami, Inner Controller) as witness. Such an Isvara, called Narayana, who controls the deity of the earth, directs her from within, is the Internal Controller, who is the self of all". The same remarks apply to water, fire, sun, etc. By the word 'sun' what is meant here is not the mere ball of fire which is visible to us, but its presiding deity. The inner self of the deity of the sun is the same as the inner self of all beings, namely, Brahman, as the following statement in the Taittiriya Upanishad (II.8.14) shows: "This one who is in man and that one who is in the sun, He is one (Brahman)". The Taittiriya Upanishad describes how everything in the universe is controlled by Brahman as the Inner Controller (II.8.1): "From fear of Him the wind blows, from fear of Him the sun rises, from fear of Him Agni and Indra (perform their functions) and the god of Death runs (doing his duty)".

9. The one sun appears as many reflections in different containers of water, moving or still, but the sun remains unaffected by the nature of the water in which it is reflected. Similarly, the one Self, though reflected in different intellects that are ever-changing, remains changeless and untainted by the character of the intellects.

The Self (or Brahman) reflected in the intellect is the Jiva, or individual soul. The intellects vary in nature, but Brahman is ever the same and is not in the least affected by the characteristics of the intellects. The Jiva, through ignorance, identifies himself with the body-mind complex and attributes to himself the joys and sorrows of the body-mind complex. When the Jiva gives up his identification with the body-mind complex he realizes that he is Brahman.

10. Just as a very ignorant person whose vision is obstructed by a cloud thinks that the sun, covered by a cloud, is devoid of brilliance, so also, to a person who is deluded by Avidya the Atma appears as bound. That Atma which is of the nature of eternal consciousness I am.

Due to Avidya, ignorance of one's real nature, a person identifies himself with the body-mind complex and looks upon himself as a limited being, in bondage. Even when a person thinks of himself as bound and suffering, he is really the ever-blissful Brahman. It is not as if he is initially in bondage and becomes liberated when he realizes that he is in fact Brahman itself. It is only the ignorance of one's real nature that has to be removed. When what appears to be a snake is realized to be only a rope, it is not as if the snake has gone away and a rope has come in its place. It was only the rope that was always there, but was wrongly seen as a snake. So also, it is not as if there was really bondage earlier, and liberation was attained on the dawn of Self-knowledge.

11. The one Self which pervades everything in this universe, but which nothing can taint, which is always pure like space, which is free from the impurity in the form of attachment and aversion, which is immortal, that Self of the nature of eternal consciousness, I am.

Space pervades all objects, but is never tainted by the impurities in those objects. So also the Self is never tainted by the defects such as attachment, aversion, anger, greed, etc., in the minds of living beings which the Self pervades. It is always absolutely pure, changeless and immortal.

12. O All-pervading Lord! Just as a crystal looks different due to different limiting adjuncts, you also appear to be different because of being reflected in different intellects. Just as the reflections of the moon in different vessels of water also move in accordance with the movement of the water, you also appear to undergo change because of association with different intellects.

A crystal appears red when it is in the proximity of a red piece of cloth, green when in contact with a green piece of cloth and so on. By itself it is colourless, but takes on the colour of the substance with which it is in contact. A

substance which imparts its quality to another thing in contact with it is called an 'upadhi'.

This upadhi is what is known as the limiting adjunct. The crystal which is colourless takes on different colours according to the limiting adjunct. Similarly, Brahman or the Self which is changeless, appears to take on the attributes of the intellect (or mind) in which it is reflected. The reflection of Brahman in the intellect is the Jiva or individual soul. The Jivas, as such, appear to be different from one another, but this difference is due only to the intellect which is the upadhi or limiting adjunct. In essence, every Jiva is Brahman who is changeless.



Download Link of Hastamalakiyam with Devanagari Script [Separate PDF File]

Jeeva Yatra

By Swami Gnananda Bharati
Translated by Raja Subramaniyan

1
Nityaananda sukham padam suvimalam praaptum sameehaayuthaah
Sarve janmabhrutah sadaa vyasaninas tat sthaana sammaargane |
Evam satyapi saadhya saadhanayugam samyangh na jaananti te
Na praaptaa adhunaapi soukhya padaveem swaabheeshtta roopaam yatah ||

Every being born in this world is very eager to attain the state of taint-less eternal bliss happiness. They strive hard in the good path for reaching this state all the time. Even if this is so, they do not have a clear idea of both the goal and the practice [sadhana]. Therefore, they have not yet reached the state of wellness which form is liked by their own self.

2
Tat praaptyai prabhu sammitaapi krupayaa trayyanta saaraanvitaa
Valli kaattaka madhyagaa kavisamam protsaahayantee naraan |
Evam saadhana kalpanaam rachayate san maarga gaanaam sataam
Tad Vishnoh paramam padam cha sahasaa kantum maneeshaavataam ||

The message [chariot example] described in the center part of the Kaata [Upanishad], at the end of three Vedas, essence, encourages mankind to attain the state of Lord in a friendly way graciously. It ordains mankind who are eager and follow noble path to practice for attaining that ultimate state of Vishnu at once.

3
Aatmaanam rathinam braveeti nigamoo buddhim cha tat saarathim
Deham syandanam indriyaanni thuragaan sabdaadi tad gocharam |
Chetah pragraham aadarenna ya imaan vasyaams tanotya atmavaan
Tasyaiv aapyam idam padam sukhaghanam paaram param hyadhvanah ||

Vedas describe Jeevatma [individual soul] as the one who is sitting in the chariot, intelligence as the charioteer, body as chariot, sense organs as the horses, sense objects as the path and mind as the rein. Only that seeker who with care and diligence controls all these with effort, for him only ultimate end of the path, this state [Brahman] of eternal happiness, is reachable.

4

Praapyam tat paramam sukham hi munayo moksham samaachakshate
Jeev esaana jagad visesha rahitam gnaanaika saadhyam dhruvam |
Yena atmany atirohitah svamahima ananda atmako bhaasate
Mithya adhyaasamatis cha yena galati gnaanam tad eva amalam ||

Sages describe Moksha [liberation] appropriately as Eternal Happiness which can be attained only through ultimate knowledge [Jnana] of the non-difference [unity] of Jeeva [individual soul], Eswara [God] and World. That which removes one's delusion, which makes one realize his true nature as bliss and which destroys the false illusory understanding that alone is pure Knowledge [Jnana].

5

Aastikyam drudda moolam eva manujah sampaadayatv aaditah
Karma achaarayutas tatascha bhavatu svargaadi bhogechchayaa |
Svargaadaav api cha kramena gamitho nairaasyam eva asthire
Nitya anitya vichaarane svadhikrutas tatvam samanvichchatu ||

First man should earn strong confidence. Then let him perform karma [action] with desire for enjoyment here and hereafter [swarga]. Then realizing the impermanence of the swarga [enjoyment] and so on, gradually, he attains a state without any desire. When he develops sufficient maturity to discriminate between eternal and ephemeral, he should develop keen desire for Truth [Brahman].

6

Gnaanaapteh paripanthinou kila malo vikshepa doshas tathaa
Chethonishta mahaaripoo prathamatasch onmoolaneeyou yatah |
Kaamam dooram apaasya karmanirato maalinyariktas tatah
Chiththaikaagrya susidhdhaye cha bhajataam nishkaamanopaasanam ||

It is well known that likes-dislikes and distraction [of mind] are the two obstacles in attaining Knowledge [Jnana]. First, these two have to be uprooted as they are obstacles in mind. He who performs action without having any desire [for fruit of action] is freed from likes-dislikes. Then for attaining good mental concentration, he should perform selfless [without any desire] worship [meditation].

7

Karmopaasanatho vishuddha hrudayas tatvaartha samsiddhaye
Svaachaaryam paricharya saastravidhinaa tasmaach cha vidhyaam paraam |
Srutvaa samsayanuttaye cha mananam sthaamne nididhyaasanam
Abhyasya kramasah samaadhi nilayah praapnotu shaantim dhruvaam ||

After gaining mental purity through action [Karma] and worship [Upasana], to attain perfect self-knowledge one has to serve a perfect guru and follow the scriptural injunctions. Then from him, he should listen about higher knowledge and reflect on it [logically] for removing all doubts. For steadiness, gradually practice meditation; who is established in knowledge [Jnana] will attain eternal peace.

8

Brahmanjjo api sa vaasanaa kshaya mano naasou vidhaaya kramaat
Svaatmaa raamaparo anisham sukhaghano muktah sa jeevann api |
Praarabdhe kshapite cha dehavilaye muktim videhaan gatah
Sachchit soukhyamaye hyupaadhi rahite manjjatv apaare pare ||

Even after gaining knowledge about Brahman, one has to destroy latent tendencies [vasanaa] and thoughts step by step. After this, even though he lives in the world he will always be happy with himself; as Realized Soul [jeevan muktha]. When praarabdha karma is exhausted, after his physical body is dead, he attains liberation. He merges with the attribute-less, limitless and highest Almighty [sachchitandanda].

9

Ittham vedavachobhir eva niyate maarge vayam yaatrikaah
Dharmaakhye cha sanaatane krutapadaa varnaashrama achaarinah |
Gachchaamah kramashas cha mokshapadaveem aananda roopaam yathaa
Sraddhaa bhaktimatas tatha dhrutiyutaan asmaan vidadhyaad Guruh ||

Thus as established by the words of Vedas, which is named as Dharma [virtue], which is Eternal, we have commenced our journey of following Varnashrama [four stages of life]. We are moving gradually. Let Guru bless us to have the same dedication and devotion with determination until we reach the Blissful State of Salvation.



Download Link of Jeeva Yatra in Devanagari Script [Separate PDF File]

Download Link of Jeeva Yatra in Tamil and Devanagari Script [Separate PDF File]

Laghu Yoga Vasishta

Translation by K. Narayanaswami Aiyer
Published by The Adyar Library And Research Centre
E-Text Source: archive.org

PREFACE

THE YOGA-VASISTHA is a popular text on Advaita Vedanta, Puranic in form and philosophical in content. It is also known by other names like Arsa Ramayana, Jnana Vasistha, Maha Ramayana, Vasistha Ramayana and Vasistha and is ascribed to sage Valmiki himself. It is in the form of replies given by Vasistha to Sri Rama's queries regarding philosophical problems of life and death, and human suffering, and treats the essentials of Advaita Vedanta. It seems to advocate the dristi sristi vada which holds that the world exists only so long as it is perceived: mano drsyam idam sarvam 'the whole world of things is the object of the mind'.

The Laghu-Yoga-Vasistha is an abridged version of the Yoga-Vasistha, compiled by one Abhinanda of Kashmir. For the first three Prakaranas there is a commentary called Vasistha Candrika by Atman Suka, and for the last three Prakaranas, Mummidi Devaraya wrote the Samsaratarani commentary (both published with the text, Nirnayasagar Press, Bombay, 1888).

This English rendering of the Laghu-Yoga-Vasistha by the late K. Narayanaswamy Aiyer was first published in 1896 (Thomson & Co., Madras) and then in 19I4 (Hoe & Co., Madras). It is a free translation trying to present the ideas contained in the text in a lucid manner using at times the explanations of the Sanskrit commentaries. The Adyar Library is again bringing this work into print as there has been a demand for it. Some editorial changes have been made. A biographical sketch of the translator has also been included in this edition.

INTRODUCTION

IT is intended to give herein a short introduction to, and an analysis of, Laghu Yoga Vasistha. Of course the analysis cannot be an exhaustive one, as it will have then to run through many pages and form a book of its own. There are, as at present known to us, two works by the name of Yoga Vasistha, the larger one going by the name of Brihat Yoga Vasistha and the smaller one, Laghu Yoga Vasistha. The term Brihat means great, while Laghu signifies small. Vasistha is because of this work emanating from Rishi Vasistha as will be seen later on. Though the book is dubbed with the appellation, Yoga Vasistha, it treats of jnana only though practical Yoga is dealt with in two

stories in this work. Even there it says that the pure Raja-Yoga is meant and not Hatha-Yoga. Rather the word Yoga seems to have been used in the title of this work in its generic sense of including Jnana- Yoga and other Yogas as in the Bhagavad Gita.

Of the two above mentioned works, the smaller one is an abridgment of the bigger and contains about 6,000 Granthas [A Grantha equals 32 syllables], whereas the latter contains 36,000. The commentary of the former has the same number of Granthas as the original whereas that of the latter amounts to 74,000 Granthas which with its original is a lakh on the whole. In the abridged text, almost all the words of the bigger one are reproduced verbatim from the bigger one, the work of the author being generally to clip the bigger of its expansive descriptions and so on; so that in the work before us, we have got the quintessence extracted. This work seems to have been undertaken by one Abhinanda, a great pandit of Kashmir. The authorship or rather writership is attributed to Rishi Valmiki, the author of the Ramayana who is said to have related the whole of Yoga Vasistha to Rishi Bharadwaja as having occurred between Sri Rama and Rishi Vasistha. But of this, later on. The larger work seems to have been partially translated by a gentleman hailing from Bengal. But this one, though small, it is named, is yet big enough.

This work is, in the words of Madame Blavatsky, 'meant for the few only'. In the phraseology of this work, it is intended neither for those Ajnanis (or the worldly-minded), who welter in the sea of Samsara without being indifferent to the worldly things nor for those higher spiritual personages who have reached a state of adeptship, so as to be above all advice. Hence it is written in the interests of those who have become indifferent to worldly things and crave for spirituality becoming a potent factor in their daily lives. Fancy a work like The Voice of Silence put into the hands of a worldly person of decidedly materialistic view and he will throw it away in sheer disgust. Similarly will this work appear to a person who has not caught a glimpse even of the higher life and principles. A person of true Vairagya, should he wish to have not only some hints thrown on the nature of cosmos, Manas (mind) and Universal Spirit from the idealistic standpoint but also some rules of guidance in his daily practical life towards occult knowledge with the proper illustrations will herein find, in my opinion, a mine of knowledge to be guided by and to cogitate upon.

There are some peculiar traits in the feature of this work as contradistinguished from other spiritual works in the Sanskrit literature. As all know, the Vedas and the Upanishads are so mystic in their nature in many places that their real meaning is not grasped clearly and all persons except true occultists rare to find in this world interpret them in different ways, one holding that the Vedas inculcate nature worship, another putting upon them a diametrically opposed view and so on. Even in the Ten Upanishads, all the

metaphysical leaving aside for the present, as impossible, the occult theories have not been worked out in a systematic manner except in the way of some clues vouchsafed thereupon. Taking the Puranas in their dead letter light, our Pandits generally have found them replete with indecent and absurd stories and thrown them into a corner; and hence the nick name of Puranas has been applied, in ordinary usage amongst us, to anything that is a farrago of fictions and absurdities. But for the timely resurrection of them by H. P. Blavatsky with the profound ray of light shed upon them by her, almost all of us should have unanimously buried, by this time, into oblivion all those savouring of Puranas. Even she has not thrown full light on them, as she probably was not privileged so to do. As regard, Itihasas, namely, the Mahabharata and the Ramayana, they are considered as so many stories only and as such are much in favour of our orthodox Pandits who do not care to go above worldly things. Vedanta soars high in the region of the Absolute with its theories and words; and our metaphysicians of the old school in India, carrying the notion of the physical world up there, try to solve the problem of the homogeneity or otherwise of the Infinite and are wrangling with one another as our Advaitins, Visishtadvaitins and Dvaitins are doing in their everyday lives, so much so that their arguments end in mental gymnastics only and with nothing practical in their lives. Here a curious instance occurs to me. One day an Advaita Pandit lectured in a certain place about Brahman being Nirguna (or without any attributes), and the only Reality and argued with great vehemence against his adversary. Next day seeing him, while I was passing by, circumambulate an idol in a temple, I asked him as to whom he was paying respects. The Pandit merely laughed over the affair without an answer. Thus are most of our Pandits, theorizing only with nothing practical about them and soaring into the region of the Absolute without a proper knowledge of the basic foundations of Vedanta.

But Yoga Vasistha has chalked out for itself a new and distinct path. At first, it enunciates a doctrine in its several bearings and then elucidates it with beautiful stories. There in it gives also rules of guidance for the conduct of life in the daily world, these also finding their illustrations in the stories given out. As in the Puranas, we have not to rack our brains over with the slight hints thrown therein and to sometimes give up in despair the problems before us.

Secondly This book serves as a ladder wherewith to scale from the Seswara Sankhya doctrine of Patanjali as given out in his Yoga-Sutras to the Maya-conception of the Advaita Pantheists and thus renders possible a reconciliation between them both. Through a study of Patanjali's Yoga Sutras, it is clear from Book III, Aphorism 17 that the cause of all pains is the conjunction of the seer with the visual or the subject with the object; the conception of 'I' having been brought about by the identification of the subject with the object. Through Sakshatkara Anubhava or direct realization, the Yogi

finds he is one with the subject and does not find then the reality of the object. It is this that is illustrated in the story of Suka.

Thirdly, some of the theories and facts, occult, metaphysical or otherwise, given out by H. P. B. find their corroborations in this work. I have got a deep-seated conviction in me which tells me that if Theosophical ideas are ever to gain a firm footing in India, it can only be by showing that it is H. P. B.'s explanations alone that can throw proper light upon and galvanize with life our old Aryan works. For this purpose, I think all the authorities, express or implied, which are found in a stray form in the Hindu works, should be ransacked, culled out and given to the world. As H. P. B. herself said, her business was to string the flowers found in India as well as in other places and make a nosegay out of the same.

Now I shall give out some illustrations. They are:

(I) That Para brahman, the Absolute is not the cause of the creation of Brahma or the universe as creation implies some conditioned thought and space and as the Infinite is unconditioned and can therefore have no kind of causal relationship to that which is finite or conditioned, viz., the universe which manifests itself or is absorbed according to the Law of the Absolute (vide the story of Sikhidwaja).

(2) Devas and Asuras are merely the opposite intelligential forces or poles in nature such as positive and negative. With the cessation of the one aspect, the other also ceases to exist. This statement is to be found in the story of Prahlada.

(3) In The Secret Doctrine it is stated that the Asuras, Rudras, etc., represent in one sense the egos of man; they being the active powers as opposed to Devas, the passive ones. This fact is exemplified in Sukra's story as well as in the story of the I00 Rudras.

(4) The eking out of the double and the means through which such things are done, vis., through the mastery of Kundalini Sakti are given out in the story of Sikhidwaja.

(5) Being itself a work intended for occult students, this book gives out the seven states of Jnana and Ajnana (vide Utpaththi and Nirvana Prakaranas); the seven Ajnana states are not given out in the works I have come across though the former are.

(6) The relationship between an occult Guru and his Sishya or disciple (as appears from the story of Sikhidwaja).

(7) The experiences of those persons (who are able to elevate themselves beyond their physical bodies) as a Jiva-Suchi or Neevara-Sukam, either as a needle or the tail-end of paddy which is exemplified in the Story of Karkati.

(8) Some of the secret meanings of Brighu, Vasistha, Kasyapa, etc., as well as of the worship of God.

(9) The reality of thought as in the story of Gadhi.

(I0) The emergence of all objects from the moon after a minor deluge.

Vairagya Prakarana

Without multiplying more instances of this kind, I shall proceed to the contents of this work. The occasion which called it forth demands that the work was intended for those only who wish to practically travel on the higher path. Most of our readers will have been fully acquainted with the contents of our great Epic poem, the Ramayana. We find therein that Rishi Viswamitra turns upon the stage in the early years of Sri Rama. The Rishi appears before his father, Dasaratha and demands of him his son Rama to war with the Rakshasas interfering with his sacrifice. Just before this time, Rama goes on a pilgrimage to the many sacred places; and having visited the Asramas (hermitages) of the wise, returns to his native place. On his return, he grows quite disgusted with his material life, spurns his wealth and other regal possessions and grows despondent without performing any of his daily duties. His attendants go and complain to the King his father of the grievous plight of their master. Thereupon the father sends for his son, seats him on his lap and enquires of him his state. But the son evades the question by simply laughing over the affair and gets away. At this juncture, Muni Viswamitra turns up and the King delighted with the usual arrival of such a distinguished and reverend guest consents to execute any orders of the noble Muni. The Muni demands Rama for his aid at which Dasaratha is panic-struck. Yet rallying himself, he volunteers his own services in lieu of his eldest and dearly beloved boy begotten through dire Tapas. Immediately the Muni begins to curse Dasaratha for his vacillation in the fulfilment of his promises, when Vasistha interposes and pacifies the sage by making the King fulfil his promise. Then Rama is sent for and his servants meanwhile relate to the Rishis the pitiable present plight of their master disdaining to perform such actions as tasting food, drinking water, etc. At which Vasistha remarks that the Vairagya (indifference) of the Prince is not akin to that produced by such momentary accidents as the loss of some dearly beloved relative or wealth but is one which is the premonitory symptom of a spiritual development in him after which development all his duties will be regularly performed by him. On Rama's arrival at the regal assembly, he is asked by one of the Rishis as to the cause of his present sorrow. At which Rama makes a long tirade against

wealth, life, Ahankara, Manas (mind), desires, body and other material things and at last winds up by saying that he will rather expose himself to the torments of hell-fire than undergo the excruciating mental tortures, consuming him little by little through the above mentioned causes. This concludes the chapter called Vairagya Prakarana or the section on indifference to worldly things.

Mumukshu Prakarana

This work consists on the whole, of six Prakaranas or sections. Passing by the first, namely, Vairagya Prakarana which has appended to it, the story of Suka, the son of the present Vyasa, we have five other Prakaranas, namely, Mumukshu (longing after Salvation), Utpatti (origin), Stithi (preservation), Upasanthi (quiescence) and Nirvana (absorption), the last. In these five chapters, Vasistha inculcates advice upon Rama, gives him the reason why and how he should work in the world by tracing the origin of the universe and the 'I' in man to which are identical from the idealistic stand point with the Original Cause or the Causeless Cause of all and devising means for their destruction and finally initiates him into the mysteries of Atman.

First comes the story of Suka in the first Prakarana. Suka was not satisfied with all the explanations his father, Vyasa gave of Maya and hence resorted to Janaka for aid who by Aparoksha or direct realisation within himself, showed the end. Then comes the second Prakarana called Mumukshu. Of the four fold qualifications necessary to a disciple on the path, vis., the discrimination of Atman and non-Atman, etc., Rama having developed the first three is asked by Vasistha to concentrate his mind upon the attainment of Moksha. For this purpose, Vasistha expatiates in Mumukshu Prakarana upon the preliminary qualifications necessary for the attainment of Moksha or salvation. Here the author says that the four sentinels posted at the gate of Moksha are Santi (quiescence of mind or sweet patience), Vichara (the enquiry after Atman), Santosha (contentment of mind) and Sadhu-Sanga (association with the wise) and will have to be befriended by one wishing to attain Moksha. Should one of them at least be befriended, he will introduce the aspirant to his companion sentinels. Then the author goes on to explain that Moksha does not mean the physical separation from all worldly affairs but only a state of the mind bereft of all impure Vasanas or clinging towards, but yet working as usual amidst, worldly things. The difference between Vasanas, pure and impure is well defined in this chapter.

Having thus given out the nature of the goal towards which all egos are gravitating, Vasistha, in order to relieve Rama from the mental despair and anguish in which he was placed, then traces the origin of 'I', its growth and its quiescence and then that state from which the above three states can be viewed as one. For this purpose, he gives out its relationship with the one

Reality and the universe. This is precisely the position in which Arjuna was placed when he was instructed by Sri Krishna as in the Bhagavad Gita and when also he was told the relationship existing between the Universal Spirit, the ego and the cosmos; the difference being that the detailed instructions in this work are not given in a veritable battle field but in that of the mind and are illustrated by a series of stories wherein the different stages of the mind are worked out to suit a disciple on the path. Now taking his stand on the Pantheistic conception of Brahman being the one Reality and the universe and Jiva as his aspect or manifestation, Vasistha begins the Utpatti Prakarana with the statement that the Jiva or ego in man and the universe in their innate condition are Brahman only and this phenomenal universe is but an outcome of the Divine Will seeming to be real through the workings of the mind. In the technical phraseology of this work, the ideation reflected in the Lila-Sankalpa of Brahman is the origin of the world; its manifestation, the preservation of the world; and its disappearance, the destruction of the world. These are the three aspects that are dilated upon in the second, third and fourth Prakaranas. In other words, the old Hindu philosophers held that the universe is nothing but states or modes of consciousness reflected through the Sankalpa or will of Para Brahman which is said through its Law to evolve the universe out itself for its Lila or sport. The word Sankalpa is rather a difficult word to translate. Originally it is the Divine Will in manifestation and in man in his present stage becomes the will-thought pertaining to his Antahkarana or the lower mind. It is through the Sankalpa of our Manas that the universe appears to be and it is this Sankalpa that is asked to be given up by one who wishes to soar to the one Reality beyond this universe. The author of this work defines, in one chapter, Sankalpa to mean the ideation of Aham or 'I'; which arises in the relationship of subject to object when conditioning is brought about.

Utpatti Prakarana

In beginning with Utpatti Prakarana, the author gives out a story to illustrate Para Brahman manifesting itself as Brahma, the creator with the conception of 'I' through its own Sankalpa. Instead of giving out, as in the Puranas, that the creator, Brahma arose out of the navel of Narayana with four hands, etc., this work states that, out of the one vast Akasa of Jnanam, the one Plenum of Abstract Intelligence, a Brahmin, the primeval ego called Akasaja was born who lived for a long time when Kala (time) wanted to get at him and bring him under his clutches but was unable to do so through the radiant Tejas (lustre) that shone about his person. Then Kala consulted with Yama (Death) who also is the personification of Time but in the lower or Rupa planes and advised the former to go in quest, of any of the past Karmas of the Brahmin which were found to be nil. Thereupon Yama is said to have remarked to Kala that the Brahmin was no other than Brahma himself; though performing Karmas, Brahma had nothing clinging to him, as he did not perform them for

any selfish purposes of his own. From this, it will be clear that, ere creation began, there was one vast space or Akasa with no activity in it or in the noumenal state of Para Brahman. When evolution began, three kinds or states of Akasa are said to have evolved, vis., Jnanakasa, Chidakasa and Bhutakasa. The last is the elemental Akasa compounded of the quintuplicated five elements, Akasa, Vayu, etc., whereas Chidakasa corresponds to the plane of the lower mind. Jnanakasa corresponds to the third body or plane. The first ego of Brahma which is differentiated into many is then, in the story of Lila, traced in its workings in the three Akasa above-mentioned. The three pairs introduced therein are (i) Lila and Padma, (2) Arundhati and Vasistha, (3) Viduratha and his spouse. In the story of Karkati we come to the lowest stage, whether of the man or world. The intelligence or Purusha that pervades the physical body is described in this story. In the Upanishads and other books, the Purusha in this stage is likened to a thread or the tail-end of paddy. As stated in this work further on, the normal experience of humanity now is of being no other than the physical body, though some may, in theory, hold that they are different from the body; the second experience is the direct perception of their being like a thread-like substance in the gross body and being different from the gross one. In the third state, they rise to a direct experience of their being the universe. The Rakshasi Karkati having a voracious stomach was unable to fully gratify her appetite and hence got a boon from Brahma to enter as a Jiva-Suchi or living needle into all human beings, with the power of troubling those of lower desires but becoming the slaves of those who are conquerors of them. It is this Rakshasi that is at the bottom of all our pains and that can be made to minister to our wants, if we will only make up our minds to lord over our desires.

The story of Aindhava brings some corroboration to the occult doctrine. The author, after describing that the universe is no other than the aspect of the Brahmic intelligence, now proceeds to the enumeration of the worlds that exist. At the beginning of a creation, Brahma is said to have asked the resplendent orb of the sun to describe its origin. The sun and its nine brothers of suns are said to have been born out of Indu since according to the Hindu or occult doctrine all things merge into the moon during Pralaya - the son of Kasyapa, and to be ruling over the ten worlds created by their own Sankalpa as if they were Brahmas themselves. Hence arose the ten worlds out of their minds. These ten worlds may refer to either the ten solar systems or the ten worlds which are subtler and subtler than one another and existing in space. Besides the 7 worlds as ordinarily known, there are said to be at first three other worlds which have arisen out of the one. Out of the one arises at first the three lokas of Brahma, Vishnu and Rudra who originate and work in the seven worlds, Bhu, Bhuvar, etc., up to Satya. Then are introduced the stories of the wily Indra, Chitta and a lad to exemplify the illusory nature of the universe. In the story of Sambarika, the Siddha, the illusory nature of time is

also illustrated. Thus eight stories conclude this chapter wherein is traced the initial stage of the origin of 'I' wherein is exemplified the fact that the universe arises out of the mere Sankalpa of the original creator, both the universe and Jiva, the intelligence arising as the illusory aspect of the one Substratum.

Sthithi Prakarana

This section deals with the Sthithi character or the preservative aspect of the mind or the universe. In the first story of Sukra, the ego is made to pass after its origin through a series of births in a time appearing very short to his father Bhrigu who was then engaged in Nirvikalpa Samadhi near his son and hence was existing in higher planes. Students of esoteric literature know full well that, of all the planets, Sukra or Venus corresponds to our ego or the higher Manas. This higher Manas and the ray of Atman or Buddhi pass through the different forms of humanity as well as the lower ones. Having traced thus, the author next proceeds to give out the curious story of Dama and two others to illustrate how the 'I' in man developss itself in him after innumerable births with the Ahankara we find in him now. Once upon a time, there raged a war between the Devas and the Asuras. The latter, finding themselves worsted in it, created through the Mayavic power of their leader three men without Ahankara or the conception of 'I' in them to fight with their opponents; since one without Ahankara will be able to face his enemy without any the least fear, and regardless of the consequences of his actions. The Devas, finding their enemy too tough for them to deal with, applied to the higher powers for help. Vishnu advised them to adopt a rather queer plan. That was of again and again pretending to make war with their opponents and of again and again retiring from the field, when their enemy made onslaughts against them. By this process, they were told by Vishnu that the 'I' in the Mayavic personages would be provoked and hardened and that those personages would grow terribly afraid of the results of the war and be discomfited through the generation of 'I' in them. This procedure was adopted and the Devas gained the day. After this was over, three others of true Jnana and hence without Ahankara were created afresh by the Asuras and sent against the Devas, Finding them too hard to combat with, the passive powers of Devas again implored Vishnu for aid. In this instance, Vishnu came directly to the field of battle and took the 3 Mayavic personages away, as men of true Jnana find their asylum in Him alone. Thus we find that the desires in the external world which have at first no hold on the subtle 'I' in this world get a hold over it and concrete it through, as it were, a play of spiral game with it. It thus takes a long time ere the evils desires take possession of the heart. Likewise many births are required for their eradication. Both these stages are necessary to a progressing ego. The ego should first get into desires and be tinged with Ahankara; so that, through such a course, it may learn the lessons at their hands and after the lessons are learnt it no longer needs the desires and gets out of them. This is the reason why, in that, valuable work called The Light on

the Path, it is said: 'Seek in the heart the source of evil and expunge it. It lives fruitfully in the heart of the devoted disciple as well as in the heart of the man of desire. Only the strong can kill it out. The weak must wait for its growth, its fruition, its death. And it is a plant that lives and increases throughout the ages. It flowers when the man has accumulated unto himself innumerable existences'.

Then this Prakarana, having in all 5 stories, ends with those of Dhasura and Kacha wherein it is sought to explain the position that, though the universe appears to be real in itself in this stage, it is nothing but Atmic Sankalpa or a mode of the consciousness of Atman. It is in this Prakarana that the three modes of Ahankara engendered are mentioned. The first is the stage where the man identifies himself with the physical body which is the lowest of Ahankaras and ought to be shunned. The second is where one identifies himself with a thread-like small wire. In the third stage, he finds he is this entire universe. These three stages correspond to the gross, subtle and causal bodies of man and are the intelligences presiding over them. Beyond these is Turya, the 4th stage where one is above the universe and identifies himself with the Spirit itself.

Upasanthi or Upasama Prakarana

This is the section which deals with the quiescence of the mind after its sport in the universe. This Prakarana rejoices in nine stories wherein it is stated that the quiescence of mind can be obtained only after many births. To develop this state, many means are given out, such as the Lord's grace through Bhakti or devotion, the direct knowledge of Maya, Yoga, Atma-Vichara or Atmic enquiry, and Chitta-Nirodha or the control of mind, Pranayama, etc. King Janaka sees all as Chidanada and reaches a higher state. Punnya and Pavana reach the goal after the lapse of many births. Bali of the Trivikrama Avatar did his actions in a Nishkama manner without reference to their fruits. Prahlada was ever worshipping the lotus feet of Isvara. Gadhi, the father of Viswamitra had a direct perception of Maya and thence of God, since the Absolute cannot be seen without overcoming Maya. Atma-Vichara or Atmic enquiry was the ceaseless means adopted by Uddhalaka and Suraghu. Bhasa and Vilasa put an end to all their pains through the same course. Veethahavya resorted to Pranayama or the control of breath for the subjugation of his mind.

The story of Gadhi is worthy of being reproduced here. Having been daily engaged in meditation in water, he one day wished to know the nature of Maya and was blessed by Vishnu the Higher Self, here represented as a dark blue cloud with the boon of seeing Maya directly and of overcoming it. Some days after, as he was passing to the waters of a tank, his mind recurred to the boon of Vishnu; and when he stepped into the tank, he was entranced and

vividly remembered, in his normal state, all the lives he had led during his Samadhi, as a Brahmin and as a Chandala (out-caste). Not knowing the reason why these visions arose, he returned home where he met with a guest who uttered some words which went to prove that his dream in the tank was a reality. So in order to verify the same, he went to the many places pointed out by the guest and found all the events of his dream realized as an actuality in the waking state. This story illustrates the fact that the many lives we are going through in our present state of Ajnana are like so many dream lives which, though they may appear as true like our waking states, are yet not so, when a high stage of spiritual development arises. In the story of Veethahavya with which this Prakarana winds up, the different stages of his development on the uttering of the sacred word, Pranava, are described. To produce a control of the mind, two things are essential, Prana Nirodha and Sanga-Tyaga, viz., the control of Prana and renunciation of Sanga or association. By the latter is meant not disassociation with the world but only with the longing after, or the attraction towards, the objects of the world. By Prana-Nirodha, the author expressly states that he does not mean it in the Hatha-Yogic form but only in the Raja-Yogic way.

Nirvana Prakarana

This last section has 14 stories in it. The ego in this stage reaches the Turya or fourth state, after the developed one has 'crossed the three Halls' and is able to have a commanding view of the lower stages. This Prakarana begins with the story of Bhusunda, the great Yogi. Bhusunda, meaning a crow, typifies a great spiritual power existing from a very remote period through marvellous Yoga strength and, according to his own version, had witnessed Vasisthas born eight times, Hiranyakshas diving with the earth down into Patala thrice, Daksha, the Prajapati losing the sacrifice twice and other mysteries. Then comes the story of Deva Puja. Here is stated the true rationale of the Puja or worship of God now conducted by the Hindus. All the form worships are intended for the men in the lower stages alone. Brahma, Vishnu, Rudra, etc., are developed entities only. Jnana alone is the true God and the flowers, etc., with which God has to be worshipped are equal vision over all, contentment of mind, spiritual wisdom, etc. Of course this is likely to disturb the equilibrium of our orthodox men; but facts cannot be gainsaid and should be given out. After some stories are passed, the story of Arjuna comes in where in Karmas are asked to be performed without caring for their fruits. But the best story of all in this Prakarana is the story of Sikhidwaja. Some years ago it came out in 'The Theosophist' in a series of articles. The author impresses, through this story upon a disciple, the necessity of a Guru, an adept and not an ordinary teacher in order to lead him on into the higher pursuits of occult mysteries. Otherwise the disciple will only be, like the blind led by the blind. He is asked to place implicit faith in the words of such a Guru. The Master can truly impress his thoughts upon the student's mind only

when it is rendered passive to that of the teacher, Otherwise no real progress in occultism in possible. But the Hindus of modern days have degraded it to such an extent as to exact the same kind of obedience from an ordinary student towards an ordinary teacher. Then some other points have also to be noticed in this story. True renunciation lies not in immuring oneself in a closet or going to a forest but in performing one's Karmas with a mental abnegation. One should neither court fresh Karmas nor shirk the old ones that are peculiarly his. This should be the position of a true Jnani. True renunciation or Sannyasa is finely illustrated in this story. King Sikhidwaja after leaving his kingdom, retires into the forest. There his wife, herself an adept, visits him in her Mayavic Rupa or double, assuming a male physical form and passing by the name of Kumbha Muni. When the king found that this supposed Muni was a personage of great powers, he took him up as his Guru; he consenting to the two conditions imposed upon him as in other cases of initiation, namely, implicit faith in, and acting up to, the words of the Guru and repeated efforts to be made for the entire control of the mind. Then the Muni remarks that the King's pains were caused by want of true Sannyasa or renunciation in him. The King replies that he gave up his kingdom, wealth, wife, etc., and retired into the forest and wishes to know if that is not true renunciation. No, the Muni replies. Then the King gives up his love for the forest in which he is and asks if that does not constitute true renunciation. Again did the same negative word come out of the lips of the Muni. Then the King consigns the bowl, cloth, etc., which alone he has, into the fire and wishes to know if that is not Sannyasa. Again was the same negative reply given out. Then the King ruminates over his situation; it is sin on his part to gainsay his Master's words and hence he dives into himself and finds that the last cumbrance in him is his body which he wants to dispose of by ascending a high cliff and precipitating it down the same, when the Muni prevents him from doing so and remarks that true renunciation lies in the mind and not in the external things such as body, etc. Then the Muni sets the King aright by going into the origin of pain.

Herein is also given out the dual nature of Manas, the mind, the pure one being purely Satvic in nature and the impure one being full of Rajas and Tamas. The author says clearly that the non-dual Reality which exists amidst the many heterogeneous things of the world can be cognized through one's self-cognition only and not by any amount of words or logic or thought. Therefore if a person as a Jivanmukta cognizes through Samadhi the absolute identity of all things, and yet moves as usual in this world, then he will in course of time reach a state called Videhamukti, when he will throw aside all shackles of bodies and merge into the Absolute font of Bliss. As, at the end of every Prakarana in this work, there is a chapter which summarizes the subjects dealt with in it, this Prakarana closes with a chapter called Nirvana Prakarana, wherein are described the seven states of Jnana, the seven states of Ajnana having been given out in a previous chapter.

As regards the age of this work, we leave it to competent authorities to theorize as best as they may. The events recorded herein should have occurred in Treta Yuga, when Rama incarnated. But in the initiation of Rama by Vasistha as recorded in this work, we find the story of Arjuna introduced herein. Is it not an anachronism, some may ask? We shall find this objection will vanish into thin air if we bear in our mind the fact that nature is cycling round and round and is not a sealed book to our ancients. Every recurrence of the Yugas brings with it its own Vyasas, Ramas and others. Therefore before the divine vision of our omniscient Rishis, all the events, past as well as future, march in one procession as recorded in the tablets of Chitragupta. This is the very objection which many Orientalists have taken without understanding exactly the views of the Hindus as regards the book of nature. This reply to the objection made is one that has been urged by some of our medieval commentators.

Whether Yoga-Vasishta is considered as an authority or not, it is a matter of perfect indifference, so far as enquiring minds who are thirsting after real knowledge are concerned. We judge every work on its own merits and according to that canon of interpretation; we leave this work to the public to be judged. There are many repetitions in this work which are inevitable in a Hindu religious book treating of the most abstruse questions of philosophy and occultism. This work may well be given the title of an amplified 'Voice of Silence,' of Madam Blavatsky dressed in the Hindu garb. We launch out this translation of Laghu Yoga Vasistha with the conviction that full justice has not been done to the original.

It will be found that in many places in this work the translation is free and many Sanskrit words have been left untranslated. Of course in a work like this teeming with stories, a literal translation will but mar the original. There are two reasons which induced me to retain the Sanskrit words themselves in this work. Some of the terms used herein have no proper English equivalents and hence do require periphrastic expressions to express rightly the underlying ideas. Many of the terms have become commonly known to readers of Vedantic literature. To understand this work fully, its predecessor 'Vasudeva-Manana' or the meditations of Vasudeva a compendium of Advaita philosophy published by us will be of great help. One new feature of the present translation is the summary given for every chapter or story.

…….

View following **PDF File** to Read Full e-Book.



Download Link of Laghu Yoga Vasishta [PDF File]

Narada Bhakti Sutras

Translated by P. R. Ramachander

[Possibly this is greatest book defining what is Bhakthi written by Narada who was the greatest among Bhakthas of Lord Narayana.]

1. Atha tho Bakthim vyakyasyama
Now I will explain in detail what is meant by devotion to God (Bhakthi)**.
** Bhakthi is a Sanskrit word which cannot be explained by one English word. But for sake of clarity I will be using "devotion" instead of the word Bhakthi. By which I mean a devotion of a very special kind.

2. Saa tasmin Parama prema roopa
Devotion to God is personification of intense (highest) love towards Him.

3. Amrutha swaroopa cha
It also is deathless or as sweet as nectar (or it also confers deathlessness to one).

4. Yallabhathva puman siddho bhavathi, amrutho bhavathi, truptho bhavathi
One who gets it becomes perfect, immortal and contended.

5. Yath prapya kinchid vanchadhi, na sochathi, na dweshati, na ramathe na uthsahi bhavathi
One who gets it desires not, worries not, hates not, enjoys not, and does not get excited.

6. Yat gnathwa matho bhavathi, sthabhdho bhavathi, athmaramo bhavathi.
One who attains it becomes intoxicated (be in stupor), still and drunk with self (soul)

7. Saa na kamaya mana, nirodha roopathwad
It is not desire generating as it is by nature a form of renunciation.

8. Nirodasthu loka veda vyapara nyasa
Giving away the social and Vedic customs including religious activities is termed as a form of this renunciation.

9. Tasmin ananyatha that, virodhi shoothaaseena tha cha.
To be one with Him and complete indifference in things which are contrary to him is termed as a form of renunciation.

10. Anyasrayanaan tyage ananyatha.
To sacrifice dependence on any thing but Him is exclusiveness (that which does not have any other thing but Him).

11. Loke vedeshu thatha anukoolasaranam that, virodhi shoothassenatha.
In ordinary life and in Vedic percepts, to do that which is beneficial to Him is exclusiveness (that which does not have any other thing but Him).

12. Bhavathu nischaya dartyathurthvam sasthra rakshanam.
After attaining this state rock stable firmness in Vedic injunctions follow.

13. Anyadha padithya sankhaya
If you do not do this, there is a doubt of a possibility of degradation.

14. Lokopi thava deva kinthu bhojanani vyaparasthva sareera daranavathi
Obey the ways of the world till you attain renunciation, do activities like eating which should continue till the body exists.

15. Tal lakshanathi vachyanthe nana madha bedanath.
The differing definitions of Bhakthi (devotion) as viewed by many are listed.

16. Poojadhishwa anuraga ithi Parasara rya.
Intense desire to Worship Him with loving affection, is devotion according to Sage Parasara.

17. Kadhadhi shweethi Garga
Intense desire to hear his stories is devotion according to Sage Garga.

18. Athma rathya virodhe nethi Sandilya
"Devotion" should be done without conflict to the happiness of the soul, according to sage Sandilya.

19. Naradasthu thadarpithagi, lacharatha that, vismarane parama vyakulathethi.
But according to sage Narada, "devotion" is doing all duties on behalf of Him and become extremely sad even if you happen to forget Him for a second.

20. Asthy evam evam
This "devotion" is like each of the above views.

21. Yada vraja gopikanam.
This can be best illustrated by the "devotion" of the Gopis of Gokula.

22. Thathrapi tha mahatmyam jnana vismruthya bhavaatha.
In this case at no stage His greatness is ever forgotten.

23. Thad viheenam Jaranam iva
For any "devotion" forgetting His greatness is like an illicit love affair.

24. Nasthyeva tasmin that sukha sukhi twam.
All actions done as a result of this "devotion" (love) is to offer and enhance His pleasure.
or
All actions of this "devotion" are meant for pleasing Him only.

25. Saa thu karma jnana yogebhyo apyadhigathara.
This "devotion" is far greater than the path of action (karma), the path of knowledge (gyana), and the path of disciplined contemplation (yoga).

26. Phala roopathwad.
Because this "devotion" is like the fruit attained by any of these methods. .

27. Iswarasyapyabhi mana dweshitwath dainya priyathwacha
Because God also does not like pride and likes humility, "devotion" as a method is better than Karma yoga and Gnana yoga

28. Tasya gnana meva Sadana mithyeke
Some believe that knowledge alone is the path of attainment.

29. Anyonyasryathwa mithyanye
Some others believe that Knowledge and devotion are interdependent on each other.

30. Swayam phala roopathethi Brahma kumara
The son of Brahma (sage Narada) believes that "devotion" is its own result.

31. Rajagruha Bhojanaadhishu tadaiva drushtatwad
It is just like glancing at a palace or being informed of sumptuous food.

32. Naa thena Raja paridosha kshudha shanthirva
Glancing at the palace does not make the king happy nor hearing of sumptuous food remove his hunger. Similarly knowing about "devotion", does not help you at all. You should have "devotion".

33. Tasmad saiva grahya mumukshubhi
So all those who want to get out of the chain of births and rebirths should only practice "devotion".

34. Tasya sadhanani gayanthy acharya
The learned ones therefore sing about the results of "devotion".

35. Thathu Vishaya tyagath, Sanga thyagath chcha
This "devotion " reaches completion only when sacrifice is made of pleasurable things and mundane social contacts.

36. Avyavruthabha janath
It reaches completion by forever ceaseless chanting.

37. Lokebhi Bhagawath guna sravana keerthanad
It also reaches completion by hearing always or singing about the qualities of God.

38. Mukhythasthu Mahad krapayaiva Bhagawat krupa leasad Vaa
But most importantly it reaches completion only by the grace of Great learned people and by the divine grace.

39. Mahad sangasthu durlabhe, agamyo amogascha
The company or the grace of great learned people is difficult to get and is not easily attained and never goes waste.

40. Labhyadhobhi that krupayaiva
The company of great learned people is got only through the grace of God.

41. Tasmim thajjane bhedha bhavath
There is no difference whatsoever between God and his people (devotees).

42. Thadeva sadyatham Thadeva sadyatham
So search for the company of great learned people, for that can be accomplished by that method only.

43. Dussanga sarvathaiva thyajya
Also forever avoid the company of bad people.

44. Kama, Krodha, moha, smrithibramsa, buddhi nasa, sarva nasa karanathwaad.
Because such a company (of bad people) leads to passion, anger, dullness, memory loss loss of wisdom and thus leads to utter ruin.

45. Tharangayidha abhi me sangath samudrayanthi
These (passion, anger etc) though they initially appear in bad company as small waves gather momentum and become like sea.

46. Kastharathi kastharathi Mayam? Ya, sangam sthyajathi yo mahanubhavam sevathe, nirmalo bhavathi.
Who can cross? Who can cross the veil of illusion? He who is devoid of any worldly attachment serves wise people and does not have a feeling of "mine" can only cross the veil of illusion.

47. Yo viviktha sthanam sevathe, Yo loka bandham unmolayathi, nistraigunyo bhavathi, yoga kshemam tyajathi.
He who lives in a holy place in seclusion, he who cuts of the fetters of worldly attachment, he who goes beyond all characterizations and he who forsakes pleasure as well as yoga only can only cross the veil of illusion. [Seclusion -- in seclusion from bad association. Renounces requirements and comfort -- becomes utterly dependent on the Lord for everything, not aspiring for them independently.]

48. Ya karma phalam tyajathi, karmani sanyasyathi, thado nirdwando bhavathi.
He who sacrifices the result of actions, He who detaches himself from actions and he who sacrifices the two opposites like heat-cold, pleasure-suffering, recognition-insult etc. can only cross the veil of illusion. .

49. Vedanabhi sannyasyathi, kevalam vichinna anuragam labhade
He who forsakes even Vedas and reaches the limitless love of "devotion" can only cross the veil of illusion.

50. Sa tharathi, sa tharathi sa lokaam stharayathi
He crosses, he only crosses, and he helps other people also to cross the veil of Maya.

51. Anirvachaneeyam prema swaroopam
This extreme love of "devotion" is indefinable.

52. Mooka swadanavath
It is (extreme love) like a dumb one tasting, for he does not tell what he feels.

53. Prakasathe kwapi pathre.
Extremely rarely some people are able to explain what they feel.

54. Guna rahitham, kamanaa rahitham, prathi kshana vardhamana, avichinnam, sookshma tharam, anubhava roopam.
This love of "devotion" is without any properties, without any desire, increases every second, micro of micros and it can be described only by really experiencing it.

55. Thad prapya thadevaavalokayathi, thadeva srunothi, thadeva bhashayathi, thadeva chinthayadhi.
One who possesses this love of "devotion", is able to only see Him everywhere, is able to only hear of Him always, is able to only talk about Him always and always thinks about Him .

56. Gowni thridha guna bheda arthadhi bhedathwa.
The "devotion" is of three types depending on the type of people viz. Sathwa (pure hearted), Rajasa (warrior in outlook) and Tamasa (debased).

57. Utharasmathu, utharasmath poorva, poorvaasrayeya bhavathi.
Each of the above three categories are better than that coming next, in other words, Sathvika Bhakthi is better than Rajasic which is better than thamasic. Bhagavad-Gita 7.16: the inquisitive and the man of wisdom, one who is desirous of wealth and one who suffers.

58. Anyasmath saulabhyam bhakthou
This path of "devotion" is the easiest among the paths to attain God.

59. Pramana antharsyam apekshatwath swayam pramanathwath.
This path of "devotion" is its own proof and does not need any other proof.

60. Santhi roopaath, paramananda roopascha
It is personification of peace and ultimate happiness.

61. Lokhanau chintha na karya nivedhi, tha athma loka vedatwad.
One who practices "devotion" should not get worried about worldly affairs, for he has given away all his actions to God.

62. Na thada siddhou, loka vivahoro heya, kinthu phala thyagas that sadanam karya meva
Upon attaining the goal, a devotee should not keep away from worldly actions but perform them without bothering about the result.

63. Sthreethana nasthika vairi charithram na sravaneeyam
Do not hear stories, gossip or news about women, atheist and enemies.

64. Abhimana Dambadhikam tyagyam
Sacrifice egoism and self praise.

65. Thadrpidago laachara san kala krodhabhi manadhikam tasminneva karaneeyam
If after offering all actions to god, if feelings of anger, pride and passion come again, they also should be offered to Him.

66. Tri roopa bhanga poorvakam nithya dasa, nithya kanthapa janathmakam va premaiva karyam, premaiva karyam,
Breaking the three distinctions pointed out, one should always serve Him like a servant or wife with unblemished love and definitely with unblemished love.

67. Bhaktha ekandino mukhya
Those devotees only are great who keep Him as their one and only one aim.

68. Kantavarodha romanchasrubhi parasparam labhamana, bhavayanthi kulani prithweem.
These devotees with tear filled eyes, with stuttering voice, and hair standing out discuss always about Him and are a gift to their clan and to the world.

69. Theerthi kurvanthi, theerthani sukarmi kuvanthi, karmani sachasthri kurvanthi
These devotees make sacred waters more sacred, actions into good actions and holy scriptures more holy.

70. Than maya
For they are filled with God.

71. Modanthe pitharo, nruthyanthi devatha sanadha cheyam bhoorbhavathi.
Because of them the manes rejoice, gods dance and world gets a good leader

72. Nasthi theshu jathi vidhya roopa kula dhana kriyadhi bedha
Within them there is no difference by caste, by knowledge, by looks, by birth, by wealth or by actions.

73. Yadasthadeeya
For all of them are His.

74. Vadho naa avalambham
These devotees should not enter into arguments.

75. Bahulya avakasada niyathathwacha
With differing opinions expressed nothing can be concluded in these arguments

76. Bhakthi sasthrani mananeeyani thadudbodha sukarmanyapi karaneeyani.
They should always read or hear about "devotion" and they should engage themselves in acts to increase such "devotion".

77. Sukha dukhe icha labhadhi tyakthe kale, pratheekshyamane kshanartham api vyardhanam na neyam.
They should await the time when happiness, sorrow, desire and profit can be completely forsaken and keep on thinking about him every second with love.

78. Ahimsa Sathya sowcha, daya asthhikyadhi charithryani parpalaneeyani
They should observe strictly non-violence, truth, cleanliness, compassion and faith.

79. Sarvada sarve bhavena nischindhidair bhagawaneva bhajaneeya
Always and under all circumstances, without diverting their mind to other thoughts, they should pray God.

80. Sa keerthayamana seegram eva avirbhavathi anubhavayathi cha bhakthan.
Being sung in such a way by the devotees, he appears before them and makes them realize.

81. Trisathyasya bhakthireva gareeyasi, bhakthireva gareeyasi.
To the one who is truthful to Him in mind, body and words Devotion is the greatest path. It is the greatest.

82. Guna mahathmyasakthi. Roopasakthi, poojasakthi, smaranasakthi, dasyasakthi., sakhyasakthi, kanthasakthi, vatsalya sakthya athma nivedanasakthithanmayadhasakthi, paramavirahasakthi, roopa ekathabhya ekatha satha bhavathi.
Though "devotion" is one quality it is expressed in eleven different ways depending on the individual soul viz 1. longing to hear about His greatness, 2. Longing to see His great form, 3. Longing to worship Him always 4. Longing to always remember Him 5. Longing to forever serve Him as a slave 6. Longing to be His most intimate friend 7. Longing to be his consort 8. Longing to be affectionate to Him like a parent. 9. Longing to sacrifice our soul to Him. 10. Longing to become Himself and 11. Suffering his absence even for a second like a lover.

83. Ithyevam vadanthi jana jalpa nirbhaya eka matha, kumara Vyasa, shukha, Sandilya, Garga, Vishnu, Koundinya, Sesho uddhavarunee bhali, hanumath vibeeshanadha yo Bhakthacharya
Very great devotees like Vyasa, Shukha, Sandilya,, Garga, Vishnu, Koundinya, Sesha, Udhawa, Aaruni, Bali, Hanuman and Vibeeshana tell in unanimity without bothering about different opinions expressed that the path of "devotion" is the greatest.

84. Idham Narada proktham Shiva anusasanam Viswaseethi sradhathe sa preshtam labhadha ithi.
One who with utmost faith and belief understands the above exposition of Narada would attain God, would definitely attain God.

OM TAT SAT!

Panchadasi

By Sri Vidyaranya Swami
Translated by Swami Swahananda
Published by Sri Ramakrishna Math, Chennai

I. THE DIFFERENTIATION OF THE REAL PRINCIPLE

1. Salutation to the lotus feet of my Guru Sri Sankarananda whose only work is to destroy the monster of primal nescience together with its effect, the phenomenal universe.

2. This discussion about the discrimination of Truth (Brahman) (from untruth) is being initiated for the easy understanding of those whose hearts have been purified by service to the pair of lotus feet of the Teacher.

3. The objects of knowledge, viz., sound, touch, etc., which are perceived in the waking state, are different from each other because of their peculiarities; but the consciousness of these, which is different from them, does not differ because of its homogeneity.

4. Similar is the case in the dream state. Here the perceived objects are transient and in the waking state they seem permanent. So there is difference between them. But the (perceiving) consciousness in both the states does not differ. It is homogeneous.

5. A person awaking from deep sleep consciously remembers his lack of perception during that state. Remembrance consists of objects experienced earlier. It is therefore clear that even in deep sleep 'want of knowledge' is perceived.

6. This consciousness (in the deep sleep state) is indeed distinct from the object (here, ignorance), but not from itself, as is the consciousness in the state of dream. Thus in all the three states the consciousness (being homogeneous) is the same. It is so in other days too.

7. Through the many months, years, ages and world cycles, past and future, consciousness is the same; it neither rises nor sets (unlike the sun); it is self-revealing.

8. This consciousness, which is our Self, is of the nature of supreme bliss, for it is the object of greatest love, and love for the Self is seen in every man, who wishes, 'May I never cease to be', 'May I exist forever'.

9. Others are loved for the sake of the Self, but the Self is loved for none other. Therefore the love for the Self is the highest. Hence the Self is of the nature of the highest bliss.

10. In this way, it is established by reasoning that the individual Self is of the nature of existence, consciousness and bliss. Similar is the supreme Brahman. The identity of the two is taught in the Upanishads.

11. If the supreme bliss of the Self is not known, there cannot be the highest love for it. (But it is there). If it is known, there cannot be attraction for worldly objects. (That too is there). So we say, this blissful nature of the Self, though revealed, is not (strictly speaking) revealed.

12. A father may distinguish the voice of his son chanting (the Vedas) in chorus with a number of pupils but may fail to note its peculiarities, due to an obstruction viz., its having been mingled with other voices. Similar is the case with bliss. Because of observation, it is proper to say that the bliss 'is known yet unknown'.

13. Our experience of the articles of everyday use is that they 'exist', they 'reveal'. Now an obstruction is that which stultifies this experience of existence and revelation and produces the counter-experience that they are not existing, they are not revealing.

14. In the above illustration the cause of the obstruction to the voice of the son being fully recognised is the chorus of voices of all the boys. Hence the one cause of all contrary experiences is indeed the beginningless Avidya.

15. Prakriti (i.e. primordial substance) is that in which there is the reflection of Brahman, that is pure consciousness and bliss and is composed of sattva, rajas and tamas (in a state of homogeneity). It is of two kinds.

16. When the element of sattva is pure, Prakriti is known as Maya; when impure (being mixed up with rajas and tamas) it is called Avidya. Brahman, reflected in Maya, is known as the omniscient Isvara, who controls Maya.

17. But the other (i.e. the Jiva, which is Brahman reflected in Avidya) is subjected to Avidya (impure sattva). The Jiva is of different grades due to (degrees of) admixture (of rajas and tamas with sattva). The Avidya (nescience) is the causal body. When the Jiva identifies himself with this causal body he is called Prajna.

18. At the command of Isvara (and) for the experience of Prajna the five subtle elements, ether, air, fire, water and earth, arose from the part of Prakriti in which tamas predominates.

19. From the sattva part of the five subtle elements of Prakriti arose in turn the five subtle sensory organs of hearing, touch, sight, taste and smell.

20. From a combination of them all (i.e. sattva portions of the five subtle elements) arose the organ of inner conception called antahkarana. Due to difference of function it is divided into two. Manas (mind) is that aspect whose function is doubting and buddhi (intellect) is that whose functions are discrimination and determination.

21. From the rajas portion of the five elements arose in turn the organs of actions known as the organ of speech, the hands, the feet, and the organs of excretion and generation.

22. From a combination of them all (i.e. the rajas portions of the five subtle elements) arose the vital air (Prana). Again, due to difference of function it is divided into five. They are Prana, Apana, Samana, Udana and Vyana.

23. The five sensory organs, the five organs of action, the five vital airs, mind and intellect, all the seventeen together from the subtle body, which is called the Suksma or linga sarira.

24. By identifying himself with the subtle body (and thinking it to be his own), Prajna becomes known as Taijasa, and Isvara as Hiranyagarbha. Their difference is the one between the individual and the collective (i.e. one is identified with a single subtle body and the other with the totality of subtle bodies).

25. Isvara (as Hiranyagarbha) is called totality because of his sense of identification with all the subtle bodies (of the universe). The other (the Taijasa) is called 'individual" because it lacks this knowledge (and is conscious only of his self, being identified with his own subtle body).

26. To provide the Jivas with objects of enjoyment and make the bodies fit for such enjoyment, the all-powerful Isvara has made each of the (subtle) elements partake of the nature of all others.

27. Dividing each element into two equal halves and one half of each again into four (equal parts) the Lord mixed the subtle elements so that each gross element thus formed should contain one half of its own peculiar nature and one eighth of that of each of the other four.

28. From these composite elements the cosmic egg arose, and from it evolved all the worlds as well as all the objects of experience and the bodies in which the experience take place. When Hiranyagarbha identifies himself with the totality of gross bodies he is known as Vaisvanara; when Taijasas do

so with individual gross bodies (e.g.) of the devas, men or lower animals, they are known as Visvas.

29. They see only external things and are devoid of the knowledge of their true inner nature. They perform actions for enjoyment, and again they enjoy for performing action.

30. They go from birth to birth, as worms that have slipped into a river are swept from one whirlpool to another and never attain peace.

31. When the good deeds performed by them in past births bear fruit, the worms enjoy rest being lifted from the river by a compassionate person and placed under the shade of a tree on the bank.

32. Similarly, the Jivas (finding themselves in the whirlpool of samsara), receive the appropriate initiation from a teacher who himself has realised Brahman, and differentiating the Self from its five sheaths attain the supreme bliss of release.

33. The five sheaths of the Self are those of the food, the vital air, the mind, the intellect and bliss. Enveloped in them, it forgets its real nature and becomes subject to transmigration.

34. The gross body which is the product of the quintuplicated elements is known as the food sheath. That portion of the subtle body which is composed of the five vital airs and the five organs of action, and which is the effect of the rajas aspect of Prakriti is called the vital sheath.

35. The doubting mind and the five sensory organs, which are the effect of Sattva, make up the mind sheath. The determining intellect and the sensory organs make up the intellect sheath.

36. The impure Sattva which is in the causal body, along with joy and other Vrittis (mental modifications), is called the bliss sheath. Due to identification with the different sheaths, the Self assumes their respective natures.

37. By differentiating the Self from the five sheaths through the method of distinguishing between the variable and the invariable, one can draw out one's own Self from the five sheaths and attain the supreme Brahman.

38. The physical body present in one's consciousness is absent in the dreaming state, but the witnessing element, pure consciousness, persists (in both the waking and dreaming states). This is the invariable presence (anvaya) of the Self. Though the self is perceived, the physical body is not; so the latter is a variable factor.

39. Similarly, in the state of deep sleep, the subtle body is not perceived, but the Self invariably witnesses that state. While the self persists in all states the subtle body is not perceived in deep sleep and so it is called a variable factor.

40. By discrimination of the subtle body (and recognition of its variable, transient character), the sheaths of the mind, intellect, and vital airs are understood to be different from the Self, for the sheaths are conditions of the three gunas, and differ from each other (qualitatively and quantitatively).

41. Avidya (manifested as the causal body of bliss sheath) is negated in the state of deep meditation (in which neither subject nor object is experienced), but the Self persists in that state; so it is the invariable factor. But the causal body is a variable factor, for though the Self persists, it does not.

42. As the slender, internal pith of munja grass can be detached from its coarse external covering, so the Self can be distinguished through reasoning from the three bodies (or the five sheaths). Then the Self is recognised as the supreme consciousness.

43. In this way the identity of Brahman and Jiva is demonstrated through reasoning. This identity is taught in the sacred texts in sentences such as 'That thou art'. Their method of explaining the truth is through the elimination of incongruous attributes.

44. Brahman becomes the material and efficient cause of the world when associated with those aspects of Maya in which there is a predominance of tamas and sattva respectively. This Brahman is referred to as 'That ' in the text 'That thou art'.

45. When the supreme Brahman superimposes on Itself Avidya, that is, sattva mixed with rajas and tamas, creating desires and activities in It, then it is referred to as 'thou'.

46. When the three mutually contradictory aspects of Maya are rejected, there remains the one individual Brahman whose nature is existence, consciousness and bliss. This is pointed out by the great saying 'That thou art'.

47. In the sentence 'This is that Devadatta', 'this' and 'that' refer to different time, place and circumstances. When the particular connotations of 'this' and 'that' are rejected, Devadatta remains as their common basis.

48. Similarly, when the adjuncts, Maya and Avidya (the conflicting connotations in the proposition 'That thou art') of Brahman, and Jiva, are negated, there remains the indivisible supreme Brahman, whose nature is existence, consciousness and bliss.

49. (Objection): If the denoted object (of 'That thou art' i.e., Brahman) is with attributes, then it becomes unreal. Secondly, an object without attributes is neither seen nor is possible to conceive.

50. (Reply with a counter question): Does the objection you have raise relate to Brahman without attributes or with attributes? If the first, you are caught in your own trap; if the second, it involves logical fallacies of infinite regress, resting on oneself, etc.

51. The same logical fallacies may be shown in any object having substance, species, quality, action, or relationship. So accept all these attributes as existing (superimposed on) by the very nature of things.

52. The Self is untouched by doubts about the presence or absence of associates, connotations and other adventitious relationships, because they are superimposed on it phenomenally.

53. The finding out or discovery of the true significance of the identity of the individual self and the Supreme with the aid of the great sayings (like Tattvamasi) is what is known as sravana. And to arrive at the possibility of its validity through logical reasoning is what is called manana.

54. And, when by sravana and manana the mind develops a firm and undoubted conviction, and dwells constantly on the thus ascertained Self alone, it is called unbroken meditation (nididhyasana).

55. When the mind gradually leaves off the ideas of the meditator and the act of meditation and is merged in the sole object of meditation. (viz., the Self), and is steady like the flame of a lamp in a breezeless spot, it is called the super-conscious state (samadhi).

56. Though in samadhi there is no subjective cognition of the mental function having the Self as its object, its continued existence in that state is inferred from the recollection after coming out of samadhi.

57. The mind continues to be fixed in Paramatman in the state of samadhi as a result of the effort of will made prior to its achievement and helped by the merits of previous births and the strong impression created through constant efforts (at getting into samadhi).

58. The same idea Sri Krishna pointed out to Arjuna in various ways e.g., when he compares the steady mind to the flame of a lamp in a breezeless spot.

59. As a result of this (nirvikalpa) samadhi millions of results of actions, accumulated in this beginningless world over past and present births, are destroyed, and pure dharma (helpful to the realisation of Truth) grows.

60. The experts in Yoga call this samadhi 'a rain cloud of dharma' because it pours forth countless showers of the bliss of dharma.

61. The entire network of desires is fully destroyed and the accumulated actions known as merits and demerits are fully rooted out by this samadhi.

62. Then the great dictum, freed from the obstacles (of doubt and ambiguity), gives rise to a direct realisation of the Truth, as a fruit in one's palm - Truth which was earlier comprehended indirectly.

63. The knowledge of Brahman obtained indirectly from the Guru, teaching the meaning of the great dictum, burns up like fire all sins, committed upto that attainment of knowledge.

64. The direct realisation of the knowledge of the Self obtained from the Guru's teaching of the great dictum, is like the scorching sun, that dispels the very darkness of Avidya, the root of all transmigratory existence.

65. Thus a man distinguishes the Self from the five sheaths, concentrates the mind on It according to the scriptural injunctions, becomes free from the bonds of repeated births and deaths and immediately attains the supreme bliss.

II. THE DIFFERENTIATION OF THE FIVE ELEMENTS

1. Brahman, who is, according to Shruti, the non-dual reality, can be known by the process of differentiation from the five elements. So this process is now being discusses in detail.

2. The properties of the five elements are sound, touch, colour, taste and smell. In Akasa (ether), air, fire, water and earth, the number of properties successively are one, two, three, four and five.

3. Echoes arise in the Akasa (ether), and hence we infer that the property of Akasa is sound. Air makes a rustling sound when it moves, and it feels neither hot nor cold to the touch. A fire in flame makes a characteristic crackling sound.

4. A fire feels hot, and its colour is red. Water makes a characteristic rippling sound; it is cold to the touch; its colour is white, and it is sweet in taste.

5. The earth makes a characteristic rattling sound; it is hard to the touch; its variegated colours are blue, red and so forth; it is sweet, sour and so forth in taste.

6. The earth emits smells, both pleasant and unpleasant. Thus the characteristic properties of the five elements are well classified. The five senses (which perceive them) are hearing, touch, sight, taste and smell.

7. The five senses successively function through the external apparatus, the gross organs, the ears, the skin, the eyes, the tongue and the nose. The senses are subtle; their presence is to be inferred from their functions. They often move outwards.

8. But sometimes we hear the sounds made by our in-going and out-going breaths, and we hear buzzing sound when our ears are stopped. We feel an internal sensation of hot and cold when food and water are swallowed.

9. When our eyes are closed, we see inside the absence of light, and in belching we experience taste and odour. Thus the sense organs give rise to experience of things within the physical body.

10. The various actions of man can be classified into five groups; speech, grasping, movement, excretion and enjoyment of sexual intercourse. Action performed in agriculture, commerce, service and so forth may be included into one or other of the groups.

11. The five groups of actions are performed through the five organs of action - the mouth, the hands, the feet, the anus and the genitals.

12. The mind, the ruler of the ten organs of sense and action, is situated within the lotus of the heart. As it depends on the organs of sense and action for its functions in relation to external objects, it is called an internal organ (antahkarana).

13. The mind enquires into the merits and defects of the objects which are perceived by the senses. Sattva, rajas and tamas are its three constituents, for through them the mind undergoes various modifications.

14. Non-attachment, forgiveness, generosity, etc., are products of sattva. Desire, anger, avarice, effort, etc., are produced by rajas.

15. Lethargy, confusion, drowsiness, etc., are produced by tamas. When sattva functions in the mind, merit is acquired; when rajas functions, demerit is produced.

16. When tamas functions, neither merit nor demerit is produced, but life is wasted for nothing. Of the modifications of the mind that of I-consciousness is the agent. In the practical world also we do the same.

17. It is quite evident that the objects in which sound, touch etc., are clearly discernible are products of the five elements. With the help of scriptural texts and reasoning it can be conceived that even for the senses and the mind the subtle elements are the basis.

18. Whatever of this world is perceived by the senses, the organs of action, the mind, reasoning and the scriptural texts, is referred to as 'this' (idam) in the Shruti text that follows.

19. "Before all this was created there was Being alone, one only, without a second; there was neither name nor form", so said Aruni.

20. Differences are of three kinds: The difference of a tree from its leaves, flowers, fruits etc., is the difference within an object. The difference of one tree from another tree is the difference between objects of the same class. The difference of a tree from a stone is the difference between objects of different classes.

21. Similarly doubt may arise that the one and only reality (Sat or Brahman) may also have differences. So all the three kinds of differences have been negated by the Shruti in three words denoting the oneness of Brahman, Its definiteness and rejection of duality respectively.

22. One cannot doubt that Brahman, the one and only reality, has no parts, for Its parts cannot be conceived of. Names and forms cannot be Its parts, for before creation they did not arise.

23. As creation means the appearances of names and forms, they cannot exist before creation. Therefore like the Akasa, Brahman is partless (and there is no difference with It.)

24. The difference between objects of the same class can have no reference to Sat, for nothing else exists. One object differs from another on account of its name and form, whereas Brahman is absolutely without name and form.

25. And about non-existence: we cannot say that it (is something that) exists. So it cannot serve as a pratiyogin. If so, how can there be vijatiya difference?

26. So it is established that Sat is one only without a second. But there are still some who get confused by texts and say that Asat (nothing) existed before creation.

27. As a man who has fallen into the sea is bewildered and loses the power of exercising his senses, so they too become afraid and nervous when they hear of the Reality as one only without parts.

28. The teacher Gaudapada speaks of the great fear of some yogins who are devoted to Brahman with form, regarding the objectless super-conscious state.

29. This identification with the ungrasped and ungraspable Reality is difficult to achieve. They are indeed seeing fear in the fearless.

30. The highly respected Bhagavatpada Sankara also refers to the Madhyamikas, experts in dry ratiocination (contradicting the vedic view), as confused regarding the self-existent Brahman who is beyond thought.

31. These Buddhists, merged in darkness, and seeing through the one eye of inference and neglecting the authority of the Vedas, reached only the 'nothingness'.

32. (We ask the Buddhists): When you said, 'nothing existed' did you mean it (nothing) was connected with existence (Sat) or it (nothing) was of the nature of existence? In either case its nothingness is contradicted.

33. The sun does not have the attribute of darkness; nor is it itself of the nature of darkness. As existence and non-existence are similarly contradictory, (you cannot predicate something about nothing, so) how do you say 'nothing existed'?

34. (The Buddhists retort): (According to you Vedantins) The names and forms of Akasa and other elements are conjured up by Maya in (or on) Sat, the existence or Reality. Similarly (according to us) they (names and forms) are illusively produced by Maya in (or on) non-existence, Asat. (Reply): Our answer is, 'May you live long', i.e. you have fallen into a logical trap.

35. If you affirm that name and form attributed to an existing thing: are both creations of Maya (an illusory principle), then tell us what is the substratum upon which Maya creates names and forms; for illusion without a substratum, is never seen.

36. (The opponent says): In the Vedic text 'Existence was (sat asit)' if the two words mean differently then two separate things come in. If the words refer to the same thing, then there is tautology. (The Vedantins replies): Not that, i.e., the two terms certainly refer to the same thing, but identical statements like this are seen in usage.

37. We all use the expressions, 'What has to be done has been done', 'speech is spoken', and 'A burden is borne'. The Vedic text 'Existence was' is meant for those whose minds are accustomed to such expressions.

38. Such text as 'Before creation' spoken in reference to Brahman who is timeless, are meant for beginners who are used to the idea of time. They do not imply the existence of duality.

39. Objections are raised and answered from the point of view of duality. From the stand point of pure non-duality neither questions nor answers are possible.

40. What remains after dissolution is an unmoving and ungraspable, unnamed and unnamable, unmanifest, indefinite something, beyond light and darkness, and all-pervading.

41. (Objection): When the molecules of the four elements earth, water, fire and air are dissolved, we may have an idea of the dissolution of those elements; but how can our intellect grasp the dissolution of ak which is not composed of molecules? Hence Akasa is eternal.

42. (Reply): If your mind can conceive of the existence of Akasa in the total absence of the (atomic) world (of names, forms and motions) why could we not conceive of Sat without Akasa?

43. If the opponent holds that Akasa can be perceived in the absence of the rest of the world, we may ask: Where can it be seen except as light and darkness? (i.e. what you seem to perceive is not Akasa but light and darkness). Besides, according to the opponent's view Akasa cannot be perceived by the senses.

44. Brahman the pure existence (without any reference to the world) can be experienced without an iota of doubt, when all mentations cease. And what we experience is not nothing, for we are not conscious of the perception of nothing.

45. (Objection): The idea of existence is also absent in the state of quiescence. (reply): It does not matter. Brahman is self-revealing and the witness of the tranquil mind. It can be easily perceived by men inasmuch as it is the witness of the cessation of all mentations.

46. When the mind is void of all mentations we experience the witness or obscuring consciousness (in its purity) as calm and unagitated. Similarly prior to the functioning of Maya the existence, Sat, remained (in its purity) as quiescence, calm and unruffled.

47. As the power to burn exists in fire, so the power Maya, which has no existence independent of Brahman and which is inferred by its effect, exists in Brahman. Before the effect appears, the power behind the effect is not directly experienced by anyone anywhere.

48. The power of a substance is not the substance itself, as for instance, the power to burn is not the fire itself. (Similarly, Maya, which is the power of Brahman, is not Brahman). If Power is something other than Brahman, then define its nature.

49. (If you say the nature of) Maya is 'nothingness' (then you contradict yourself inasmuch as in verse 34) you said that 'nothing' is an effect of Maya (and an effect of a thing cannot be its nature, an effect being poterior to the thing). (So you will have to admit that) Maya is neither sunyam, non-existence nor Sat, existence, but it is as it is (i.e. something undefinable by the two terms).

50. This peculiar nature of Maya is corroborated by the Vedic text which purports, there was neither non-existence nor existence then (i.e., before creation) but there was darkness (by which is meant Maya). This attribution of existence to darkness (or Maya) is due to its association with existence, not by virtue of itself, in as much as it (existence) is denied to it (in the just mentioned Vedic passage).

51. Hence like nothingness, Maya also cannot be a distinct entity in its own right. In the world too, an able man and his ability are not considered two but one.

52. If it is argued that increase in one's power leads to the prolongation of his life (we counter it by saying that) the prolongation is not the result of power but the effects thereof, such as war, agriculture, etc.

53. Power is now here considered to be independent of its substratum. Before creation no effects of power existed. What grounds are there for assuming a duality?

54. Power does not operate in the whole of Brahman but only in a part of it. Earth's power of producing pots is not seen in all earth but in a portion or mode of earth only, viz., in clay, i.e., earth mixed with water.

55. The Shruti says: 'Creation is only a quarter of Brahman, the other three quarters are self-revealing' (i.e., not dependent on Maya's effects for its revelation). Thus does the Shruti say Maya covers but a part of Brahman.

56. In the Gita, Sri Krishna says to Arjuna: 'The world is sustained by a part of Mine', indicating that the world is sustained by a part of the Lord.

57. The Shruti supports the same view: 'The supreme spirit, pervading the world on every side, yet extends ten fingers beyond it'. In the Sutras, too, Brahman is declared to transcend the world of differences.

58. Shruti, the well-wisher of the questioner, being asked whether Maya pervades the whole or part of Brahman, speaks of the partless as having parts in order to explain the non-dual nature of Brahman, by giving illustrations.

59. With Brahman as its basis, Maya creates the various objects of the world, just as a variety of pictures are drawn on a wall by the use of different colours.

60. The first modification of Maya is Akasa. Its nature is space i.e., it gives room to things to exist and expand. Akasa derives its existence from Brahman, its substratum.

61. The nature of Brahman is existence only. Brahman is spaceless but Akasa has both space and existence as its nature.

62. Akasa also has the property of (conveying or communicating) sound, which Brahman does not have. Thus Akasa has two properties, sound and existence, whereas Brahman has only one existence.

63. The same Sakti (power) i.e. Maya which has conjured up Akasa in the real entity, Sat or Existence has also produced the difference between them, after having shown their identity.

64. It is Sat which appears as Akasa, but ordinary people, and the logicians say that existence is a property of Akasa. This is only to be expected, for Maya is the conjurer.

65. It is common knowledge that correct understanding makes a thing appear as it is in itself and illusion makes it appear differently.

66. A thing appears to be quite different after a thorough discussion of the Vedic passage (concerned) from what it appeared before such a discussion. So let us now discuss the nature of Akasa.

67. Brahman and Akasa are different entities. Their names are different, and the ideas conveyed by their names too are different. Brahman pervades air and other objects. Such is not the case with Akasa. This is what we know to be the difference.

68. The entity, Sat, being more pervading, is the locus or substance; and Akasa (being less pervading) a content or an attribute. When, by the exercise of reason or intellect, Sat is separated from Akasa, tell me what the nature of Akasa is (i.e., it is reduced to nothing).

69. If you hold that (when existence is abstracted from it) Akasa still remains as space, we reply, it should be ragarded as 'nothing'. If you say: 'It is different from Asat as well as from Sat' you shift your position (for you do not admit anything which is different from both, which we, of course, hold.

70. If you argue that Akasa is evident, then we reply: let it be; it is to the credit of the products of Maya. The appearance of an object which is in fact non-existent is an illusion (mithya) just as that of the elephant seen in a dream.

71. As there is a distinction between a class, and a member of a class, a living man and his body, and the possessor of an attribute and the attribute, so there is a distinction between existence (Brahman) and Akasa. What is there to wonder at?

72. If you say that granting intellectually that there is a distinction between Akasa and Brahman, yet in practice one does not feel convinced of it, we ask, is such an absurd conclusion due to lack of concentration or tenacious doubt?

73. If the first, be attentive by fixing the mind through meditation. If the other, then study the matter carefully with the help of reasoning and evidence. Then the conviction of the truth of the distinction between Brahman and Akasa will be firm.

74. By means of profound meditation, evidence and logical reasoning, Brahman and Akasa can be known to be different from one another. The Akasa will not appear as real nor Brahman as having the property of space-giving.

75. To a knower Akasa shows its illusoriness and Brahman also always shines unassociated with its properties.

76. When one's impressions (about the true natures of Sat and Akasa) are thus quite deepened (by constant reasoning and meditation) one is amazed to see a person attributing reality to Akasa and suffering from ignorance about reality being pure existence (void of all attributes).

77. Thus when the unreality of Akasa and the reality of Brahman are firmly established in the mind, one should follow the same method and differentiate Brahman, whose nature is pure existence, from air and other elements.

78. The real entity (Brahman) is all-pervasive; the range of Maya is limited, that of Akasa is more limited and that of the air yet more so.

79. The following are the properties air is known to possess: ability to absorb moisture, perceptibility to the same of touch, speed and motion. Existence and the properties of Maya and Akasa are also found in air.

80. When we say, air exists, we mean that it does so by virtue of the universal principle, existence. If the idea of existence is abstracted from air what is left is of the nature of Maya i.e. a non-entity. The property of sound that is found in air is of Akasa.

81. (Objection): It was stated before (in 67) that existence was a natural concomitant of everything and that Akasa was not. Now you say that Akasa is concomitant of air. Do they not contradict?

82. (Reply): We implied before that space as an attribute of Akasa was not found in air; we now say that the ability to produce sound, which is also the attribute of Akasa is found in air. Where is the contradiction?

83. (Objection): If you argue that because air is different from the real entity it is unreal, why do you not infer that air, perceived by the senses being different from Maya, is not unreal like Maya?

84. (Reply): Air is unreal because its nature partakes of the nature of Maya. Unreality is common to Maya, and its effects, because both differ from reality (existence), although Maya, being power, is not subject to perception whereas its effects are.

85. There may be sub-divisions within non-existence. But what is the use of considering them here?

86. What is real in air is Brahman, Sat; other portions are unreal as in Akasa. Having made a deep impression (in your mind) about the unreality of air (by reason and meditation) give up (the false notion about the reality of) air.

87. In the same way we can think of fire which has a more limited range than air. A similar consideration will point to the relative extension of the other elements which envelop the universe (e.g. water and earth).

88. Fire is formed from a tenth part of air, and in this way each element is one tenth as extensive as the preceding one. This is the traditional theory described in the Puranas.

89. Heat and light are the specific properties of fire in addition to the properties of the entities from which it is derived, namely existence, a pseudo-reality apart from existence and perceptibility to the senses of sound and touch.

90. Endowed with these properties of Brahman, Maya, Akasa and air, respectively, fire has colour as its specific property; apart from existence, all the other properties of fire are unreal. Understand this by discrimination.

91. Since the reality of fire as Brahman and its unreality apart from Brahman has been established, it is easy to understand the unreality of water apart from Brahman since it consists of only one-tenth part of fire.

92. Its existence, its pseudo-reality apart from existence, its perceptibility to the senses of sound, touch and sight are taken from the entities from which it is derived (namely, Brahman, Maya, Akasa, air and fire respectively). Its specific property is perceptibility to the sense of taste.

93. Since the illusory character of water considered apart from existence has thus been established, let us now take the case of earth, which arises from one-tenth part of water.

94. The earth has for its properties existence, a pseudo-reality apart from existence and perceptibility to the senses of sound, touch, sight and taste. Its specific property is perceptibility to the senses of smell. Their difference from Brahman should be understood.

95. The illusory character of earth is realised when it is considered apart from existence. One-tenth part of it forms the cosmos.

96. The cosmos contains the fourteen worlds and all the living beings suited to each world.

97. If we abstract from the cosmos the existence which underlies it, all the worlds and all objects are reduced to a mere illusory appearance. What does it matter even if they still continue to appear?

98. When a deep impression has been created in the mind about the elements and their derivatives and Maya being of the same category (viz., of non-existence), the understanding of the real entity as non-dual will never be subverted.

99. When the Reality has been comprehended as non-dual and the world of duality has been differentiated, their pragmatic action (however) will continue as before.

100. The followers of Sankhya, Vaisesika, the Buddhist and other schools have established with quite an array of arguments (the real nature of) the multiplicity in the universe. Let them have these. We have no quarrel with them. (In the pragmatic world we too accept them all.)

101. There are philosophers who, holding an opposite view, disregard the real non-dual entity. That does not harm us, who (following the Veda, reason and experience, are convinced of our own unshakable position and therefore) have no regard for their conclusion.

102. When the intellect disregards the notions of duality, it becomes firmly established in the conception of non-duality. The man who is firmly rooted in the conviction of non-duality is called a Jivanmukta (liberated in life).

103. Sri Krishna says in the Gita: 'This is called having one's being in Brahman, O Partha. None, attaining to this, becomes deluded. Being established therein, even at the last moment, a man attains to oneness with Brahman'.

104. 'At the last moment' means the moment at which the mutual identification of the illusory duality and the one secondless reality is annihilated by differentiating them from each other; nothing else.

105. In common parlance the expression 'at the last moment' may mean 'at the last moment of life'. Even at that time, the illusion that is gone does not return.

106. A realised soul is not affected by delusion and it is the same whether he dies healthy or in illness, sitting in meditation or rolling on the ground, conscious or unconscious.

107. The knowledge of the Veda acquired (during the waking condition) is daily forgotten during dream and deep sleep states, but it returns on the morrow. Similar is the case with the knowledge (of Brahman) - it is never lost.

108. The knowledge of Brahman, based on the evidence of the Vedas, is not destroyed unless proved invalid by some stronger evidence; but in fact there is no stronger evidence than the Vedas.

109. Therefore the knowledge of the non-dual Reality (thus) established by the Vedanta is not falsified even at the last moment (whatever interpretation be taken). So the discrimination of the elements (from the non-dual Reality) surely ensures peace abiding or bliss ineffable.

III. THE DIFFERENTIATION OF THE FIVE SHEATHS

1. It is possible to know Brahman which is "hidden in the cave" (i.e., the five sheaths), by differentiating It from them. Hence the five sheaths are now being considered.

2. Within the 'physical sheath' is the 'vital sheath'; within the 'vital sheath' is the 'mental sheath'; still, within is the 'intellectual sheath' or the 'agent sheath' and still within is the 'blissful sheath' or the 'enjoyer sheath'. This succession (of one within another) is the 'cave' (that covers the Atman).

3. The body which is produced from the seed and blood of the parents, which are in turn formed out of the food eaten by them, grows by food only. It is not the Self, for it does not exist either before birth or after death.

4. This body did not exist in the previous birth; then how could it have produced this birth? (For that would be an effect without a cause). Without existing in the future birth it cannot enjoy the results of action accumulated here (in this birth). (And hence it would be a case of 'one does and another enjoys the fruits thereof' - which is unreasonable).

5. The vital airs which pervade the body and give power and motion to the eyes and other senses constitute the vital sheath. It is not the Self because it is devoid of consciousness.

6. That which gives rise to the ideas of 'I' and 'mine' with regard to one's body, house and so forth, is the mind sheath. It is not the Self because it has desires and is moved by pleasure and pain, is subject to delusion and is fickle.

7. The intellect which has the reflection of pure consciousness, and which pervades the whole body up to the tips of the fingers in the waking state but disappears in deep sleep, is known as the intellect sheath. It also is not the Self because it too is changeable.

8. The inner organ functions as the agent and also the instrument. Hence though one, it is treated as two, viz., the intellect sheath and the mind sheath. Their fields of operation are the inner world and the outer world respectively.

9. There is a position or function (of the intellect) which, at the time of enjoying the fruits of good actions, goes a little farther inward and catches the reflection of the bliss and at the end of this enjoyment, merges in deep sleep. (This is what is known as the sheath of bliss).

10. This bliss sheath also cannot be the Self because it is temporal and impermanent. That bliss which is the source of this reflection is the Self; for it is eternal and immutable.

11. (Objection): By granting that the sheaths beginning with that of food (body) and ending in that of bliss (joy or sleep) are not the Self, yet (when they are negated), no further object remains to be experienced.

12. (Reply): True, bliss sheath etc., are experienced and not anything else. Yet who can deny that by which these are experienced?

13. As the Self is Itself of the nature of experience only. It cannot be an object of experience. Since there is no experiencer nor any experience other than It, the Self is unknowable - not because It does not exist but because It cannot be an object of experience.

14. Objects of taste like sweet and bitter, impart their tastes to others, that is their nature, they do not stand in need of their being imparted to themselves. Nor are there other things to impart those tastes to themselves.

15. Just as there is nothing to hinder a thing from possessing its natural flavour even without being flavoured by another thing, even so the Self there stands four-square as the experience (viz., the awareness) even when It is not experienced (as an object of experience).

16. The Shruti declares: 'This Atman is self-revealing'; 'Before the evolution of the universe, the Self alone was shining'. 'It shining, all follow (i.e., shine); by Its shine the universe shines (i.e., is revealed).'

17. How can that, by which the whole universe is known, by known by anything else? By what can the knower be known? The mind etc., the instruments of knowledge, can know their own percepts only.

18. The Self knows all that is knowable. There is no one to know It. It is consciousness or knowledge itself and is different from both the known and the unknown (as also of the knowable and the unknowable).

19. How can a man teach scriptures to one who is a man only in form but who is so dull as not to experience what consciousness is in every act of knowing a thing?

20. As it is shameful for a man to express doubt if he has a tongue or not, so also it is shameful to say, 'I do not know what consciousness is. I must know it now'.

21. From whatever objects are perceived, dismiss the objects and what remains, viz., the pure consciousness, the awareness only, is Brahman. Such an understanding is called the determination of the nature of Brahman.

22. By dismissing the objective element, i.e., the five sheaths. That is the real nature of the Self (viz., pure consciousness). Non-existence cannot be attributed to it.

23. One's self is surely existing; there cannot be any opposition to that. Were it not so, who could be the opponent?

24. Nobody, except through delusion, can entertain the idea that he does not exist. So the Shruti thus exposes the falsity of the position of one who denies the existence of the Self.

25. 'He who believes Brahman to be non-existent, becomes non-existent himself'. It is true the Self can never be an object of knowledge. But you must accept the existence of the Self (identified with one's own existence) as a fact.

26. If you ask what sort of thing the Self is, then we reply that the Self cannot be described as being 'this' or 'that'. It cannot be conceived as being 'like this' or 'like that'; so take it as your own real nature.

27. An object which the senses can perceive can be said to be 'like this'; an object which is beyond the range of sense perception is said to be 'like that'. That which is the subject cannot be an object of the senses. But as it is the very Self of everyone, it cannot be said to be beyond the ken of perception.

28. Though it cannot be made an object of knowledge, the Self is still felt very directly. So it must be self-revealing. Existence, consciousness and infinity, the indications used for Brahman, are all present here also (in the Self).

29. Existence is what cannot be negated. If the Self which is the witness of the perishable world becomes perishable, then who will be the witness to the fact of its perishability? For destruction without a witness of it cannot be postulated.

30. When all forms are destroyed, the formless space still remains. So, when all the perishable things are destroyed, what remains is that, (i.e. the imperishable Brahman or Self).

31. In the opponent objects 'nothing remains' after everything (name and form) has been destroyed, then we reply that what you describe as 'nothing' is the Self. Here the language alone differs. But there surely remains something (viz., the witness) after the destruction of all.

32. It is for this that the Shruti in the passage "That Atman is 'not this, not this'" negates all objects (having names and forms), but keeps the 'that' (i.e. Atman) intact.

33. The entire world (severally and collectively) that can be referred to as 'this' can be negated, but the thing which is not 'this' can never be negated and this indestructible witness is the Self.

34. Thus has been established (here) the eternal existence of the Self which, according to the Shruti, is Brahman; and Its nature of pure consciousness has already been proved by statements like 'It is awareness itself'.

35. Being all-pervasive, Brahman is not limited by space; being eternal, It is not limited by time; and being of the nature of everything, It is not limited by any object. Thus Brahman is infinite in all three respects.

36. Space, time and the objects in them being illusions causes by Maya, there is no limitation of Brahman by them. Infinity of Brahman is therefore clear.

37. Brahman who is existence, consciousness and infinity is the Reality. Its being Ishvara (the Omniscient Lord of the world) and Jiva (the individual soul) are (mere) superimpositions by the two illusory adjuncts (Maya and Avidya, respectively).

38. There is a power (called Maya) of this Ishvara which controls everything. It informs all objects from the bliss sheath (to the physical body and the external world).

39. If the particular attributes of all objects are not determined by this power, there would be chaos in the world, for there would be nothing to distinguish the properties of one object from those of another.

40. This power appears as 'conscious' because it is associated with the reflection of Brahman. And because of Its association with this power, Brahman gets Its omniscience.

41. Brahman is called the individual soul (Jiva) when It is viewed in association with the five sheaths, as a man is called a father and a grandfather in relation to his son or his grandson.

42. As a man is neither a father nor a grandfather when considered apart from his son and his grandson, so Brahman is neither Ishvara nor Jiva when considered apart from Maya or the five sheaths.

43. He who knows Brahman thus becomes himself Brahman. Brahman has no birth. So he also is not born again.

IV. THE DIFFERENTIATION OF DUALITY

1. In this section we shall discuss the world of duality created by Ishvara and Jiva. By such critical discussion, the limit of duality causing the bondage which the Jiva has to renounce will be clear.

2. The Svetasvatara Upanishad says: 'Know Maya as Prakriti and Brahman associated with Maya as the great Ishvara' (who imparts existence and consciousness to it and guides it). It is He who creates the world.

3. The Aitareya Upanishad says that before creation there was Atman only, and He thought, 'Let me create the world', and then He created the world by His will (to create).

4. The Taittiriya Upanishad says that from the Self or Brahman alone arose in succession the whole creation including Akasa, (ether), air, fire, water, earth, vegetation, food and bodies.

5. The Taittiriya Upanishad says that desiring 'I shall be many, so I shall create', the Lord meditated; and thus created the world.

6. The Chandogya Upanishad says that before creation Brahman or the Self alone existed, and that His nature was pure existence. He desired to become manifold and created all things including fire, water, food and beings born of eggs and so forth.

7. The Mundaka Upanishad says that just as sparks emanate from a blazing fire, so from immutable Brahman arose different animate and inanimate things.

8. It is also said that before its manifestation the whole world existed in Brahman in a potential form; then, assuming name and form it came into being as Virat.

9. From Virat came into being the ancient law-givers, human beings, cattle, asses, horses, goats, and so on, both male and female, down to the ants. Thus says the Brihadaranyaka Upanishad.

10. According to these Shrutis Brahman or Atman Himself, assuming manifold forms as the Jivas, entered into these bodies. A Jiva is so called because it upholds vitality (the Pranas) (in a body).

11. The substratum or the pure consciousness, the subtle body and the reflection of pure consciousness on the subtle body - these three together constitute a Jiva.

12. Maya of the great Ishvara has, like its power of creation, another power which deludes all. It is this power which deludes the Jiva.

13. The Jiva, thus deluded to believe himself to be powerless and identified with a body, becomes subject to grief. Thus is described in brief the duality created by Ishvara.

14. In the Saptanna Brahmana of the Veda there is a description of the duality created by the Jiva. By action and reflection the Jiva creates seven kinds of food (objects on experience).

15. One kind is meant for men, two for the celestial beings, the fourth for the lower animals and the remaining three for the Self. Thus the food is divided.

16. Grains such as wheat (are for men), (the ingredients of) the full-moon and the new-moon sacrifices (are for the Devas), milk (is for the lower animals); and the mind, the speech and the vital airs (are for the Self) - these are the seven kinds of food.

17. Though all these objects are in themselves created by Ishvara, still by action and reflection the Jiva has converted them into his objects of enjoyment, hence they are said to be his creation.

18. As they are created by Ishvara and become objects of experience and enjoyment for the Jiva, so they are related to both, just as a woman is related both to the parents who brought her into being and to the husband who loves her.

19. In the actual creation of the objects the modifications or functions of Maya, the power of the Lord are the cause; whereas for the actual enjoyment of those objects it is the modifications or functions of the inner organs of the Jivas that are responsible.

20. Objects created by Ishvara (e.g., gems) do not alter; they remain the same. But gems may affect different people differently according to their mental states.

21. One man may feel happy on obtaining a gem, whereas another may feel disappointed at failing to obtain it. And a man uninterested in it, may only look on and feel neither happy nor disappointed.

22. The Jiva creates these three feelings of happiness, disappointment or indifference with regard to the gem, but the nature of the gem as created by Ishvara remains the same throughout.

23. Through personal relationships, one and the same woman appears differently as a wife, a daughter-in-law, a sister-in-law, a cousin and a mother; but she herself remains unchanged.

24. (Objection): These different relationships may be seen, but no changes in the woman's appearance are seen to result from other people's ideas about her.

25. (Reply): Not so. The woman has a subtle body as well as a physical body composed of flesh etc. Although other people's ideas about her may not affect her physical body, yet they can change her mental state.

26. (Objection): Though it may affect the objects perceived in the states of delusion, dreaming, remembering and imagining, the mind cannot affect the objects perceived through the senses in the waking state.

27. (Reply): True, Acharya Shankara, Sureshvara and others acknowledge the fact that the mind assumes the form of the external object with which it comes into contact and modifies that form to suit its purposes.

28. Sri Shankara says that just as melted copper assumes the form of the mould into which it is cast, so the mind assumes the form of the object perceived by it.

29. Or just as sunlight assumes the forms of the objects which it illumines, so the mind assumes the forms of the objects which it perceives.

30. (Sri Sureshvara holds): Out of the cogniser (i.e. the Jiva) cognition (an appropriate modification of the mind) is produced. Thus born, the modification proceeds towards the object of cognition until it gets into touch with the object, when it assumes the form of the object (which is known as the cognition of the object).

31. So we see there are two kinds of objects, the 'material' and the 'mental'. The 'material' is the object cognised by mind being modified, by the form of the material object. And the 'mental' is cognised by the witness-consciousness (as the Jiva being affected by the 'material' coming in contact with the mind and evoking its latent desire for enjoyment).

32. By the application of the double method of agreement and difference we come to the conclusion that it is the 'mental' creation which causes bondage to the Jiva, for when these 'mental' objects are there, pleasure and pain are also there; when they are not, there is neither pleasure nor pain.

33. In dream, when external (material) objects are absent, man is bound by the intellect to pleasure and pain, although outer objects are not perceived. In deep sleep, in a faint and in the lower Samadhi (when the mental functions are temporarily suspended), no pleasure or pain is felt inspite of the proximity of outer objects.

34. A liar told a man whose son had gone to a far-off country that the boy was dead, although he was still alive. The father believed him and was aggrieved.

35. If, on the other hand, his son had really died abroad but no news had reached him, he would have felt no grief. This shows that the real cause of a man's bondage is his own mental world.

36. (Objection): This amounts to pure idealism and it deprives external objects of all significance. (Reply): No, because we accept the fact that external objects give shape to the modifications of the mind (which create the mental world).

37. Or, we may admit that external objects serve little useful purpose, yet we cannot dispense with them altogether. In any case, cognition is concerned with the existence of objects and not with their utility.

38. (Objection): If the mind causes bondage by giving rise to the phenomenal world, the world could be made to disappear by controlling the mind. So only Yoga needs to be practised; what is the necessity of knowledge of Brahman?

39. (Reply): Though by controlling the mind duality can be made to disappear temporarily the complete and final destruction of the mental creation is not possible without a direct knowledge of Brahman. This is proclaimed by the Vedanta.

40. The duality of Ishvara creation may continue, but the non-dualist, when conceived of its illusoriness, can nonetheless know the secondless Brahman.

41. When all duality disappears at the time of the dissolution of the universe, the secondless Atman still remains unknown, because then, as in deep sleep, there is no teacher and no scripture, though there may be absence of duality.

42. The world of duality created by Ishvara is rather a help than an obstacle to a direct knowledge of the non-duality. Moreover, we cannot destroy the creation, so let it be. Why are you so much opposed to it?

43. The world of duality created by Jiva is of two kinds: that which conforms and that which does not conform with the scriptural injunctions. The former should be kept in mind until Brahman is realised.

44. Reflection on the nature of the Self as Brahman is the mental world that conforms with the scriptural injunctions. Even this duality in conformity with the scripture is to be renounced after Brahman is realised. This is the direction of the Shruti.

45. 'An intelligent person, who has studied the scriptures and has repeatedly practised what they enjoin should renounce them after knowing the supreme Brahman, just as a man throws aside a flaming torch at the end of his journey'. [Amritanada Upanishad]

46. 'An intelligent person, who has studied the scriptures and has practised what they enjoin should discard them after experiencing Brahman as his Self, just as a man discards the husk when he has found the grain'. [Amrita-Bindu Upanishad]

47. 'A wise man, having experienced Brahman as his Self, should keep his higher intuitive faculty (prajna) united with Brahman. He should not oppress his mind with many words, for they are a mere waste of energy'. [Brihadaranyaka Upanishad]

48. It has been clearly told in the Shruti: 'Know that One and give up other talks' [Mundaka Upanishad] and 'A wise man should restrain his speech and keep it within the mind'. [Katha Upanishad]

49. The duality of the mental creation of man which is not in conformity with the scripture is of two kinds, violent and dull. That which gives rise to lust, anger and other passions is called violent and that which gives rise to day-dreams is called dull.

50. Before starting the study into the nature of Brahman it is necessary to give up both; for, mental poise and concentration are the two prerequisites for the study of Brahman, so says the Shruti.

51. In order to achieve and to be established in, the state of liberation these two must be given up. One who is subject to the urges of lust and other passions is unfit for liberation in life.

52. You may say: Let there be no liberation in life; I am satisfied if there is no birth anymore. We reply: Then (if the desires remain), you will have births also. So be satisfied with heaven only.

53. If you say that the pleasures of heaven are defective, having waning and gradation, and so are to be renounced, then why don't you give up this source of all evils, the passions?

54. If cherishing the false idea that you have attained liberation, you do not completely give up these passions, you transgress the laws of the scriptures and are self-willed.

55. Sri Sureshvara says that one who pretends to be a knower of Brahman and yet lives without moral restraint is like a dog that eats unclean things. [Naiskarmyasiddhi-IV-62]

56. Before knowledge, you suffered only from the pain of your own mental imperfections; but now, you suffer the censure of the world as well. How glorious is the effect of your knowledge?

57. O! Knower of Truth, do not sink to the level of pigs in the sty! Freeing yourself from all the defects arising from your mind, be worshipped by the world like a god.

58. The scriptures dealing with liberation proclaim that these urges of passions can be overcome by (constantly) thinking over the fettering nature of the objects of desire. Adopt these means, conquer the passions and be happy.

59. (Objection): All right, let defects such as the impact of passions be removed, but what is the harm in letting the imagination play on the objects of desire? (Reply): Such mental preoccupation with the objects of desire is the very seed of all evils, so says Lord Sri Krishna.

60. 'If a man dwells mentally on any object of desire, he will become attached to it. Attachment gives rise to a longing for it and the frustration of desire leads to anger.' [Gita-II.62]

60(a). 'From anger comes delusion and from delusion loss of memory. From loss of memory comes the ruin of discrimination and from the ruin of discrimination the man perishes'.

61. This tendency of thinking on objects may be overcome by meditation on the attributeless Brahman. This can gradually be done at ease by first meditating on Ishvara.

62. One who has understood intellectually the nature of the secondless Brahman and who is free from the defects of intellect, should live in solitude and over a long period practise the Japa of Aum and thus control the vagaries of the mind.

63. When the 'mental world' is thus conquered, (other) modifications of the mind (gradually) cease - the mind keeps mum like a dumb person. This method was variously explained by Vasistha to Rama.

64. With the direct knowledge of the unsubstantiality of the phenomenal world arises the profound bliss of Nirvana.

65. A steady and concentrated study of the scriptures and discussion on the truth with the teacher and other learned persons lead to the conviction that the calm of deep reflection born of the disappearance of the last vestiges of desires and passions is the highest state.

66. If sometimes owing to actions performed in previous births the mind of a reflective man is distracted by desire, then it may be brought back to a peaceful state by the constant practice of spiritual meditations.

67. That man whose mind is not subject to distraction is not merely a knower of Brahman but Brahman Itself - so declare the sages versed in the scriptures of Vedanta.

68. One whose mind does no longer dwell on whether he knows Brahman or not but who remains identified with pure consciousness or knowledge is not merely a knower of Brahman but Brahman Itself.

69. This liberation in life is the final step attained by sublating or removing the mental creations of the Jiva (projected on the world of Ishvara). So in this chapter we have described how the duality created by the Jiva differs from that created by Ishvara.

V. FIXING THE MEANING OF THE GREAT SAYINGS

1. That by which a man sees, hears, smells, speaks and distinguishes sweet and bitter tastes etc., is called consciousness. ['Prajnanam Brahma' - Aitareya Upanishad III-i-1]

2. The one consciousness which is in Brahma, Indra and other gods, as well as in human beings, horses, cows, etc., is Brahman. So the consciousness in me also is Brahman.

3. The infinite, supreme Self remains manifested in this world as the witness of the functions of the intellect in the body, fit for Self-knowledge and is designated as 'I'.

4. By nature infinite, the supreme Self is described here by the word Brahman. The word 'Asmi' (am) denotes the identity of 'Aham' (I) and 'Brahman'. Therefore 'I am Brahman' (is the meaning of the text). ['Aham Brahmasmi' - Brihadaranyaka Upanishad I-iv-10]

5. Before the creation there existed the Reality, one only, without a second and without name and form. That is even now (after creation) exists in a similar condition is indicated by the word 'That'. ['Tattvamasi' - Chandogya Upanishad VI-viii-15]

6. The principle of consciousness which transcends the body, senses and mind of the enquirer is here denoted by the word 'thou'. The word 'Asi' (art) shows their identity. That identity has to be experienced.

7. By (pronouncing) the word 'this' it is meant that the Atman is self-luminous and directly experienced. That is known as Pratyagatman which is the indwelling principle covering everything between egoity and the body. ['Ayamatma Brahma' - Madukya Upanishad 2]

8. The essence of the entire visible universe is denoted by the word Brahman. That Brahman is of the nature of the self-luminous Atman.

VI. THE LAMP OF THE PICTURE

1. As there are four stages in the painting of a picture, so there are four stages in the modification of the supreme Self.

2. In a picture we have the clean canvas, stiffening with starch, drawing of the outlines and the application of colour. In the case of the Self there are correspondingly the pure consciousness, the in-dwelling consciousness, the one identified with the totality of all the subtle bodies and that with the totality of all the physical bodies.

3. The naturally white canvas is the basis of the picture; by the application of starch it is stiffened; the outlines are drawn with a black pencil; and when the appropriate colours are applied to it, the picture is complete.

4. Brahman by nature is pure consciousness; with Maya He is called the in-dwelling spirit; in relation to the subtle bodies He is the totality of souls identifying Himself with them, and in relation to the gross bodies He is again the one identifying Himself with their totality.

5. As in a picture on a canvas there are superior and inferior objects, so in the supreme Lord there are grades of beings from Brahma down to the animate and inanimate objects.

6. The men in a picture are painted wearing clothes of different kinds and the clothes are so painted that they appear as real as the canvas of the picture.

7. On consciousness are superimposed various forms. In each of them there is a reflection, i.e., a special function of consciousness. They are known as the Jivas and are subject to the process of birth and death.

8. Ignorant people imagine that the colours representing the clothes of the figures are real clothes, as real as the canvas on which the picture is superimposed. Similarly the ignorant imagine that the transmigrations of the Jivas are undergone by the supreme Spirit, the substratum, on which the Jivas are superimposed.

9. Just as the hills etc., in a picture are not painted as dressed in clothes, so the inert objects like earth, are not endowed with the reflection of consciousness.

10. The confusion of considering this transmigration (with the attendant pain and pleasure) as real and affecting the supreme Self is called nescience. It is removed by the knowledge of Reality.

11. It is the Jiva, a 'reflection' of the Self, which is affected by the pain and pleasure of this transmigratory life, but not the real Self. This understanding is called knowledge. It is achieved through discrimination.

12. Therefore one should always enquire into the nature of the world, the individual Self and the supreme Self. When the ideas of Jiva and Jagat (world) are negated, the pure Atman alone remains.

13. By negation it does not mean that the world and Jiva cease to be perceptible to the senses, it means the conviction of their illusory character. Otherwise people would be automatically liberated in deep sleep or in a faint.

14. 'The supreme Self alone remains' also means a conviction about Its reality and not non-perceiving of the world. Otherwise there would be no such thing as liberation in life.

15. The knowledge arising from discrimination is of two kinds, indirect and direct. This process of discrimination ends in the achievement of the direct knowledge.

16. The knowledge that 'Brahman is' is indirect, the knowledge that 'I am Brahman' is direct.

17. We now consider the nature of the Self with a view to having its direct experience, through which the Jiva is immediately liberated from all worldly fetters.

18. The Self as consciousness absolute is spoken of as Kutastha, Brahman, Jiva and Ishvara, just as, for instance, Akasa (ether) is called 'pot-Akasa', 'all embracing Akasa, Akasa conditioned by water' and 'Akasa conditioned by a cloud'.

19. The sky with clouds and stars reflected in water contained in a pot which encloses space, is known as 'Akasa in water'.

20. The sky reflected in water particles forming a cloud suspended in space is known as 'Akasa in a cloud'.

21. As a cloud is composed of water in a particular state, it is therefore reasonable to assume the existence of the reflection of Akasa in a cloud.

22. The consciousness which is conditioned by the gross and subtle bodies, on which they are superimposed and which knows no change, is known as Kutastha.

23. On the Kutastha is superimposed by imagination in the intellect (buddhi). The reflection of Kutastha in the intellect is animated by vitality and is called the Jiva. It is subject to transmigration.

24. As the Akasa in a pot is concealed by the Akasa reflected in the water with which the pot is filled, so Kutastha is obscured by Jiva. This principle is called mutual obscuring or superimposition.

25. Under the delusion of mutual superimposition the Jiva cannot discriminate and realise that he is not Jiva but Kutastha. This non-discrimination is beginningless and is known as the primal nescience.

26. Nescience or Avidya has two functions: Avarana or the power to conceal and Viksepa or the power to project. The power of Avarana creates such ideas as 'Kutastha shines not nor exists'

27. If a wise man asks an ignorant man about Kutastha, he replies: 'There is no such thing as Kutastha. It does not manifest nor exist'. Thus he feels and says.

28. The opponent may raise such questions as: 'How did the self-luminous Kutastha come to have ignorance; and without it how could there be obscuring?' Such arguments are falsified by one's (direct) experience.

29. If one disbelieves one's own experience and since logic is not final, how can one know the truth about anything by mere reasoning?

30. The chief function of reasoning is to explain things clearly. One should employ logic following one's own experience and not misuse it.

31. That we do have experience of ignorance and its obscuring power has already been shown. So rather argue that Kutastha and nescience are not contradictory.

32. If Kutastha were contradictory to ignorance and its obscuring power then who is the experiencer of this obscuring? It is the discriminating knowledge which is contradictory to ignorance, as is seen in a knower of truth.

33. On Kutastha, covered over by (the concealing power of) ignorance, are projected or superimposed the subtle and gross bodies, thus producing the Chidabhasas or Jivas. It is like the superimposition of silver on a mother of pearl. This is called projection or Viksepa.

34. In the illusion 'This is silver', the pearl oyster shell is the thing perceived and is real, but by an error these notions, viz., 'this-ness' and its 'reality', are transferred to the imaginary silver. In the same way the ideas of 'Self' and 'existence' which belong to Kutastha are transferred to the Jiva through the error caused by nescience.

35. As the blue exterior and triangular form of the mother of pearl are lost to the vision, so the non-tactility and blissness of Kutastha are obscured by superimposition.

36. in the illustration that which is superimposed is called silver; so with the power of illusory projection that which is superimposed on Kutastha is called 'I', ego, or the sense of individuality.

37. As people think of 'this' (something seen) as silver though they really see the mother of pearl, so in self-cognition the Self is mistaken for the ego.

38. In the illustration the idea of 'this' and the idea of silver are not identical, similarly, in the human personality the idea of Self and the idea of ego are not identical. In both there is a common element and also a variable element.

39. People use such expression as 'Devadatta himself is going', 'you yourself see this', and 'I myself am unable'.

40. The demonstrative pronoun 'this' is common to such diverse perceptions as 'This is silver', 'This is cloth' and so forth. Similarly, the word 'self' is applied to all three persons, first, second and third 'I', 'you' and 'he'.

41. (Doubt): The concept 'I' (egoity) may be different from the concept of the Self (Atman), but what has this to do with Kutastha? (Reply): The word 'self' denotes Kutastha and vice versa.

42. (Doubt): 'Self' merely excludes the idea of another and does not say anything about Kutastha. (Reply): This 'exclusion of others' is the 'Self' of Kutastha. So exclusion is in favour of our idea.

43. People ordinarily use Self and Atman as synonymous terms; and so both terms are never used together. In fact each of these terms excludes the idea of 'another'.

44. (Doubt): We often use such expressions as 'The pot itself does not know'. Hence the word 'Self' is applied to an inanimate object. (Reply): Such language is used because Atman is the basis of the inanimate objects also.

45. It is not the immutable Kutastha or Atman which makes the difference between the animate and the inanimate; it is the Jiva, the reflection of Kutastha in the intellect, which makes the difference.

46. Just as the conscious Jiva is created by illusion based on Kutastha, even so, on it the inanimate objects are created by Avidya.

47. (Doubt): Like the word 'Self' the words 'this' and 'that' can be applied to all persons, 'I' and 'he', etc. It is therefore reasonable to conclude that the objects denoted by 'this' and 'that' are also the Atman.

48. (Reply): 'This' and 'that' do not refer only to 'I' 'you' and 'he' (as distinct entities), but also to Atman, which is the common element in them all. They are like 'correctness', 'incorrectness', etc., not synonymous with Atman, (because they are of wider denotation.)

49. Besides, the ideas of 'this' and 'that' the 'Self' and 'the other' 'you' and 'I' are opposite pairs it is well known in society. There is no doubt about that.

50. The opposite of 'the other' is the Self, which is the same as the Kutastha. The opposite of 'you', however, is 'I', which is the egoism, the Jiva, which is superimposed on Kutastha.

51. As the distinction between 'silver' and 'this' is clear, so also the difference between 'I' and 'Self'. But the people in the grip of delusion identify 'I' with the immutable Self.

52. That the superimposition causing the identity of 'I' and 'Self' is caused by nescience has already been treated. When this nescience is negated, its effect is also terminated.

53. The veiling of the real nature of the Self and the identity superimposition, are caused by nescience, and they are destroyed when nescience is negated. But so long as the fructifying Karma continues, the mind and body, the effects of illusory projection of nescience, continue.

54. The logicians hold that when the material cause of an object has been destroyed its effect continues to appear for the next moment. Similarly why cannot the body of a knower of truth persist for some time when its cause, the nescience, has been destroyed?

55. According to the logicians the cloth keeps its form for the next second - the threads (its material cause) that last for a few days are destroyed. On the same reasoning, the body may persist for a proportionately long time when its cause, the ignorance of countless ages, is destroyed.

56. (Doubt): The logicians have assumed the truth of this theory without any proof. (Reply): We assume it on the ground of Shruti, experience and reasoning; why should it be improper?

57. There is no use entering into a controversy with the unreasonable Logicians. The fact is that the difference between Jiva and Kutastha is caused by illusion.

58. People who consider themselves scholars and the hair-splitting logicians overlook the authority of the Veda and wander due to their imperfect reasoning.

59. Some others accept the authority of the Vedas; but owing to their inability to harmonise the meaning of the texts which have gone before with those that follow, they become confused. They take some isolated passages out of context and quote them in support of their own views.

60. The materialists (Lokayatas) and vulgar persons depending on false perceptual evidence, regard the aggregate beginning with the Kutastha and ending in gross body as the Atman.

61. To support their materialist views, they quote some passages from the Shruti to show that the gross body is the Atman, which is the doctrine of Virochana.

62. There are other thinkers who point out that the body dies and decays when life leaves it. They conclude that the Atman is something other than the gross body.

63. There are others who think that in such expressions as 'I am speaking', the senses together with the intellect are seen to be distinct from the gross body and that therefore they are the Atman.

64. In the Shruti we hear of the senses, such as speech and so forth, quarrelling among themselves, which implies that they have consciousness. Therefore some thinkers have concluded that the senses are the Atman.

65. The followers of the school of Hiranyagarbha hold the vital airs (Pranas) to be the Atman. They point out that when the eye and other senses are inoperative the vital airs still continue to function, keeping the man alive.

66. The vital airs continue functioning even in sleep. In some Shruti passages the vital sheath is given pre-eminence and dealt with in detail.

67. The people devoted to worship call the mind as the Atman. They argue that the vital airs have no faculty of enjoyment, but that the mind has.

68. The Shruti says that the mind is the cause of the bondage and the release of man and it speaks of the mind-sheath; therefore these people conclude that the mind is the Atman.

69. The Buddhists believe that the Atman consists of the momentary states of the intellect, because the intellect, endowed with the faculty of understanding, is the basis of the mind and through it the mind grasps matter.

70. The internal organ (Antahkarana) has two kinds of vrittis, viz., the 'I'-consciousness, and 'this' consciousness. The first constitutes the intellect, the subject-consciousness and the second the mind, the object-consciousness.

71. Since without the sense of egoity, it is not possible to cognise the outer world, it is clear that the idea of egoity is the cause of the mind and without it the cognisance of the external world is impossible.

72. As 'I' - consciousness appears and disappears every moment, the intellect is transitory and it needs no further principle to illumine it.

73. The intellect sheath is the Self. The whole world is cognised by it, and birth and death, pleasure and pain, affect it. So say some Vedic texts.

74. The intellect is momentary like the flashes of lightning in a cloud or the twinkling of an eye, and that because we know of no other Self beyond the intellect, the Self is nothing or void. So say the Madhyamika Buddhists.

75. Quoting the Shruti, 'In the beginning all this was non-existent (Asat)', the Buddhists say that perception and the objects of perception are the creations of illusion.

76. The Vedantins refute them by saying that there can be no illusion without a substratum which is not an illusion. The existence of the Atman must be admitted. Even the void has a witness; if not, it would be impossible to say, 'There is a void'.

77. The Vedic view, say the Naiyayikas, in that beyond the intellect sheath there is yet another sheath, the bliss-sheath. It is existing (not something that does not exist).

78. Other philosophers, recognising the authority of the Shruti, still dispute variously as to whether the Atman is atomic in size or all-pervasive, or something between the two.

79. There are philosophers called Antaralas who hold that Atman must be atomic in size because it is said to pervade capillaries as fine as a thousandth part of a hair.

80. In support of their thesis they quote many Vedic texts, which describe Atman as 'smaller than the smallest', 'minuter than an atom' and 'more refined than the most refined'.

81. They produce as an authority the Vedic text which says: Jiva is the hundredth part of the tip of a hair which has already been divided into a hundred parts.

82. The Digambaras hold that Atman is of medium size because it animates the body from head to foot. They too quote the Veda: 'Atman, the conscious principle, pervades the body from the head to the tips of the nails'.

83. They state that Atman become subtle and enters into the finest capillaries, as the arms of a man slip into the sleeves of a coat.

84. They conclude that the Atman is of medium size but that it is capable of adapting itself to any size. It enlarges or diminishes its size to accommodate itself to the parts of the bodies into which it enters.

85. This view is not valid, because if the Atman has parts it must be perishable like a pot. In that case there will arise the two logical fallacies viz., the cause will not produce any effect and an effect will have homogeneous cause.

86. So the Atman is neither atomic nor of medium size, but is infinite, partless and like Akasa all-pervasive. This view accords with the Shruti.

87. Thus about the nature of the Atman there are many differences of opinion, whether it is unconscious, conscious, or a compound of the two.

88. The followers of Prabhakara and the logicians state that Atman is by nature unconscious; it is a substance like Akasa and consciousness is its attribute, as sound is an attribute of Akasa.

89. They state that not only consciousness, but also desire, aversion, effort, virtue, vice, pleasure and pain, and also the impressions are the attributes of the Atman.

90. According to them, Atman and the mind combine together due to the effects of previous actions and this combination produces the different properties. When the past Karma ceases to operate as cause, the Jiva goes into deep sleep and the properties too become latent.

91. The Atman possesses intelligence and is therefore called intelligent; it manifests intelligence in the form of desire, aversion and effort. As a doer it performs good and bad deeds and is, in consequence, the experiencer of pleasure and pain.

92. In this life, subject to action, Atman sometimes experiences happiness; so too, when it takes birth in other bodies, desire, etc., arise due to Karma.

93. They further hold that despite its all-pervasiveness Atman goes from birth to death. The whole ritual part of the Veda (Karma-kanda), they say, supports them.

94. The first of the sheaths, the bliss-sheath which persists in the state of deep sleep and which does not manifest consciousness fully, is taken as Atman by the followers of Prabhakara and some logicians. What they state to be the nature of the Self, is in fact, characteristic of the bliss-sheath.

95. The followers of Bhatta hold that consciousness is hidden in Atman and that its nature is both consciousness and unconsciousness. This is inferred from the fact of the remembrance of sound sleep by the awakened man.

96. 'I became unconscious and slept', such feeling expresses the memory of that inert state which he actually experienced. But this remembrance of unconsciousness in deep sleep would not be possible unless there were at the same time a conscious element.

97. The Bhattas say that the Shruti declares; 'In sleep neither the seer nor seeing is absent'. Therefore the nature of Atman is both luminous and dark, like that of a fire-fly.

98. The Sankhyas, who separate Purusha and Prakriti, reject the possibility of both consciousness and unconsciousness being the nature of Atman. According to them the Atman is without parts and must be of the nature of consciousness only.

99. Unconsciousness is the nature of Prakriti (the primordial substance) which is ever-changing and composed of three modes, Sattva, Rajas and Tamas. The Prakriti functions for experience and release of the Atman.

100. Though Purusha is non-contactible and pure, he is said to be subject to bondage and release because of confusion between the natures of Prakriti and Purusha. The Sankhyas, like the earlier Naiyayikas, postulate a plurality of Selves and explain how different individuals have different destinies to fulfil in this life. The release of the individual Purusha is due to his knowledge of his real nature.

101. They quote the Shruti which says that Prakriti, the undifferentiated matter, which is unmanifested, is not the same as Mahat, the differentiated matter and that the Spirit is unattached and pure.

102. The Yogis postulate the existence of Ishvara. Prakriti functions owing to the proximity of consciousness and Ishvara is the controller of Prakriti. He is quite distinct from and superior to the Jivas, says the Shruti.

103. The Shruti declares that Ishvara is the Lord of Jivas and also of Prakriti. He controls the Gunas too. In the Aranyaka part of the Shruti He is respectfully called the Inner Controller.

104. Here too there are many philosophers who by their arguments maintain different views about Ishvara. They quote suitable texts from the Shruti and interpret them according to their light.

105. According to Patanjali, Ishvara is a Special Purusha free from miseries, actions, birth and death, enjoyment and suffering and the latent impressions; Ishvara, like Jiva, is non-attached and conscious.

106. As person with a special nature, Ishvara rules the universe. Without His rulership there would be no one to regulate bondage and release.

107. The Shruti declares that Nature functions in fear of Ishvara. He is the ruler though unattached. The rulership is appropriately vested in Ishvara, who is not affected by sufferings, works and so forth.

108. It is a fact that the Jivas, too, are not affected by sufferings etc., as they too are unattached; but when they fail to comprehend their real nature, they imagine that they are affected by sufferings, works and so forth.

109. The logicians deny the controlling power to Ishvara, because He is detached. They invest Him with the qualities of eternal knowledge, effort and desire.

110. They say that owing to His possessing these three qualities Ishvara is the Lord of the universe. In support they quote the Shruti verse: 'He has true desires and resolves'.

111. Ishvara being endowed with eternal knowledge and other cognate attributes must be ever engaged in the creation of the world. He must therefore be Hiranyagarbha who is endowed with a subtle body.

112. The glory of Hiranyagarbha has been given in detail in the Udgitha Brahmana. He, the totality of all subtle bodies, is not to be considered a Jiva because He is free from desires and Karma.

113. The worshippers of Virat hold that no subtle body is seen without a physical body. So Virat, who has a physical body with head and other organs, is the real Ishvara.

114. The Shruti says that the form of Virat is the form of the universe, extending in all directions with an infinite number of heads and eyes. So they meditate on Virat.

115. Then there are worshippers who object to the worship of Virat on the ground that according to this conception of Virat even insects and worms will have to be regarded as Ishvara. So the four-faced Brahma, the creator, is Ishvara and nobody else.

116. So say people who worship the creator Brahma for obtaining children and quote passages which say, 'Brahma created the people'.

117. The Bhagavatas call Vishnu the only Ishvara because the lotus-born Brahma issued from the navel of Vishnu.

118. The Saivas on the authority of their Agamas declare Shiva alone to be Ishvara, as according to a tradition in the Puranas, Vishnu in spite of all his efforts could not discover the feet of Shiva.

119. The followers of the creed of Ganesha say that the elephant-faced Lord is the only Ishvara for Shiva in order to conquer the demons of the three cities worshipped Ganesha.

120. There are many other sects which try to declare their own favourite deity to be the supreme. They quote hymns from Shruti and alleged traditions in support of their views.

121. So every entity from the Inner Ruler to inert objects is considered as Ishvara by someone or other, for we find that even the sacred fig tree, the sun-plant and the bomboo etc., are worshipped by the people as family deities.

122. Those who are desirous of ascertaining the real truth study the Shruti and logic. Their conclusion is the same, that Ishvara is one only and this fact we have set forth in this chapter.

123. The Shruti says that Maya is Prakriti, the material cause of the universe, and the Lord of Maya is the great Ishvara who pervades the whole universe, consisting of sentient and insentient objects which are like parts of that Ishvara.

124. The correct definition of Ishvara is available from the Shruti text. Then there will be no clash with even the worshippers of trees and so forth as Ishvara.

125. The [Nrisimha-Uttara-]Tapaniya Upanishad declares Maya to be Tamas or darkness. The empirical experience of all is evidence for the existence of Maya, says the Shruti.

126. The Shruti points to the universal experience of the insentient and illusory nature of Maya, as displayed by persons of undeveloped intellect, such as children and dullards.

127. The nature of the poet and other inert objects exhibits insentiency (which is a characteristic of Maya). People say that the intellect feels shy to fathom the depths of Maya.

128. All people admit in their experience existence of Maya. From the logical point of view Maya is inexplicable. Shruti too declares it to be neither existence nor non-existence.

129. Since the effects of Maya are undeniably manifest, its existence cannot be denied. Being stultified by knowledge, it cannot really be said to exist. From the point of view of (absolute) knowledge (of the Atman) it is always inoperative and hence negligible.

130. Maya is looked upon in three ways. From the point of view of knowledge and Shruti it is negligible; for empirical reason it is indefinable and for the ordinary people it is real.

131. Maya exhibits the appearance and disappearance (in waking or sleeping state) of the world, just as by rolling and unrolling a picture on a canvas it is exhibited or withdrawn.

132. Maya is dependent, for in the absence of the cognising faculty the effects of Maya cannot be experienced. Again in one sense it is independent too, for it can make the non-attached Atman appear to be attached.

133. Maya transforms the immutable Kutastha, the ever association-less Atman, phenomenally into the form of the universe. Casting the reflection of Atman on itself, Maya Creates Jiva and Ishvara.

134. Without in any way affecting the real nature of Atman, Maya creates the world. It makes the impossible look possible. How astonishingly powerful Maya is!

135. As fluidity is the nature of water, heat of fire and hardness of stone, so the making of the impossible possible is the nature of Maya. It is unique in this respect.

136. The magic show looks wonderful and inexplicable as long as the magician is not directly known, but when the magician is so known, the magic show is known as such and is no longer wonderful.

137. Those who believe in the reality of the world regard the effects of Maya as wonderful. But since the nature of Maya itself is astonishing, one need not wonder at its power.

138. By raising objections to the wonderfulness of Maya we do not solve the mystery. Besides, we also can raise serious counter objections. What is essential is that we should eradicate Maya by systematic enquiry. Further arguments are useless, so do not indulge in them.

139. Maya is an embodiment of marvellousness and doubt; the wise must carefully find out means and make effort to remove it.

140. (Doubt): But the nature of Maya must be determined before trying to eradicate it. (Reply): All right, do so! Apply the popular definition of magic on Maya.

141. People understand that to be Maya which though clearly seen is at the same time beyond all determination, as in the case of magic.

142. The world is clearly seen, but its nature defies definition. Be impartial, and regard the world as nothing but a delusion, the product of Maya.

143. Even if all the learned people of the world try to determine the nature of this world, they will find themselves confronted at some stage or other by ignorance.

144. Tell us, if you can, how the body and senses came out of the seed, or how consciousness was born in the foetus. What answers will you give to these questions?

145. (The naturalist says): It is the nature of the seed to evolve into the body with the sense-organs and so forth. (Reply): What is the basis of your belief? You will perhaps say, application of the double method of agreement and difference. But it is not confirmed because in a barren woman seed produces nothing.

146. In the end you will have to say, 'I do not know'. Therefore the wise declare this world to be like a magic show.

147. What can be more magical than the fact that the seed in the uterus becomes a conscious individual, that it develops head, hands, feet and other organs, that it passes through the states of childhood, youth and old age and that it perceives, eats, smells, hears, comes and goes?

148. Like the human body carefully consider also a tiny fig seed. How different the tree is from the seed from which it grows! Therefore know all this to be Maya.

149. The logicians and others, proud of their dialectical ability, may feel satisfied with their logical explanations; but the philosopher Sri Harsha Mishra has exposed the error of their positions in his classic 'Khandana' [Khandana-Khandakhadya].

150. Things that are inconceivable should not be subjected to canons of logic; and this world is one such, for the mind cannot conceive of the very mode of its creation.

151. Be convinced that Maya is the cause of this world, whose comprehension surpasses the imagination. In the state of deep sleep we are partly aware of this Maya, the seed of this world.

152. As the tree is latent in the seed, so the waking and dreaming worlds are implicit in deep sleep. Similarly, the impressions of the entire universe are latent in Maya.

153. On the impressions of the whole world, thus latent in the intellect (during sleep) is reflected the immutable consciousness. Though it is not experienced owing to vagueness it can be inferred to exist, in the same way as the reflection of the sky is inferred to exist in the water-particles of a cloud.

154. This seed, the Maya, in association with the reflection of consciousness, which is not fully grasped, develops into the intellect; and in this intellect, the reflection of consciousness becomes plainly visible as the ego.

155. It is said by the Shruti that Jiva and Ishvara are creations of Maya, being reflections of Atman in it. Ishvara is like the reflection of the sky in the cloud; Jiva is like the reflection of the sky in water.

156. Maya is comparable to a cloud and the mental impressions in the Buddhi are like the water-particles which make up the cloud. The reflected consciousness in Maya is like the sky reflected in the water-particles of the cloud.

157. Shruti says that this (pure universal) consciousness reflected in Maya is Ishvara which controls Maya as well. The great Ishvara is the inner ruler, omniscient and cause of the universe.

158. The Shruti, in the passage beginning with 'the consciousness in the deep sleep' and ending in 'He is the Lord of all' describes this 'sheath of bliss' as the Ishvara. [Mandukya Upanishad: 5-6; Brihadaranyaka Upanishad: IV-iv-22]

159. The omniscience and other properties of the bliss sheath are not to be questioned, because the assertions of the Shruti are beyond dispute and because everything is possible in Maya.

160. Since nobody has the power to alter the world of waking and dream states which are projected from the bliss-sheath, it is proper to call it the Lord of all.

161. In the bliss-sheath inhere all the desires and mental impressions of all living beings. In as much as it knows them (impressions) all, it is called omniscient.

162. (Doubt): The omniscience, alleged to be the nature of the bliss-sheath, is not evident because the impressions are not known directly. (Reply): Its knowledge of the impressions (though not directly felt) is inferred from observation of its presence in all mentations.

163. Since Ishvara (the consciousness in the bliss-sheath) abides in and activates and controls all the functions of all other sheaths beginning with that of the intellect and elsewhere also in creation, it is called the inner controller.

164. The Shruti says that the Lord abides in the intellect and has the intellect as His body (instrument); but the intellect does not know Him; it is itself controlled by Him.

165. As threads pervade a piece of cloth and constitute its material cause, so the Inner Ruler, pervading the whole universe, is the material cause of the universe.

166. Just as the threads are subtler than the cloth and the fibres of the threads subtler than the threads themselves, even so, where this progress from the subtle to the subtler stops, there do we confront the Inner Ruler.

167. Being minuter than the minute of the second and third degree, the inmost Being is not subject to perception; but by reasoning and by Shruti His existence is ascertained.

168. As a piece of cloth is said to be the body of the threads which become the cloth, so when He has become the universe it is described as His body.

169. When threads are contracted or expanded, or any motion is imparted to them, the cloth similarly behaves - it has no independence at all.

170. Similarly the worldly objects assume the forms in the manner He transforms them according to their past desires and impressions. There is no doubt about it.

171. In the Gita Sri Krishna says: 'O Arjuna, the Lord abides in the hearts of all beings and makes them revolve by His Maya as if mounted on a wheel'. [Gita: XVIII-61]

172. 'All beings' in the above passage means the Jivas or the sheaths of intellect which abide in the hearts of all beings. Being their material cause, the Lord appears to undergo changes with them.

173. By the word 'wheel' is meant the cage of the body with sheaths etc. By saying that all beings are 'mounted on the wheel' is meant that they have come to consider the body as the ego. By the word 'revolve' is meant the performance of good and bad deeds.

174. The meaning of the expression 'The Lord makes them revolve by His Maya', is that the Lord by his power of Maya becomes involved in the intellect-sheath and seems to change with the operations of the intellect.

175. The same meaning is expressed by the Shruti saying that the Lord is called the inner controller. By applying this reason one can come to the same conclusion with regard to the physical elements and all other objects.

176. 'I know what is virtue, but my inclination is not mine to practise it; I know what is vice, but my desisting from it is not mine but His. I do as I am prompted by some god seated in my heart.'

177. From the above verse do not think that individual efforts are not necessary, for the Lord transforms Himself as those efforts.

178. This theory does not contradict the idea of the Lord prompting everything, for one who has known Ishvara to be the controller of things knows his Self as non-attached.

179. Both the Shruti and the tradition declare this knowledge of the non-attachment of the Self to be the cause of release. It is also stated in Varaha-Purana that both the scriptural and the traditional truths are from the Lord.

180. The Shruti declares that in fear of Him the forces of nature operate, showing that His commandments engender fear. So His lordship over all beings is different from His inner Rulership of them.

181. One Shruti passage says that the suns and planets move at the command of the Lord. Another Shruti passage says that the Lord entering the human body controls it from within.

182. The Lord is said to be the source of the universe, for He causes the creation and dissolution of the world. By creation and dissolution are meant the manifestation and demanifestation of the world.

183. The world remains potential as impressions in the Lord and He causes its manifestation in accordance with the past deeds of beings. Creation is like the unrolling of a painted canvas.

184. If the painted canvas is rolled up, the picture is no longer visible. In the same way, when the Karma of beings is exhausted, the Lord withdraws into Himself the universe with all that it contains (i.e., all remain in a latent form).

185. The creation and destruction of the world are comparable to day and night, to the waking and sleeping states, to the opening and closing of the eyes and the activity and quiescense of the mind.

186. Ishvara is endowed with the power of Maya which is the power of manifesting and demanifesting, so the objections to the theory that creation has a beginning or that it is evolutionary or that things are naturally endowed with certain special qualities do not apply to it.

187. Ishvara through the Tamas of Maya is the cause of the inanimate objects and through the reflection of the supreme intelligence Ishvara is the cause of the Jivas.

188. It is objected that the cause of the bodies is that aspect of Paramatman in which Tamas predominates and that of the Jivas is that aspect where intelligence predominates. So Paramatman alone is their cause in accordance with their inner impressions, moral and spiritual actions.

189. Thus Sureshvaracharya, the author of Vartika, has attributed the cause of the animate and inanimate creation to Paramatman and not to Ishvara.

190. Our reply is that Acharya Sureshvara holds Brahman to be the cause of the world, but he has taken for granted the mutual superimposition of Ishvara and Brahman even as that of Jiva and Kutastha.

191. The Shruti explains clearly that from Brahman, who is truth, knowledge and infinity, arose Akasa, air, fire, water, earth, herbs, food, bodies and so forth.

192. Superficially it looks as if Brahman were the cause of the world and that Ishvara were a real entity. This cannot be explained except by the mutual superimposition of the true nature of Brahman on Ishvara and the creativity of Ishvara on Brahman.

193. In a piece of cloth stiffened with starch, the starch becomes one with the cloth; so by the process of mutual superimposition the ignorant conceive Ishvara to be one with Paramatman.

194. As the dull-witted imagine that the Akasa reflected in a cloud is the Akasa absolute, so the undiscriminating do not see the distinction between Brahman and Ishvara.

195. By deep enquiry and by the application of the rules of interpretation to the Vedic text we come to know that Brahman is associationless and unconditioned by Maya, whereas Ishvara is the creator conditioned by Maya.

196. The Vedas declare Brahman to be truth, knowledge and infinity and also that speech and the other organs cannot grasp it. Thus it is determined that Brahman is associationless.

197. Another Shruti says that Ishvara, the Lord of Maya, creates the universe, whereas the Jiva is controlled by Maya. So Ishvara, associated with Maya, is the creator.

198. As the deep sleep state passes into dream state, so Ishvara who is known as the sheath of bliss, transforms Himself into Hiranyagarbha, when He, the one, wills to be many.

199. There are two types of Shruti text describing the creation of the world either as a gradual evolution or as instantaneous. There is no contradiction, for the dream world sometimes arises gradually out of deep sleep, but at other times it arises instantaneously.

200. Hiranyagarbha or Sutratman, otherwise called the subtle-body, is the totality of the subtle bodies of all Jivas. He conceives Himself as the totality of all egos or 'I' - consciousnesses, like the threads of a piece of cloth; and He is said to be endowed with the powers of volition, conation and cognition.

201. The world in its course of evolution comes to rest in Hiranyagarbha, but at this stage it is indistinct, just as an object seen in partial darkness, at dawn or dusk.

202. As the outlines of a picture are drawn in black pencil on a stiffened piece of canvas, so also the subtle bodies indistinctly appear in Hiranyagarbha.

203. Like a tender offshoot of a germinated corn or like a tender plant sprouting, Hiranyagarbha is the tender bud of the world which is still indistinct.

204. In Virat the world appears distinct and shining, like objects in broad day-light or like the figures of a fully painted picture or the fruit of a fully matured tree. In Virat all the gross bodies are plainly seen.

205. In the Vishvarupa chapter and in the Purusha Sukta there is a description of Virat. From the creator Brahma to a blade of grass, all objects in the world form part of Virat.

206. The forms of Virat, such as Ishvara, Hiranyagarbha, Virat, Brahma, Vishnu, Shiva, Indra, Agni, Ganesha, Bhairava, Mairala, Marika, Yakshas, demons.

207. Brahmanas, Kshatriyas, Vaishyas, Sudras, cows, horses and other beasts, birds, fig, banyan and mango trees, wheat, rice and other cereals and grasses;

208. Water, stone, earth, chisels, axes and other implements are manifestations of Ishvara. Worshipped as Ishvara they grant fulfilment of desires.

209. In whatever form Ishvara is worshipped, the worshipper obtains the appropriate reward through that form. If the method of worship and the conception of the attributes of the deity worshipped are of a high order, the reward also is of a high order; but if otherwise, it is not.

210. The Liberation, however, can be obtained through the knowledge of reality and not otherwise. The dreaming does not end until the dreamer awakes.

211. In the secondless principle, Brahman, the whole universe, in the form of Ishvara and Jiva and all animate and inanimate objects, appears like a dream.

212. Maya has created Ishvara and Jiva, represented by the sheath of bliss and the sheath of intellect respectively. The whole perceptible world is a creation of Ishvara and Jiva.

213. From the determination of Ishvara to create, down to His entrance into the created objects, is the creation of Ishvara. From the waking state to ultimate release, the cause of all pleasures and pains, is the creation of Jiva.

214. Those who do not know the nature of Brahman, who is secondless and associationless, fruitlessly quarrel over Jiva and Ishvara, which are creations of Maya.

215. We always approve those who appear to us to be devoted to truth and pity others but do not quarrel with those who are deluded.

216. From the worshippers of objects like grass to the followers of Yoga, all have wrong ideas about Ishvara. From the materialist Charvakas to the followers of Sankhya, all have confused ideas about Jiva.

217. As they do not know the truth of the secondless Brahman, they all are wrong. Where is their liberation or where is their joy in this world?

218. Some may say that these people represent grades of enjoyment from the lowest to the highest. But of what use is it? A man when awake derives no good from the dreams in which he may have played the part of a king or a beggar.

219. Therefore the aspirants to liberation should never engage themselves in disputations about the nature of Jiva and Ishvara. They ought to practise discrimination and realise the reality of Brahman.

220. (Doubt): Such disputation is a means to the understanding of Brahman. (Reply): It may be so, but be careful to avoid being drowned helplessly in the sea of confusion.

221. (Doubt): All right, but the Vedantins must accept the Sankhya doctrine that Jiva and Ishvara are associationless, pure consciousness and eternal and the Yoga doctrine that Jiva and Ishvara, referred to as 'thou' and 'that' respectively in the dictum 'That thou art', are of a pure nature.

222. (Reply): These two meanings do not accord with the Advaita view. They postulate a difference between Jiva and Ishvara, but in the Advaita doctrine there is no distinction between 'That' and 'Thou'. Statements appearing to make such a distinction are only steps towards understanding of non-duality.

223. Influenced by the beginningless Maya, people think that Jiva and Ishvara are totally different from each other. In order to eliminate this erroneous belief the Vedantin enquires into the meaning of 'That' and 'Thou'.

224. In order to demonstrate the truth of Advaita we have cited the illustration of the Akasa conditioned by a pot, the unlimited Akasa, the Akasa reflected in water and the Akasa reflected in a cloud.

225. In the last two aspects of Akasa the conditioning adjuncts are the water and the cloud, but their basis, the Akasa of the pot and the unlimited Akasa, is pure and unaffected.

226. The sheath of bliss and the sheath of intellect have as their conditioning adjuncts Maya and the modification of Maya called Buddhi respectively, but the basis of both is the one pure Atman, which is immutable.

227. As steps to our doctrine we use as illustrations the doctrines of Sankhya and Yoga. Similarly we accept and make use of the doctrine of the sheath of food, though we do not mean that the food-sheath is really to be identified with the Atman.

228. The Vedantins will accept the doctrines of the followers of Sankhya and Yoga provided they give up the doctrine of the existence of distinction in Atman, the doctrine of the reality of the world and the doctrine of Ishvara being a separate and special Purusha.

229. The Sankhyas hold that, for the Jiva to achieve his object and be liberated, knowledge of the eternal associationlessness of Atman is enough. We reply that in their view he might just as well think that the pleasures which he obtains from flowers, sandalwood and so forth are also eternal.

230. Just as it is impossible to establish the eternal existence of pleasure derived from flowers and sandalwood, so it is impossible to establish the associationlessness of Atman as long as the world and Ishvara are believed to be realities and ever-existing.

231. If Prakriti is imperishable as the Sankhyas say, she will continue to produce attachment in the Purusha even after the dawn of the knowledge of his complete isolation. If Ishvara is eternal, He will continue to exercise control over the Purusha. In that case the poor Purusha will never have emancipation; his bondage will be real.

232. (Doubt): The idea of attachment to the body and of control is due to ignorance. (Reply): Then you accept the conception of Maya, which is a violation of the shortsighted Sankhya doctrine.

233. (Doubt): To account for the idea of individual bondage and release, the plurality of Selves must be accepted. (Reply): This is unnecessary because Maya is responsible for bondage and release.

234. Don't you see that Maya can make the impossible appear possible? In fact, the Shruti can tolerate neither bondage nor release as real.

235. The Shruti declares that in fact there is no destruction and no origination; none in bondage and none engaged in practice for liberation; no aspirant for liberation and none liberated. This is the transcendental truth.

236. Maya is said to be the desire-fulfilling cow. Jiva and Ishvara are its two calves. Drink of its milk of duality as much as you like, but the truth is non-duality.

237. The difference between Kutastha and Brahman is only in name; in reality there is no difference. The Akasa in the pot and the unlimited Akasa are not distinct from one another.

238. The non-dual reality, as declared in the Shruti, existed before creation, exists now and will continue to exist in dissolution; and after liberation Maya deludes the people in vain.

239. (Doubt): Even the knowers, who attribute the world to Maya, are seen to be engaged in worldly pursuits. So what is the use of realisation? (Reply): No, he is not deluded as before.

240. The ignorant are convinced that the happiness and grief which the world and heaven offer are real; so they do not perceive non-duality, nor think it exists.

241. It is clearly seen that the conviction of the knowers is opposed to the conviction of the ignorant. They are free or fettered according to their conviction.

242. (Doubt): The non-dual reality is not directly perceptible. (Reply): This is not so, for reality is self-evident in the form of consciousness. (Doubt): It is not fully known. (Reply): Is the world fully known to you?

243. Both duality and non-duality are partially known. If from this partial experience you infer the truth of duality, why should you not from same premises infer the truth of non-duality?

244. (Doubt): Duality contradicts non-duality. So when duality is seen manifest everywhere, how can you infer its opposite principle, non-duality? Our consciousness does not contradict duality; so our position is stronger than yours.

245. (Reply): Then listen. Duality is unreal and has no independent existence, for it is a product of Maya. So when duality is negated what remains as reality is non-duality.

246. The whole world is a product of the inscrutable Maya; be convinced of this and know that the fundamental real principle is non-duality.

247. (Doubt): If the idea that duality is real occurs again and again in daily life? (Reply): Repeatedly practise negating this erroneous idea of duality. What is the difficulty in doing so?

248. (Doubt): How long should one continue this practice? (Reply): It is a trouble to continue the pursuit of unreal duality, not so is that of non-duality. For by the practice of non-duality all miseries are destroyed.

249. (Doubt): But even after realisation I suffer from hunger and thirst. (Reply): Who denies it? This suffering is in your egoity (a product of duality) expressed in your use of 'I'.

250. (Doubt): The sufferings may come to the immutable Self, because of identification with the body. (Reply): Do not subject yourself to this identification which is due to mutual superimposition, but practise discrimination for its removal.

251. (Doubt): The superimposition, which is due to the first impressions, suddenly may occur, because of the beginningless association of Jiva and Avidya. (Reply): Then begin new impressions of non-duality by means of repeated discrimination of the truth.

252. Do not say it is reasoning alone which demonstrates the unreality of duality and not our experience, for we daily experience that mysterious is the nature of the world.

253. (Doubt): Consciousness too is mysterious. (Reply): Let it be. We do not say that consciousness is not mysterious, for it is eternal.

254. Consciousness is eternal, for its non-existence can never be experienced. But the non-existence of duality is experienced by consciousness before the duality assumes manifestation.

255. That duality of the phenomenal world is like the pot which is non-existent before it comes into being. Still, its creation is inexplicable. So it is unreal like a product of magic.

256. Now you see that both consciousness and the unreality of the world are immediately experienced, so you cannot still maintain that non-duality is not experienced.

257. (Doubt): Tell me why some who know this truth of Vedanta are still not satisfied with it? (Reply): First tell me why the materialists, who know logic, still believe the body to be the Self?

258. (Doubt): The materialists cannot properly discriminate owing to some defect in their intellect. (Reply): Similarly all those who are dissatisfied with Vedanta have an inadequate comprehension of the truth.

259. The Shruti says that he who has banished from his heart all indwelling desires attains immortality. This is not merely a statement; a knower's actual experience proves it.

260. In another passage it is stated that all the knots of the heart are loosened at the rise of true knowledge. The term 'knots of the heart' has been explained in the commentary to mean the desires of the heart.

261. Owing to lack of true discrimination a man identifies egoism with the Self, and then thinks: 'May this object be mine', and so forth. This is called desire.

262. When a man can dis-identify the Self from egoism, and realise that the Self is in no way connected with egoism, then though he may have crores of desires they will not bind him, because he has cut the 'knot of the conscious with the unconscious'.

263. By the force of the fructifying Karma, a knower may be subject to desires, as in spite of theoretically knowing the truth you are not satisfied.

264. A man who has overcome egoity and realised identity with the changeless consciousness is not distressed by desires or diseases and other changing conditions of body and fortune, just as the growth and death of trees in a forest do not affect him.

265. (Doubt): But it is well known that the immutable Self is ever unaffected by desires even before illumination. (Reply): Do not forget this truth. The realisation that Kutastha is ever dissociated from desires is called the 'snapping of the knot of ignorance'. It is this knowledge which leads to the attainment of the purpose of life.

266. (Doubt): The dull-witted are ignorant of this truth. (Reply): This is what we mean by the 'knot of ignorance', nothing else. The difference between the ignorant and the wise, is the existence of doubt in the former group and its destruction in the latter.

267. From the point of view of the body, senses, mind and intellect, there is no difference between the ignorant and the illumined when they engage themselves in action or abstain from them.

268. The difference between one who has been initiated into the life of Brahmacharya and one who has not is that the former studies the Veda, whereas the latter does not. But as regards food etc., there is no difference. The same applies to the wise and the ignorant.

269. In the Gita it is said that the wise man who has destroyed his desires does not hate what is present nor does he hanker after what he has not. He sits like one who is disinterested. This is called 'snapping the knot of ignorance'.

270. (Doubt): Does the Gita enjoin want of interest? (Reply): No, if it were so, the word 'like' (vat) would be meaningless. (Doubt): He may be disinterested because his bodily organs have lost the power of action. (Reply): Then he is a sick man and not a wise one!

271. These highly intellectual men who equate the knowledge of truth with the disease of consumption are indeed remarkable for the clarity of their intellect! There is, verily, no deed too impossible for such people to perform!

272. (Doubt): Why, the Puranas speak about Jadabharata and others who were completely withdrawn and performed no action. (Reply): But have you not heard also the Vedas speaking of other knowers who ate, played and enjoyed pleasures?

273. Jadabharata and others never gave up food and sleep nor were like sticks and stones. It was because they were afraid of forming attachments that they behaved as if they were completely disinterested.

274. The man who is attached to objects is troubled by the world; happiness is enjoyed by the unattached. Therefore give up attachment if you desire to be happy.

275. The slow-witted who do not understand the essence of the scriptures, express their opinions in various ways. Let them form any opinion they like. We will express our own, which accord with the Vedantic doctrine.

276. Absence of desires, knowledge of reality and withdrawal from action mutually assist one another. Generally all three of them are found together, but sometimes separately too, without the third.

277. The origin, the nature and the result of these virtues differ. The real distinctions between them will be clear to a keen student of scriptures.

278. The origin of detachment is an understanding that the joys derived from objects are impermanent; its nature is a dis-taste for the enjoyment of those objects; and its result is the feeling of being independent of them. These three are peculiar to detachment.

279. The origin of the knowledge of reality is hearing, reflecting and meditating on the reality; its nature is discrimination between the real and the unreal; and its result is the restraint of fresh doubts from arising. These three are peculiar to knowledge.

280. The origin of withdrawal from action is the cultivation of inner and outer control and so forth; its nature is the control of the mind; and its result is the cessation of worldly activities. Thus their differences are described.

281. Of all the three virtues the most essential is the knowledge of the Reality as it is the direct cause of liberation. The other two, detachment and withdrawal, are necessary auxiliaries to knowledge.

282. The existence of the three virtues highly developed in a man is the result of vast store of merit acquired in innumerable past lives. The absence of any one of them is the result of some demerit acquired in the past.

283. Without the knowledge of Reality even perfect detachment and complete withdrawal from worldly actions cannot lead to liberation. A man endowed with detachment and withdrawal, but failing to obtain illumination, is reborn in the superior worlds because of great merit.

284. On the other hand by the complete knowledge of the Reality a man is sure to have liberation, even though his detachment and withdrawal are wanting. But then his visible sufferings will not come to an end owing to his fructifying Karma.

285. The height of detachment is such a conviction of the futility of all desires that one considers like straw even the highest pleasures of the world of Brahma; and the height of spiritual knowledge is reached when one feels one's identity with the supreme Self as firmly as an ordinary man instinctively feels his identity with the physical body.

286. The height of withdrawal from action is the complete forgetfulness of all worldly affairs in the waking state as in the state of deep sleep. There are several intermediate grades which can be known by actual observation.

287. Enlightened men may differ in their behaviour because of the nature of their fructifying Karma. This should not make the learned think otherwise about the truth of knowledge resulting in liberation.

288. Let the enlightened people behave in any way according to their fructifying Karma, but their knowledge is the same and their liberation is the same.

289. On the supreme consciousness the world is drawn like a picture on canvas; thus is Maya superimposed on consciousness. When we forget the adventitious distinctions, consciousness alone remains.

290. This chapter called the 'Lamp of the Picture', when regularly studied, gives an intelligent aspirant freedom from the delusion due to illusive appearances, even though he may see them as before.

VII. THE LAMP OF PERFECT SATISFACTION

1. 'When a man (Purusha) has realised the identity of his own Self with the Paramatman, desiring what and for whose sake should he allow himself to be afflicted following the body's affliction?'

2. In this chapter we exhaustively analyse the meaning of this Shruti. Thereby the perfect satisfaction of a man liberated in this life will be clearly known.

3. The Shruti says that Maya reflecting Brahman, creates both Jiva and Ishvara. Jiva and Ishvara, in their turn, create the whole of the rest of the universe.

4. From the determination of Ishvara to create, down to his entrance into the created objects, is the creation of Ishvara. From the waking state to ultimate release, the cause of all pleasures and pains, is the creation of Jiva.

5. The substratum of illusion is Brahman, the immutable, associationless, pure consciousness, the Self of all beings. When through mutual superimposition Brahman becomes associated with the intellect, an association which is phenomenal and not real, He is known as Jiva or Purusha.

6. Jiva, with Kutastha as his substratum, becomes an agent and seeks liberation or the pleasures of heaven and earth. Chidabhasa, the reflection of pure consciousness alone cannot be so, for superimposition is not possible without a substratum.

7. When Jiva, having the immutable Kutastha as his basis, wrongly identifies himself with the gross and subtle bodies, he comes to think of himself as bound by the pleasures and pains of this world.

8. When Jiva gives up his attachment to his illusory portion, the nature of the substratum becomes predominant and he realises that he is associationless and of the nature of pure consciousness.

9. (Doubt): How can the idea of egoity arise in the detached Kutastha? You have to attribute egoity to it. (Reply): 'I' is used in three senses, of which one is primary and the other two secondary.

10. The immutable Kutastha becomes identified with the reflected intelligence, Chidabhasa, due to mutual superimposition. This is the primary meaning of 'I' in which the spiritually dull people use it.

11. 'I' in the two secondary senses refer to either Kutastha or Chidabhada but one is differentiated from the other. The wise use the same word 'I' either in the worldly or in the philosophical sense, meaning Chidabhasa or Kutastha respectively.

12. From the conventional standpoint, the wise use the expression 'I am going', meaning Chidabhasa, differentiating it from Kutastha.

13. From the philosophical standpoint the wise mean by their 'I' the pure Kutastha. In this sense they say: 'I am unattached. I am the Spirit Itself'.

14. (Doubt): Wise or ignorant are terms that can be applied to Chidabhasa and never to Kutastha. Then how can Chidabhasa who is different from Kutastha, say: 'I am Brahman or Kutastha?'

15. (Reply): There is no harm, for Chidabhasa has no real existence independent of Kutastha. An image in a mirror is not distinct from the object of which it is a reflection. When the adventitious factors are negated, only Kutastha remains.

16. (Doubt): The idea 'I am Kutastha' is also illusory. (Reply): Who denies it? Any motion attributed to the snake superimposed on a rope is unreal and cannot be admitted.

17. The idea 'I am Brahman' leads to the cessation of pleasure and pain of the world. There is a common saying that a sacrifice offered to a deity must be appropriate to that deity.

18. The Shruti says that Chidabhasa, based on Kutastha and known as Purusha, should differentiate Kutastha from illusion and that he is then justified in saying 'I am Kutastha (Brahman)'.

19. In speaking of himself the common man seems to be convinced of his identity with the body. A similar conviction about this Self as Brahman is necessary for liberation. This is the meaning of 'this' in 'I am this'.

20. When a man is as firmly convinced of his identity with Brahman as an ordinary man is convinced of his identity with the body, he is liberated even if he does not wish for it.

21. (Doubt): The term 'this' in 'I am this' refers to something knowable and that it cannot apply to Brahman, who is unknown. (Reply): All right. Brahman as the Self is self-luminous and can always be directly experienced.

22. The Self is ever cognised. We speak of Its being known directly or indirectly, being known or unknown, as in the illustration of the tenth man.

23. The tenth man counts the other nine, each of whom is visible to him, but forgets himself the tenth, though all the time seeing himself.

24. Being himself the tenth, he does not find him. 'The tenth is not visible, he is absent', so he says. Intelligent people say that this is due to his presence being obscured by ignorance or Maya.

25. He is grieved and cries, because he believes the tenth to have been drowned in the river. The act of weeping, a result of false superimposition, is due to illusion.

26. When told by a competent person that the tenth is not dead, he believes by indirect knowledge that he is alive, just as one believes in the existence of heaven on the authority of the Shruti.

27. When each man is told: 'You are the tenth' and he counts himself along with the others, he stops weeping and grieving owing to the direct knowledge of the tenth, that is, himself.

28. Seven stages can be distinguished in respect of the Self: ignorance, obscuration, superimposition, indirect knowledge, direct knowledge, cessation of grief and the rise of perfect satisfaction.

29. Chidabhasa with his mind devoted to the worldly existence does not know that he is the self-evident Kutastha.

30. 'Kutastha is not manifest, there is no Kutastha' are the ideas that characterise the obscuring stage caused by ignorance. The Jiva further says 'I am the doer and enjoyer' and experiences pains and pleasures, the result of superimposition.

31. From the teacher he comes to know of the existence of Kutastha indirectly. Then, by means of discrimination, he directly realises 'I am Kutastha'.

32. Now he is free from the erroneous idea that he is a doer and an enjoyer of the fruit of his actions. With this conviction his grief comes to an end. He feels that he has accomplished all that was to be accomplished and experiences perfect satisfaction.

33. These are the seven stages of Jiva: ignorance, obscuration, superimposition, indirect knowledge, direct knowledge, freedom from grief and unrestricted bliss.

34. The reflected consciousness, Chidabhasa, is affected by these seven stages. They are the cause of bondage and also of release. The first three of them are described as causing bondage.

35. Ignorance is the stage characterised by 'I do not know' and is the cause of the indifference about truth, lasting as long as discrimination does not mature.

36. The result of the obscuring of the spiritual truth caused by ignorance is such thoughts as 'Kutastha does not exist', 'Kutastha is not known', which is contrary to truth. This happens when discrimination is not conducted along scriptural lines.

37. The stage in which Chidabhasa identifies himself with the subtle and gross bodies is called superimposition. In it he is subject to bondage and suffers as a result of the idea of his being the doer and enjoyer.

38. Though ignorance and the obscuring of the Self precede superimposition and Chidabhasa himself is the result of this superimposition, still the first two stages belong not to Kutastha but to Chidabhasa.

39. Before the rise of superimposition the impressions or seeds of superimposition exist. Therefore, it is not inconsistent to say that the first two stages belong to Chidabhasa alone.

40. These two stages do not exist in Brahman, although they are superimposed on Him, as Brahman is the basis on which the superimposition stands.

41. (Doubt): 'I am worldly', 'I am endowed with knowledge', 'I am griefless', 'I am happy' and so forth are expressions which refer to states of the Jiva and they have no relation to Brahman.

42. (Reply): Then the two stages prior to superimposition also should be attributed to the Jiva, for he says: 'I do not know', 'I do not see Brahman', referring to ignorance and obscuring.

43. The ancient teachers said of Brahman as the support of ignorance as a substratum, but ignorance is attributable to Jiva because he identifies himself with it and feels 'I am ignorant'.

44. By the two kinds of knowledge ignorance is negated and with it, its effects, and the ideas 'Brahman does not exist' and 'Brahman is not manifest' also perish.

45. By indirect knowledge the misconception that Kutastha does not exist is negated. Direct knowledge destroys the result of the obscuring of reality expressed in the idea that Brahman is not manifest or experienced.

46. When the obscuring principle is destroyed, both the idea of Jiva, a mere superimposition and the grief caused by the worldly idea of agentship are destroyed.

47. When the world of duality is destroyed by the experience of one's being ever released, there arises, with the annihilation of all grief, an unrestricted and everlasting satisfaction.

48. The Shruti quoted at the beginning of this chapter refers to two of the stages, direct knowledge and the destruction of the grief from which Jiva suffers.

49. The direct knowledge of the reality referred to in the Shruti as 'this' (in 'This is the Self') is of two kinds: Atman is self-luminous and the intellect perceives it as self-evident.

50. In indirect knowledge this intellect is aware of the fact that Brahman is self-evident and the self-evidence of Brahman is not the least affected in such intellectual comprehension.

51. Indirect knowledge, which is the cognition 'Brahman exists' and not the cognition 'I am Brahman', is not erroneous; because in the state of direct knowledge this indirect knowledge is not contradicted but confirmed.

52. If it could be proved that Brahman does not exist, this indirect knowledge would be subject to refutation, but it is well known that there is no valid evidence to refute the fact that Brahman exists.

53. The indirect knowledge of Brahman cannot be called false simply because it does not give a definitive idea of Brahman. On that basis the existence of heaven should also be false.

54. Indirect knowledge of Brahman, that is an object of direct knowledge, is not necessarily false. For it does not aver that Brahman is an object of indirect knowledge only. (Why do we then call it indirect knowledge? For it does not say 'This is Brahman' which is direct knowledge).

55. The argument that indirect knowledge is false because it does not give a full knowledge of Brahman does not hold good. We may know only a part of a pot, but this partial knowledge is not false on that account. Though Brahman has no real parts, It appears to have parts due to false superimposed adjuncts, which indirect knowledge removes.

56. Indirect knowledge removes our doubt that Brahman may not exist. Direct knowledge rebuts our poser that It is not manifest or experienced.

57. The statement 'The tenth exists, is not lost' is indirect knowledge and it is not false. Similarly, the indirect knowledge 'Brahman exists' is not false. In both cases the obscuring of the truth due to ignorance is the same.

58. By a thorough analysis of 'Self is Brahman' the direct knowledge 'I am Brahman' is achieved, just as the man after having been told that he is the tenth comes to realise it through reflection.

59. If one of the ten asks who is the tenth, the answer is that it is he himself. As he counts he comes to himself and then realises that he himself is the tenth (which is direct knowledge).

60. His knowledge that he is the tenth is never negated. Whether he comes to himself at the beginning, the middle or the end of his counting, his knowledge that he is the tenth is never in doubt.

61. The Vedic texts, such as 'Before the creation Brahman alone existed', give indirect knowledge of Brahman; but the text 'That thou art' gives direct knowledge.

62. When a man knows himself to be Brahman, his knowledge does not vary whether in the beginning, middle or end. This is direct knowledge.

63. The sage Bhrigu, in ancient times, acquired indirect knowledge of Brahman by reflecting on Brahman as the cause of the origin, sustenance and dissolution of the universe. He acquired direct knowledge by differentiating the Self from the five sheaths.

64. Though Varuna, father of Bhrigu, did not teach him by means of the text 'That thou art', he taught him the doctrine of the five sheaths and left him to his discriminative enquiry.

65. Bhrigu considered carefully the nature of the food-sheath, the vital-sheath and so forth. He saw in the bliss-sheath the indications of Brahman and concluded: 'I am Brahman'.

66. The Shruti first speaks of the nature of Brahman as truth, knowledge and infinity. It then describes the Self hidden in the five sheaths.

67. Indra acquired indirect knowledge of Brahman by studying Its attributes. He then went to his teacher four times with a view to gaining direct knowledge of the Self.

68. In the Aitareya Upanishad an indirect knowledge of Brahman is imparted by such texts as 'There was only Atman before creation'. The Upanishad then describes the process of superimposition and negating it shows that consciousness is Brahman.

69. An indirect knowledge of Brahman by the intellect can be gained from other Shruti passages also; but direct knowledge is achieved by meditating on the great Sayings of the Shruti.

70. In Vakyavritti it is said that the great Sayings are intended to give direct knowledge of Brahman. There is no doubt about this fact.

71. "In 'That thou art' 'thou' denotes the consciousness which is limited or circumscribed by the adjunct the inner organ and which is the object of the idea and word 'I'."

72. "The (absolute) consciousness conditioned by the primeval ignorance, Maya, which is the cause of the universe, is all-knowing etc., and can be known indirectly and whose nature is truth, knowledge and infinity, is indicated by the word 'That'."

73. "The qualities of being mediately and immediately known and those of existence with a second and absolute oneness are incompatible on the part of one and the same substance. An explanation by implication or what is called an indirectly expressed meaning has, therefore, to be resorted to."

74. "In sentences like 'That thou art' only the logical rule of partial elimination is to be applied, as in the terms of 'that is this, not others'." (i.e., In 'This is that Devadatta' we negate the attributes of time and place, both present and past and take into account only the person himself. Similarly, in the text 'That thou art' we negate the conflicting attributes such as the omniscience and the limited knowledge which characterise Ishvara and Jiva respectively and take into account only the immutable consciousness.)

75. The relation between the two substantives ('thou' and 'that') should not be taken as that of one qualifying the other or of mutual qualification, but of complete identity, of absolute homogeneity. That is, the meaning of the expression, according to competent persons is "what is 'thou' is wholly and fully 'that' and that which is 'that' is wholly and fully 'thou'" - both the terms indicate absolute homogeneous consciousness.

76. What appears to be the individual conscious Self is of the nature of non-dual bliss; and non-dual bliss is no other than the individual conscious Self (so Brahman is Self and Self is Brahman).

77. When, by mutual identification, it has been irrefutably demonstrated that the consciousness within and Brahman are same, then the notion that Jiva, who is denoted by the word 'thou', is different from Brahman, at once disappears.

78. Then the indirectness in the knowledge of Brahman, implied by the word 'thou' in the text, also vanishes; and there remains only the consciousness within in the form of absolute bliss.

79. Such being the case, those who suppose that the great Sayings can give only an indirect knowledge of Brahman, furnish brilliantly shallow understanding of the scriptural conclusions.

80. (Doubt): Let alone the conclusion of the scriptures, the knowledge which the scriptural statements give of Brahman can only be indirect, like that which they give of heaven and so forth. (Reply): This is not invariably so, for the statement 'Thou art the tenth' leads to direct knowledge.

81. Everyman's knowledge of himself is a direct experience. It is indeed a remarkable argument to suggest that in our attempt at identification of ourselves with Brahman this direct knowledge, already present, will be destroyed!

82. You are gracious enough to afford us an example of the well-known proverb: In going for the interest the capital is lost.

83. (Doubt): Jiva, who is conditioned by the inner organ, can be an object of direct knowledge with the aid of this conditioning adjunct; but as Brahman has no such real adjunct, a direct knowledge of It is impossible.

84. (Reply): Our knowledge of Brahman is not altogether unconditioned, as long as our own bodies, the conditioning adjuncts, persist. That is, adjuncts that condition us positively condition Brahman negatively.

85. The difference between Jiva and Brahman is due to the presence or absence of the conditioning medium of Antahkarana; otherwise they are identical. There is no other difference.

86. If the presence of something (here the internal organ in Jiva) is a conditioning adjunct, why not its absence (here of internal organ in Brahman)? Chains whether of gold or iron are equally binding.

87. The teachers affirm that the Upanishads speak of Brahman both by negating what is not Brahman and by affirming positive characteristics.

88. (Doubt): If the idea of 'I' is given up, how is the knowledge 'I am Brahman' possible? (Reply): It is the false parts of 'I' which are to be given up and the true part retained, following the logical rule of partial elimination.

89. When the internal organ is negatived what remains is the mere inner consciousness, the witness. In it one recognises Brahman in accordance with the text 'I am Brahman'.

90. The inner consciousness, though self-luminous, can be covered by the modifications of the intellect just as other objects of knowledge are. The teachers of scriptures have denied the perception of Kutastha by Chidabhasa, or consciousness reflected on the intellects.

91. In the perception of a jar the intellect and Chidabhasa are both concerned. There the nescience is negated by the intellect and the pot is revealed by Chidabhasa.

92. In the cognition of Brahman the modification of the intellect is necessary to remove ignorance; but, as Brahman is self-revealing the help of Chidabhasa is not needed to reveal It.

93. To perceive a pot two factors are necessary, the eye and the light of the lamp; but to perceive the light of the lamp only the eye is necessary.

94. When the intellect functions, it does so only in the presence of Chidabhasa, but in the cognition of Brahman Chidabhasa is merged in Brahman. In external perception of a pot, Chidabhasa reveals the pot by its light and yet remains distinct from it.

95. That Brahman cannot be cognised by Chidabhasa is corroborated by the Shruti: 'Brahman is beginningless and beyond cognition'. But Its cognition by the intellects (in the sense of removing ignorance about It), is admitted by the Shruti 'Brahman can be cognised by the intellect'.

96. In the first Shruti verse of this chapter, 'When a man has realised the identity of his own Self with That (Paramatman)…', it is the direct knowledge of Brahman (i.e., I am Brahman') that is meant.

97. From the great Sayings a direct knowledge of Brahman is obtained, but it is not firmly established all at once. Therefore Sri Shankaracharya emphasises the importance of repeated hearing, reflection and meditation.

98. "Until the right understanding of the meaning of the sentence 'I am Brahman' becomes quite firm, one should go on studying the Shruti and thinking deeply over its meaning as well as practising the inner control and other virtues."

99. The causes of the lack of firmness in the direct knowledge of Brahman are: the occurrence of apparently contradictory texts, the doubt about the possibility of such a knowledge and radically opposed ways of thinking leading to the idea of doership.

100. Owing to the existence of different systems, dispositions and desires, the Shruti enjoins different kinds of sacrifices etc., in the Karmakanda. But about the knowledge of Brahman preached in the Upanishads there is no scope for doubts; so practise repeated 'hearing' etc., about the truth (for firm conviction).

101. 'Hearing' is the process by which one becomes convinced that the Vedas in their beginning, middle and end teach the identity of Jiva and Brahman and this is the gist of Vedanta.

102. This subject is well explained by Acharya Vyasa and Shankara in the Brahma Sutras in the section treating of the correct view of the Vedic texts. The second chapter of the same classic treats of 'reflecting' by which one is enabled to establish the doctrine of non-duality by reasoning which satisfies the intellect and refutes all possible objections.

103. The Jiva, as a result of the firm habit of many births repeatedly, moment by moment, thinks that the body is the Self and that the world is real.

104. This is called erroneous thinking. It is removed by the practice of one-pointed meditation. This concentration arises out of worship of Ishvara, even before the initiation regarding attributeless Brahman.

105. Therefore in the books of Vedanta many types of worship of Ishvara have been discussed. Those who have not done worship before the initiation into Brahman will have to acquire this power of concentration by the practice of meditation on Brahman.

106. 'The practice of meditation on Brahman, the wise consider, means reflection on It, talking about It, mutually producing logical arguments about It - thus to be fully occupied with It alone'.

107. 'The wise man, having known Brahman beyond doubt, ought to generate a flow of unbroken thought-current on It. He should not engage in much discussion, for that has but one effect - it tires the organ of speech'.

108. The Gita says: 'Those who one-pointedly concentrate their mind on Me and meditate on Me as their own Self, I give what those ever-devoted ones need and protect what they have'.

109. Thus both Shruti and Smriti enjoin constant concentration of the mind on the Self to remove the erroneous conviction concerning the Self and the world.

110. An erroneous conviction is ignorance of the true nature of an object and taking it as the opposite of what it really is. It is like a son treating his father as an enemy.

111. The erroneous conviction consists in thinking the body to be the Self and the world to be real, whereas the truth is that the Self is different from the body and the world is unreal.

112. This conviction is destroyed by meditation on the real entity. An aspirant, therefore, meditates on the Self as different from the body and on the unreality of the world.

113. (Question): Are the ideas of difference of the Self from the body and the unreality of the world to be repeated like the recitation of a holy formula or the meditation on the form of a deity or by some other method?

114. (Reply): No, there is no injunction, for the result of the process is directly perceived as every morsel of food going down the throat satisfies hunger to that extent. A hungry man cannot be subjected to any rules about the eating of food, as is done in ceremonial repetition.

115. A hungry man when he gets food, may eat it anyway he likes. And in the absence of food he may divert his mind to some absorbing work to allay the pain of hunger by whatever means available.

116. On the other hand Japa should be done according to prescribed rules, otherwise one will acquire demerit. There is a risk of running into distress if it is done irregularly by changing the letter or the pitch of tone.

117. Now the erroneous conviction, like hunger, causes visible pain. It must be conquered by any means available. Here there is no order or rule regarding it.

118. The practice of thinking or talking of Brahman, etc., which helps to remove the erroneous conviction has already been described. In one-pointed devotion to the non-dual Brahman there is no fixed rule, as in meditation on a form of God.

119. Meditation means the constant thinking of the form of some deity without the intervention of any other thought. By such meditation the mind which is naturally fickle, must be fully controlled.

120. In the Gita, Arjuna says: 'O Krishna, the mind is fickle, impetuous, uncurable and strongly attached. I consider it as difficult to control as the wind'.

121. In the Yoga-Vasistha it is said: 'It is more difficult to curb the mind than to drink up the whole ocean or to dislodge Mount Meru or to eat fire'.

122. The mind cannot be chained like the body, so practise hearing about Brahman. The mind is entertained by many religious stories and other accounts, as by a dramatic performance.

123. The purpose of such account is to realise that the nature of the Self is pure consciousness and that the universe is illusory. So they are not a hindrance to the one-pointedness of meditation.

124. But when one is engaged in agriculture, commerce, service of others, study of unspiritual literature, dialectics and other branches of learning, there is no dwelling of the mind on the real entity.

125. The aspirant, engaged in keeping his mind on truth, however, is not disturbed by taking food and so forth, as there is not much disturbance in continuing the meditation. And even if forgotten for a moment the truth can be easily revived.

126. Merely momentary forgetfulness of the truth is not disastrous; but the erroneous conviction IS. As (in the former case) the recollection immediately returns, there is no time for intensification of the erroneous conviction.

127. A man who is excessively engaged in subjects other than Vedanta ceases to meditate on Brahman. Such an engagement compels him to neglect intense meditation on Brahman and a break in the practice is a great obstacle.

128. The Shruti says 'Know that One alone and give up all vain talk' and again 'Arguments and talks only fatigue the faculty of speech'.

129. If you give up food, you will not live; but will you not be alive if you give up studies (other than scriptures)? So why so much insistence on pursuing such studies?

130. (Doubt): How then the ancient knowers like Janaka administered kingdoms? (Reply): They were able because of their conviction about the truth. If you have that, then by all means engage yourself in logic or agriculture or do whatever you like.

131. Once he is convinced of the unreality of the world, a knower, with mind undisturbed, allows his fructifying Karma to wear out and engages himself in worldly affairs accordingly.

132. Do not fear irregularity when the wise engage themselves in actions according to their Karma. Even if it happens, let it be; who can prevent the Karma?

133. In the experience of their fructifying Karma the enlightened and the unenlightened alike have no choice; but the knower is patient and undisturbed, whereas an ignorant man is impatient and suffers pain and grief.

134. Two travellers on a journey may be equally fatigued, but the one who knows that his destination is not far off goes on quicker with patience, whereas the ignorant one feels discouraged and stays on longer on the way.

135. He who has properly realised Brahman and is not troubled by erroneous conviction, 'desiring what and to please whom will he suffer following the afflictions of his body and mind?'

136. When the conviction of the unreality of the world has been reached, there is neither desire, nor the desirer. In their absence the pain caused by unfulfilled desires ceases like the flame of a lamp without oil.

137. When the visitor knows the magician's city of Gandharvas and its objects as unreal, he desires nothing and laughs at its deceptive nature.

138. Similarly a wise man does not seek enjoyment in the pleasing objects. He is convinced of their defects, their impermanence and illusoriness and gives them up.

139. 'Wealth brings worry in earning, anxiety in maintenance, grief in loss and sorrow in spending. Woe unto this sorrow-producing wealth!'.

140. What real beauty is there in women, who are but a conglomeration of fleshy muscles, bones and glands? They are a mass of flesh engaged in restless limbs.

141. Such are the defects of worldly pleasures, elaborately pointed out by the scriptures. No wise man, aware of these defects, will allow himself to be drowned in afflictions caused by them.

142. Even a man afflicted with great hunger does not wish to eat poison, much less one who is already satisfied with sweetmeats.

143. If by the force of his fructifying Karma a wise man is compelled to enjoy the fruits of desires, he does so with indifference and great reluctance like a man who is impressed for labour.

144. The wise, having spiritual faith, if forced by their fructifying Karma to live a family life, maintaining many relations, always sorrowfully think 'Ah, the bonds of Karma are not yet torn off'.

145. This sorrow is not due to the afflictions of the world but a dislike for it, for the worldly afflictions are caused by erroneous conviction about its reality.

146. A man endowed with discrimination sees the defects of enjoyment and is satisfied even with little, whereas he who is subject to illusion is not satisfied even with endless enjoyments.

147. 'The desires are never quelled by enjoyment but increase more like the flame of a fire fed on clarified butter'.

148. But when the impermanence of pleasure is known, the gratification of desires may bring the idea of 'enough of it'. It is like a thief, who having been knowingly employed in service does not behave like a thief but like a friend.

149. A man who has conquered his mind is satisfied with even a little enjoyment of pleasure. He knows well that pleasures are impermanent and are followed by grief. To him even a little pleasure is more than enough.

150. A king who has been freed from prison is content with sovereignty over a village, whereas when he had neither been imprisoned nor conquered he did not attach much value even to a kingdom.

151. (Doubt): When discrimination is ever awake regarding the defects of the objects of enjoyment, how can the desire for enjoyment be forced upon him by his fructifying Karma?

152. (Reply): There is no inconsistency here, for the fructifying Karma expends itself in various ways. There are three kinds of fructifying Karma 'producing enjoyment with desire', 'in the absence of desire' and 'through the desire of another'.

153. The sick attached to harmful food, the thieves and those who have illicit relationships with the wives of a king know well the consequence likely to follow their actions, but in spite of this they are driven to do them by their fructifying Karma.

154. Even Ishvara cannot stop such desires. So Sri Krishna said to Arjuna in the Gita:

155. 'Even wise men follow the dictates of their own nature. Beings are prompted by their own innate tendencies; what can restriction do?'

156. If it were possible to avert the consequences of fructifying Karma, Nala, Rama and Yudhisthira would not have suffered the miseries to which they were subjected.

157. Ishvara Himself ordains that the fructifying Karma should be inexorable. So the fact that He is unable to prevent such Karma from fructifying is not inconsistent with His omnipotence.

158. Listen to the questions and answers between Arjuna and Sri Krishna from which we know that a man has to experience his fructifying Karma though he may have no desire to experience it.

159. 'O Krishna, prompted by what does a man sin against his will, as if some force compels him to do so?'

160. 'It is desire and (its brood) anger, born of the quality of Rajas. It is insatiable, the great source of all sins; know it to be your enemy.'

161. 'O Arjuna, your own Karma, produced by your own nature, compels you to do things, even though you may not want to do them'.

162. When a man is neither willing nor unwilling to do a thing but does it for the feelings of others and experiences pleasure and pain, it is the result of 'fructifying Karma through the desire of others'.

163. (Doubt): Does it not contradict the text at the beginning of this chapter which describes the enlightened man as desireless? (Reply): The text does not mean that desires are absent in the enlightened man, but that desires arising in him spontaneously without his will produce no pleasure or pain in him, just as the roasted grain has no potency.

164. Roasted grain though looking the same cannot germinate; similarly the desires of the knower, well aware of the unreality of objects of desire cannot produce merit and demerit.

165. Though it does not germinate, the roasted grain can be used as food. In the same way the desires of the knower yield him only a little experience, but cannot lead to varieties of enjoyment producing sorrow or abiding habits.

166. The fructifying Karma spends its force when its effects are experienced; it is only when, through ignorance, one believes its effects to be real that they cause lasting sorrow.

167. 'Let not my enjoyment be cut short, let it go on increasing, let not obstacles stop it, I am blessed because of it' - such is the nature of that delusion.

168. That which is not destined to happen as a result of our past Karma will not happen; that which is to happen must happen. Such knowledge is a sure antidote to the poison of anxiety; it removes the delusion of grief.

169. Both the illumined and the deluded suffer from their fructifying Karma; the deluded are subject to misery, the wise are not. As the deluded are full of desires, of impracticable unreal things, their sorrow is great.

170. The illumined man knows that the enjoyment of desires is unreal. He therefore controls his desires and prevents impossible or new ones from arising. Why should such a man be subject to misery?

171. The wise man is convinced that worldly desires are like dream objects or magical creations. He knows further that the nature of the world is incomprehensible and that its objects are momentary. How can he then be attached to them?

172. One should, when awake, first picture to himself vividly what he has seen in a dream and then carefully and constantly think over the conditions of dreaming and wakefulness.

173. An aspirant must observe long and find out the essential similarity of the dream and waking worlds. He should then give up the notion of the reality of worldly objects and cease to be attached to them.

174. This world of duality is like a magical creation, with its cause incomprehensible. What matters it to the wise man who does not forget this, if the past actions produce their results in him?

175. The function of knowledge is to show the illusory nature of the world and the function of fructifying Karma is to yield pleasure and pain to the Jiva.

176. Knowledge and fructifying Karma are not opposed to one another since they refer to different objects. The sight of a magical performance gives amusement to a spectator in spite of his knowledge of its unreality.

177. The fructification of Karma would be considered to be opposed to the knowledge of truth if it gave rise to the idea of the reality of the transitory world; but the mere enjoyment does not mean that the enjoyed thing is real.

178. Through the imaginary objects seen in a dream there is experience of joy and sorrow to no small extent; therefore you can infer that through the objects of the waking state also there can be the same experience (without making them real).

179. If the knowledge of truth would obliterate the enjoyable world, then it would be a destroyer of the fructifying Karma. But it only teaches its unreality and does not cause its disappearance.

180. People know a magical show to be unreal, but this knowledge does not involve the destruction of the show. So it is possible to know the unreality of external objects without causing their disappearance or the cessation of enjoyment from them.

181. (Doubt): The Shruti passages say that he who perceives his own Self to be all, 'what can he hear or see, or smell or speak?'

182. Therefore knowledge arises with the destruction of duality and in no other way. This being so, how can the knower of truth enjoy the objective world?

183. (Reply): The Shruti upon which this objection is based applies to the states of deep sleep and final liberation. This has been amply cleared in aphorism 4-4-16 in the Brahma Sutras.

184. If this is not accepted, we cannot account for Yajnavalkya's and other sages' efforts to teach. Without a recognition of duality they could not teach and with it their knowledge is incomplete.

185. (Doubt): Direct knowledge is achieved in subject-objectless contemplation in which there is no duality. (Reply): Then why not apply the same argument to the state of deep sleep?

186. (Doubt): In the state of deep sleep there is no knowledge of the Self. (Reply): Then you admit that it is not mere absence of duality but the knowledge of the Self that really matters.

187. (Doubt): True knowledge combines in itself both the knowledge of Self and the absence of knowledge of duality. (Reply): Then inanimate objects like pots in which the knowledge of duality is absent are already half enlightened!

188. Then the pots are superior to you, for even the buzzing of mosquitoes often distracts your attention and they have no such awareness of duality!

189. If, however, you admit, the knowledge of the Self alone constitutes realisation you have accepted our position. Again if you say, to have realisation the troubling mind is to be controlled, we bless you. Be happy, do control the mind.

190. We also like it, for the control of the mind is essential for the realisation of the illusory character of the world. But although the wise man may have desires, they are not binding as are the desires of an ignorant man. This is the drift of the text 'Desiring what …'.

191. There is therefore no contradiction between the two statements in the scriptures that 'desires are a sign of ignorance' and that 'the wise man may have desires', because the desires of a wise man are too weak to bind.

192. Since he is convinced of the associationlessness of the Self like the illusoriness of the world, the knower has no idea of himself as a doer and enjoyer. The verse quoted at the beginning of this chapter, 'For whom should he desire?' applies to him.

193. Many Shruti texts declare that a husband loves his wife not for her sake and the wife loves him not for his sake, but for their own sake.

194. Now who is the doer and enjoyer? Is it the immutable Kutastha or the reflected consciousness, Chidabhasa, or a union of the two? Kutastha cannot be the enjoyer since it is associationless.

195. Enjoyment signifies the change that results from identification with the sensations of pleasure and pain. If the immutable Kutastha is the enjoyer, it becomes mutable, then would it not be self-contradictory?

196. Chidabhasa is subject to the changing conditions of the intellect and he undergoes modifications; but Chidabhasa being illusory exists only by virtue of his real substratum and therefore he cannot by himself be the enjoyer.

197. In common parlance, therefore, Chidabhasa in conjunction with Kutastha is considered to be the enjoyer. But the Shruti begins with both the types of Self and concludes that Kutastha alone remains.

198. When King Janaka asked Yajnavalkya about the nature of the Self, the sage first told him of the sheath of intellect and then, pointing out its inadequacy (to be the Self), ended in teaching him of the immutable Kutastha.

199. In fact, Aitareya and other Shruti texts, concerned with the consideration of the Self, begin with an enquiry into the nature of the enjoyer and end in a description of the immutable Kutastha.

200. Owing to ignorance the enjoyer superimposes the reality of Kutastha on to himself. Consequently he considers his enjoyment to be real and does not want to give it up.

201. The enjoyer desires to have a wife and so forth for his own pleasures. This popular notion has been well described in the Brihadaranyaka Upanishad.

202. The Shruti says that since the enjoyable objects are for the sake of the enjoyer, they should not be loved for their own sake. Since the enjoyer is the central factor, love should be given to him.

203. Prahlada prays in the Vishnu Purana: 'Let the unending love which the undiscriminating have for transient objects, be not removed from me, O Lord but directed towards Thee so that I may have incessant flow of Thy remembrance'.

204. Following this method an aspirant should become indifferent to all enjoyable objects in the external realm and direct the love he feels for them towards the Self and desire to know It.

205. As the fallen ones keep their minds ever concentrated on objects of enjoyment, such as garlands, sandal ointment, young women, clothes, gold and so forth, so an aspirant for liberation ought to keep his attention fixed on the Self and never falter.

206. As a man desirous of establishing his superiority over his opponents engages himself in the study of literature, drama, logic and so forth, so an aspirant for liberation should discriminate about the nature of the Self.

207. As a man desirous of heaven repeats the holy formula and performs sacrifices, worship and so forth with great faith, so should an aspirant for liberation put all his faith in the Self.

208. As a Yogi devotes himself with perseverance to obtaining concentration of the mind in order to acquire supernatural powers, like making oneself small or great, so should an aspirant for liberation (perseveringly) differentiate the body from the Self.

209. As these people through perseverance increase their efficiency in their fields, so for the aspirant for liberation through continuous practice the idea of separateness of the Self from the body becomes stronger.

210. The real nature of the enjoyer can be understood by applying the method of distinguishing between the variable and the invariable. In this way an aspirant comes to know that the witness of the three states is ever detached.

211. It is common experience that the states of waking, dreaming and deep sleep are distinct from one another, but that the experiencing consciousness is the same.

212. The Shruti trumpets that whatever objects are cognised by the Self in any state, whether meritorious or unmeritorious, producing pleasure or pain, are not carried over from one state to another.

213. 'When a man realises his identity with that Brahman which illumines the worlds of the waking, dreaming and sleeping states, he is released from all bonds'.

214. 'One should consider the Self to be the same in the waking, dreaming and sleeping states. That Atman which knows itself as beyond the three states is free from rebirth'.

215. 'That Self which is not subject to experience in any of the three states, which can be called pure consciousness, the witness, the ever blissful and which is neither the enjoyer nor the enjoyment or the object of enjoyment, That I am'.

216. When the Self has been differentiated in this way, what remains as the enjoyer is Chidabhasa or Jiva who is also known as the sheath of the intellect and who is subject to change.

217. This Chidabhasa is a product of Maya. Shruti and experience both demonstrate this. The world is a magical show and Chidabhasa is included in it.

218. In deep sleep the unchanging witness consciousness perceives the absorption of Chidabhasa who is therefore unreal. By continually differentiating the Chidabhasa one comes to understand his unreality and his separateness from Kutastha.

219. When Chidabhasa or Jiva convinces himself that he is liable to destruction, he no longer has a desire for pleasure. Does a man lying on the ground in death-bed, desire to marry?

220. He is ashamed to speak of himself as an enjoyer as before. He feels ashamed like one whose nose has been cut off and just endures the experience of his fructifying Karma.

221. When Chidabhasa is ashamed to think of himself as the enjoyer, how meaningless it is to say that he will superimpose the idea of being the enjoyer on to Kutastha.

222. Thus the words 'for whose gratification' in the first verse, are intended to denote that there is no enjoyer at all and consequently, to the enlightened there are no bodily miseries.

223. Bodies are known to be of three types, viz., gross, subtle and causal. And, of course, there are correspondingly three kinds of afflictions or affections.

224. The physical body, composed of wind, fire and water (the three-humours of the body), is subject to scores of diseases and also to many other troubles such as bad odour, deformity, inflammation and fracture.

225. The subtle body is affected on the one hand by desire, anger and so forth and on the other by inner and outer control, peace of the mind and serenity of the senses. The presence of the former affections and the absence of the latter lead to misery.

226. In deep sleep, the state of the causal body, the Jiva knows neither himself nor others and appears as if dead. The causal body is the seed of future births and their miseries. So saw Indra, as declared in the Chandogya Upanishad.

227. These affections are said to be natural to the three bodies. When the bodies become free from them, they cease to function.

228. As there is no piece of cloth without cotton threads, no blanket without wool and no pot without clay, so the three bodies cannot exist without these affections.

229. Yet, as a matter of fact, these affections are not natural to Chidabhasa. (They belong only to the bodies with which Chidabhasa is identified.) It is to be noted that the reflected consciousness is not different from pure consciousness and both are self-luminous by nature.

230. None of these affections are natural to Chidabhasa. How then can they be attributed to Kutastha? The fact is that through the force of ignorance (Avidya) Chidabhasa imagines himself to be identified with the three bodies and is affected.

231. Chidabhasa superimposes on the three bodies the reality of the Kutastha and imagines that these three bodies are his real Self.

232. As long as the illusion lasts Chidabhasa continues to take upon himself the states which the bodies undergo and is affected by them, as an infatuated man feels himself affected when something affects his family.

233. An ordinary man is afflicted when his son or wife suffers; similarly Chidabhasa unreasonably thinks that he is afflicted by bodily ailments.

234. By discrimination ridding himself of all illusion and without caring for himself the Chidabhasa always thinks of the Kutastha. How can he still be subject to the afflictions pertaining to the bodies?

235. When a man takes a rope for a serpent, he runs away from it. When the illusion is negated and the true nature of the rope is known, he realises his error and is ashamed of it.

236. As a man who has injured another through ignorance humbly begs his forgiveness on realising his error, so Chidabhasa submits himself to Kutastha.

237. As a man does repeated penance of bathing etc., for repeated sins, so Chidabhasa too, repeatedly meditates on Kutastha and submits to It as his witness or substratum.

238. As a courtesan suffering from a certain disease is ashamed to demonstrate her charms to a lover who is acquainted with her condition, so Chidabhasa is ashamed to consider himself as the doer and enjoyer.

239. As a Brahmana defiled by contact with a vicious man of low caste undergoes penance and subsequently avoids the risk of touching such a man, so Chidabhasa, having known of his difference from the bodies, no longer identifies himself with them.

240. An heir-apparent imitates the life of his father, the king, in order to fit himself for accession to the throne. So Chidabhasa continually imitates the witness Kutastha with a view to his being one with It.

241. He who has heard the declaration of Shruti: 'The knower of Brahman becomes Brahman', fixes his whole mind on Brahman and ultimately knows himself to be Brahman.

242. As people desirous of acquiring the state of the deities immolate themselves in the fire, so Chidabhasa renounces his identity in order to be absorbed in Kutastha.

243. In the course of self-immolation a man retains his manhood until his body is completely consumed. So the idea of Chidabhasa continues as long as the body, the result of fructifying Karma, continues.

244. After a man has realised the nature of the rope, the trembling caused by the erroneous idea of the snake disappears gradually only and the idea of the snake still sometimes haunts him when he sees a rope in darkness.

245. Similarly the fructifying Karma does not end abruptly but dies down slowly. In the course of the enjoyment of its fruits, the knower is occasionally visited by such thoughts as 'I am a mortal'.

246. Lapses like this do not nullify the realisation of truth. Jivanmukti (liberation in life) is not a vow, but the establishment of the soul in the knowledge of Brahman.

247. In the example already cited, the tenth man, who may have been crying and beating his head in sorrow, stops lamenting on realising that the tenth is not dead; but the wounds caused by beating his head take a month gradually to heal.

248. On realising that the tenth is alive, he rejoices and forgets the pain of his wounds. In the same way liberation in life makes one forget any misery resulting from the fructifying Karma.

249. As it is not a vow and a break does not matter, one should reflect on the truth again and again to remove the delusion whenever it recurs, just as a man who takes mercury to cure a certain disease eats again and again during the day to satisfy the hunger caused by the mercury.

250. As the tenth man cures his wounds by applying medicines, so the knower wears out his fructifying Karma by enjoyment and is ultimately liberated.

251. In the first verse, the expression 'Desiring what?' indicates the release from suffering. This is the sixth state of Chidabhasa. The seventh state, which is now described, is the achievement of perfect satisfaction.

252. The satisfaction by external objects is limited, but the satisfaction of liberation in life is unlimited. The satisfaction of direct knowledge engenders the feeling that all that was to be achieved has been achieved and all that was to be enjoyed has been enjoyed.

253. Before realisation one has many duties to perform in order to acquire worldly and celestial advantages and also as an aid to ultimate release; but with the rise of knowledge of Brahman, they are as good as already done, for nothing further remains to be done.

254. The Jivanmukta always feels supreme self-satisfaction by constantly keeping in view his former state and present state of freedom from wants and duties.

255. Let the ignorant people of the world perform worldly actions and desire to possess wives, children and wealth. I am full of supreme bliss. For what purpose should I engage myself in worldly concerns?

256. Let those desirous of joy in heaven perform the ordained rituals. I pervade all the worlds. How and wherefore should I undertake such actions?

257. Let those who are entitled to it, explain the scriptures or teach the Vedas. I am not so entitled because all my actions have ceased.

258. I have no desire to sleep or beg for alms, nor do I do so; nor do I perform the acts of bathing or ablution. The onlookers imagine these things in me. What have I to do with their imaginations?

259. Seeing a bush of red gunja berries from a distance one may suppose that there is a fire, but such as imaginary fire does not affect the bush. So the worldly duties and qualities attributed to me by others do not affect me.

260. Let those ignorant of the nature of Brahman listen to the teachings of the Vedanta philosophy. I have Self-knowledge. Why again should I listen to them? Those who are in doubt reflect on the nature of Brahman. I have no doubts, so I do not do so.

261. He who is subject to erroneous conviction may practise meditation. I do not confuse the Self for the body. So in the absence of such a delusion why should I meditate?

262. Even without being subject to this delusion, I behave like a human being through the impressions and habits gathered over a long period.

263. All worldly dealings will come to an end when the fructifying Karma wears out. If it does not wear out, thousands of meditational bouts will not stop the dealings.

264. To bring to an end your worldly dealings, you may practise contemplation as much as you like, but I know the worldly dealings to be perfectly harmless. Why should I then meditate?

265. There is no distraction for me, so for me there is no need of Samadhi too. Both distraction and absorption are states of the changeable mind.

266. I am the sum of all the experiences in the universe; where is the separate experience for me? I have obtained all that was to be obtained and have done all that was to be done. This is my unshakable conviction.

267. I am associationless, neither the doer nor the enjoyer. I am not concerned with what the past actions make me do, whether in accordance with or against the social or scriptural codes.

268. Or, there is no harm if I engage myself in doing good to the world following the scriptural injunctions even though I have obtained all that was to be obtained.

269. Let my body worship God, take bath, preserve cleanliness or beg for alms. Let my mind recite 'Aum' or study the Upanishads.

270. Let my intellect meditate on Vishnu or be merged in the bliss of Brahman, I am the witness of all. I do nothing nor cause anything to be done.

271. How can there be any conflict between the actor and myself? Our functions are as apart from each other as the eastern from the western ocean?

272. An advocate of action is mainly concerned with the body, the organs of speech, the intellect and with Karma; he is not concerned with the witness-consciousness, whereas the illumined one is concerned with the associationless witness, not with other things.

273. If the advocates of Karma and Jnana, without understanding the difference of their topics, enter into a dispute, they are like two deaf persons quarrelling! The illumined ones only laugh at seeing them.

274. Let the knower of truth know the witness-consciousness whom the Karmi does not recognise, as Brahman. What does the Karmi lose by this?

275. The illumined man has rejected the body, speech and mind as unreal. What does he lose if a believer in action makes use of them?

276. (Doubt): The knower of truth has no use for getting engaged in action. (Reply): What use has actionlessness? (Doubt): Absence of action is a help to the acquisition of knowledge. (Reply): Action too is helpful in the search after knowledge.

277. (Doubt): Once the truth is known, there is no further desire to know it (and so he has no need for action). (Reply): He has not to know again (and so he has no need for inaction). The knowledge of truth remains unobstructed and needs nothing further to revive it.

278. Nescience (Avidya) and its effects (the realm of duality) cannot negate the knowledge of truth. The dawn of truth has already destroyed them for ever in the case of the knower.

279. The realm of duality, destroyed by knowledge, may still be perceived by the senses, but such perception does not affect illumination. A living rat cannot kill a cat; then how can it do so when dead?

280. When a man is so invulnerable that even the mighty weapon Pasupata cannot kill him, how can you say that he will be killed by an edgeless weapon?

281. The knowledge of truth has fought and overcome ignorance even when it was at the height of its power being helped by a variety of wrong notions produced by it. How can that knowledge, firmer now, be obstructed?

282. Let the corpses of ignorance and its effects, destroyed by knowledge, remain; the Emperor, the conqueror, has no fear of them; on the contrary they only proclaim his glory.

283. To one who is not separated from this all-powerful knowledge, neither engagement in action nor actionlessness does any injury. They relate only to the body.

284. He who is without knowledge of truth must always be enthusiastic about action, for it is the duty of men to make efforts for heaven or for liberation.

285. If the knower of truth is among people who are performing actions, he too performs all actions required of him with his body, mind and speech, so as to be in accord with them.

286. If on the other hand he happens to be among people who are aspirants to spiritual knowledge, he should show defects in all actions and himself give them up.

287. It is proper that the wise man when with the ignorant should act in accord with their actions, just as a loving father acts according to the wishes of his little children.

288. When his infant children show him disrespect or beat him, he neither gets angry with them nor feels sorry, but, on the contrary, fondles them with affection.

289. The enlightened man when praised or blamed by the ignorant does not praise or blame them in return. He behaves in such a way as to awaken a knowledge of the real entity in them.

290. With the ignorant a wise man should behave in such a way as will enable them to have realisation. In this world he has no other duty except awakening the ignorant.

291. As he has achieved all that was to be achieved and nothing else remains for him to do, he feels satisfied and always things thus:

292. Blessed am I, blessed, for I have the constant vision of my Self! Blessed am I, blessed, for the bliss of Brahman shines clearly to me!

293. Blessed am I, blessed, for I am free from the sufferings of the world. Blessed am I, blessed, for my ignorance has fled away, I know not where.

294. Blessed am I, blessed, for I have no further duty to perform. Blessed am I, blessed, for I have now achieved the highest that one can aspire to.

295. Blessed am I, blessed, for there is nothing to compare with my great bliss! Blessed am I, blessed, blessed, blessed, again and again blessed!

296. O my merits, my merits, how enduringly they have borne fruit! Wonderful are we, the possessors of this great merit, wonderful!

297. O how grand and true are the scriptures, the scriptures, O how grand and great is my teacher, my teacher! O how grand is this illumination, this illumination, O how grand is this bliss, this bliss!

298. The wise who study repeatedly this chapter called the 'Lamp of perfect Satisfaction' will dive in the bliss of Brahman and remain in perfect bliss.

VIII. THE LAMP OF KUTASTHA

1. Just as a wall illumined by the rays of the sun is more illumined when the light of the sun reflected in a mirror falls on it, so the body illumined by Kutastha is more illumined by the light of Kutastha reflected in the intellect (Chidabhasa).

2. When many mirrors reflect the light of the sun on to a wall which is already illumined by the sun, spaces between the various reflections are illumined by the light of the sun alone; and even if the reflections are not there, the wall still remains illumined.

3. Similarly, both in the intervals between the modifications of the intellect (Vrittis), in which Chidabhasa is reflected and during their absence (in deep sleep) Kutastha abides self-illumined; and Kutastha is therefore to be known as different from Chidabhasa.

4. An external object, such as a pot, is cognised through the Vrittis (modifications of the intellect) assuming its form, but the knowledge 'I know the pot' comes (directly) through pure consciousness, Brahman.

5. Before the rise of the Vritti (i.e., before the intellectual operation) my experience was 'I do not know that there is a pot over there'; after the rise, the experience is 'I know that there is a pot over there'. This is the difference the intellectual operation or Vritti brings about. But both the above experiences of knowledge or non-knowledge of the pot are due to Brahman.

6. Cognition or knowledge (of external thing) is the action (thereon) of the intellectual modification tipped with Chidabhasa like the steel-head of a spear. And non-cognition is the (beginningless but not endless) dullness (of an external thing) covering its revelation. Thus an external thing is spoken of in two ways, as a thing (pot) known or unknown as the intellectual modification spear-headed by Chidabhasa pierces its cover of dullness or not.

7. If the cognition of an unknown pot can be had through Brahman why not that of a known pot? It does produce the cognition, for the Chidabhasa ceases functioning, as soon as the pot is made known.

8. If the intellect is without Chidabhasa, the cognition of an object cannot take place. For how does intellect in such a case differ from a lump of clay which is unconscious and insentient?

9. Nowhere is a pot said to be known when it is besmeared with clay. Similarly when a pot is besmeared or covered by a Vritti only (not along with Chidabhasa) it cannot be said to be known (for both the clay and the Vritti are themselves unconscious and insentient).

10. Hence cognition (of a pot) is that reflection of consciousness (on the pot) which is produced as a result of the enveloping operation of the Vritti-cum-Chidabhasa. Brahman or pure consciousness cannot be this resultant reflection of consciousness inasmuch as it (being the eternal and immutable existence) exists prior to cognition.

11. (But will it not go against Sureshvaracharya's opinion expressed in the following Vartika?) 'According to the authoritative books on Vedanta an object of cognition, in matters of external objects, is that Samvit or consciousness which is the result of the act of cognition.'

12. Here by 'Samvit' or consciousness what Sureshvaracharya means is the resultant reflected consciousness, for the great Sankaracharya himself (Sureshvara's guru) in his Upadeshasahasri has made the distinction between Brahman-Chaitanya and the 'resultant'-Chaitanya amply clear.

13. Therefore the reflection of consciousness produced on the pot is the cause of its cognition; and the knownness or knowledge of this cognition, exactly as its ignorance, is the work of the Brahman-Chaitanya.

14. The Vritti of intellect, the reflection of Chit on the pot and the (object) pot - all three are made known by Brahman-Chaitanya; whereas the (object) pot's existence (at a particular place) is known by the reflection of Chit on the pot, inasmuch as it is the 'resultant' consciousness.

15. So the knowledge of a pot involves a double consciousness, viz., Brahman-consciousness and Vritti-cum-Chidabhasa-consciousness (covering the pot). Brahman-consciousness corresponds to the consciousness which accompanies what the Naiyayikas call 'knowledge of knowledge' (Anuvyavasaya), the knowledge which follows the cognition of objects (that I know my knowledge or existence of objects).

16. The cognition 'This is a pot' is due to Chidabhasa, but the knowledge 'I know the pot' is derived from Brahman-consciousness.

17. Just as in objects outside the body, Chidabhasa has thus been differentiated from Brahman, so within the body too Chidabhasa is to be differentiated from the immutable Kutastha.

18. As fire pervades a red-hot piece of iron, so Chidabhasa pervades I-consciousness as well as lust, anger and other emotions.

19. Even as a red-hot piece of iron manifests itself only and not other objects, similarly the modifications of the intellect (Vrittis), aided by Chidabhasa, manifest themselves only, i.e., the things which they cover and not others.

20. All modifications are produced one after another (i.e., with gaps in between); and they all become latent during deep sleep and in the states of swoon and Samadhi.

21. That consciousness which witnesses the interval between the disappearance and the rise of successive Vrittis and the period when they do not exist and which is itself unmodifiable and immutable, is called Kutastha.

22. As in the (cognition of an) external pot, there is the play of double consciousness, so also in that of all internal Vrittis. This is evident from the fact that there is more consciousness in the Vrittis than in their intervals.

23. Unlike a pot, the intellect is neither an object of cognition nor of non-cognition. For it cannot grasp itself - no object can do so - so it cannot be cognised; since, again, it removes ignorance settled on objects it cannot be said to be non-cognised (for if you know what is produced you know what produced it as well).

24. Since Chidabhasa is a double consciousness we see it manifested and unmanifested, therefore, it cannot be called immutable, Kutastha; whereas the other is Kutastha, for it undergoes no such change.

25. The earlier teachers have made it clear that Kutastha is the witness in passages like '(It is) the witness of the intellect (Antahkarana) and its operations (Vrittis)'.

26. They have also declared that Kutastha, Chidabhasa and the mind are related in the same way as the face, its reflection and the mirror. This relationship is proved through scriptures and reasoning. Thus Chidabhasa also has been described.

27. (Objection): Kutastha conditioned by the intellect can pass to and return from the other worlds, like the Akasa enclosed in a pot. Then what is the necessity of postulating Chidabhasa?

28. (Reply): Being merely conditioned by an object (such as the intellect), Kutastha does not become a Jiva. Otherwise, even a wall or a pot which is also pervaded by Kutastha would become a Jiva.

29. (Objection): The intellect is different from the wall, for it is transparent. (Reply): It may be so, but why do you bother about the opaqueness or transparency of the conditioner? (For your concern is with the condition, not with the conditioner).

30. In measuring out rice and other grains, it makes no difference to their quantity whether the measure be made of wood or metal.

31. If you say, though it makes no difference in measuring, the metallic measure does give reflection, we reply that such is the property of the inner organ (Antahkarana), in that it can reflect consciousness as Chidabhasa.

32. 'Abhasa' means slight or partial manifestation, 'Pratibimba' is also like that i.e., partial manifestation. It does not have the properties of the real entity but resembles it in having some of them.

33. As the Chidabhasa is associated and variable, it is devoid of the characteristics of Kutastha. But as it renders objects capable of being cognised, it resembles Kutastha. Such is the opinion of the wise.

34. (Objection): Chidabhasa is not different from the intellect because its existence depends on the existence of the intellect. (Reply): You say little, for the intellect itself might also be similarly regarded as not different from the body.

35. (Objection): The scriptures declare the survival of the intellect after the body falls (and therefore the intellect is the same as Chidabhasa). (Reply): According to the Shruti passages which declare the entry of the Atman or the Self into the body, Chidabhasa is distinct from the intellect.

36. (Objection): Chidabhasa and the intellect enter the body together. (Reply): This is not so, for in the Aitareya Upanishad it is said that the Self enters the body by its own will apart from the intellect.

37. The Upanishad says that the Self (Atman) thought: 'This body with the organs cannot live without me', and so cleaving the centre of the skull it entered into the body and started experiencing the changeable states (e.g., wakeful, dreaming etc.,).

38. (Objection): How can the associationless Kutastha be said to animate the body by entering it? (Reply): Then how did It create the universe? (Objection): Both the acts of creation and entering the body are caused by Maya. (Reply): Then they vanish too when Maya is destroyed.

39. The Self becomes the ego identifying itself with the body composed of the five elements and when the body perishes (once for all) the ego too perishes with it. Thus said Yajnavalkya to Maitreyi.

40. 'This Self is not perishable' - thus the Shruti differentiates the Kutastha from everything else. 'The Self is associationless' - such statements sing the ever-detached state of Kutastha.

41. The passage which says that the body only dies and not the Jiva does not mean that he is released but only that he transmigrates.

42. (Objection): How can the changeable Jiva say 'I am Brahman' since Brahman is immutable? (Reply): He can, because, in spite of apparent discrepancy between Jiva and Brahman, the identity is established by giving up the false notion about the Jiva. (What appeared, under the influence of Maya, as Jiva is really none other than Brahman).

43. A man may be mistaken for the stump of a tree; but the notion of the stump is destroyed when the man is known to be a man. Similarly, when the Jiva knows 'I am Brahman', his notion 'I am Buddhi (the ego-consciousness in the mind)' is destroyed.

44. Acharya Sureshvara in his Naishkarmya Siddhi describes clearly how Jiva and Brahman are found to be identical when the false notion about the Jiva (viz., its identity with the Buddhi) is destroyed. Therefore, the text 'I am Brahman' is to be understood in this sense.

45. In another Shruti text: 'Everything is Brahman', Brahman and the universe are shown to be identical; it also is to be interpreted in the above sense, viz., what appears to be 'all this', i.e., the universe, is really Brahman. Similarly, in the text 'I am Brahman' the same identity of Jiva and Brahman is indicated.

46. It is true that the author of the Vivarana gloss has denied the Badha-Samanadhikaranya interpretation (and has accepted the Mukhya-Samanadhikaranya interpretation) of 'I am Brahman'. It is because he has taken the 'I' in the sense of Kutastha-Chaitanya and not in the sense of Chidabhasa.

47. In the text 'That thou art' the word 'thou', freed from all adjuncts, is Kutastha; and in Vivarana and other (advanced) works attempts are made to establish its identity with Brahman.

48. The consciousness, the substratum on which the illusion of Chidabhasa together with the body and the sense organs is superimposed, is known as Kutastha in Vedanta.

49. The substratum, on which stands the illusion of the whole world, is described in the Vedanta by the word Brahman.

50. When the whole world of Maya is recognised as a superimposition on this one consciousness, Brahman, what to speak of Jiva who is only a part of this world.

51. The difference between the entities indicated by 'that' and 'thou' is due to that of the superposed world and Jiva, which is only a part of it; in reality they are one consciousness.

52. (That it is a genuine case of superposition is proved by the fact that) Chidabhasa, the reflected consciousness, partakes of the characteristics of both, the superposing intellect, such as agentship, enjoyership, etc., and the superposed Atman, which is consciousness. So the whole Chidabhasa is a creation of illusion.

53. 'What is the intellect?' 'What is the reflected consciousness?' 'And what is the Self?' 'How is the world here?' - Because of indecision about these questions ignorance has arisen. This illusion is also called Samsara.

54. He is the knower of truth, the liberated, who knows the true nature of the intellect, etc., mentioned above. Thus the Vedanta has decided.

55. The piece of sophistry advanced by the logicians and others, viz., 'Whose is the bondage?' must be met by adopting the method of Khandana-Khanda-Khadya by Sri Harsa Mishra.

56. It is said in the Shiva Purana that pure consciousness (Kutastha) exists as a witness to (the rise and fall of) the mental modifications (Vrittis), their prior (and posterior) non-existence and the state of ignorance prior to inquiry about truth.

57-58. As the support of the unreal world, its nature is existence; as it cognises all insentient objects, its nature is consciousness; and as it is always the object of love, its nature is bliss. It is called Shiva, the infinite, being the means of revelation of all objects and being related to them as their substratum.

59. Thus in the Saiva-Puranas Kutastha has been described as having no particular characteristics of Jiva and Ishvara and as being non-dual, self-luminous and the highest good.

60. The Shruti declares that Jiva and Ishvara are both reflections of Brahman in Maya. They are, however, different from material things in that they are transparent (i.e., revealing) just as a glass jar is different from earthen ones.

61. Though both are products of food, the mind is subtler and purer than the body. Similarly, Jiva and Ishvara are more transparent than the grosser products of Maya.

62. Jiva and Ishvara, because they manifest the power of revealing, must be considered to be endowed with consciousness. For, nothing is difficult for Maya, that is endowed with the power to create all things.

63. When we sleep, our dreams create even Jiva and Ishvara. What wonder is there then that the Great Maya creates them in the waking state?

64. The Maya creates omniscience and other qualities too in Ishvara. When it can create Ishvara, the receptacle of these qualities, is it difficult to conceive that it can also create these qualities in Him?

65. If you raise the improper doubt about Kutastha, we say: do not imagine that Kutastha is also a creation of Maya. There is no evidence for that assumption.

66. All the classics of Vedanta proclaim the reality of Kutastha and they do not admit the existence of any entity other than It.

67. These verses show the real meaning of the Shruti and do not consider the matter from a logical point of view. The doubts of the logicians are not considered here.

68. The aspirant for release should give up sophistry and should base his conviction on the Shruti, which says that Jiva and Ishvara are creations of Maya.

69. Ishvara's creation extends from His willing to create the world to His entrance into His creation; Jiva's creation includes everything from the world of the waking state to his release from ignorance.

70. Kutastha is ever associationless, it does not change. Thus one should always meditate and reflect.

71. '(For Kutastha) there is no death and no birth, none in bondage and none engaged in working out release (Sadhaka), no aspirant for release (Mumukshu) and none liberated (Mukta). That is the supreme truth'.

72. The Shruti tries to indicate the reality which is beyond the body and the mind by using the conceptions of Jiva, Ishvara and Jagat.

73. Acharya Sureshvara has said that whatever method helps one to understand clearly the indwelling Atman is approved by the Vedantic classics.

74. The dull-witted, ignorant of the real meaning of the Shruti, wanders here and there, whereas the wise, understanding its purport, ever abides in the ocean of bliss.

75. Like a cloud which pours out streams of rain, Maya creates the world (Jagat). As the ether is not affected by the rain, so pure consciousness (that I am) suffers neither gain nor loss from anything in the phenomenal world. That is the conviction of the wise.

76. He who always reflects on this 'Lamp of Kutastha' ever abides as the self-revealing Kutastha.

IX. THE LAMP OF MEDITATION

1. One may perchance obtain a thing by following a wrong line by mistake; so also even by worshipping Brahman one may get release, the desired goal. So various ways of worship are described in the Nrisimha-Uttara-Tapaniya Upanishad.

2. A man sees a gleam of light emitted by a gem and another sees a gleam of light coming from a lamp; and both imagining that they are gems run to get them. Though (in both the cases) the notions are wrong, the results are different.

3. There is a lamp inside the house, its light is visible from outside. Similarly elsewhere the light of a gem is seen (from outside).

4. On seeing the two gleams at a distance, both (the men) took them for gems and ran after them. Their notions are equally wrong, in that they took the gleams for gems.

5. The man who ran for the gleam of the lamp did not find the gem, but the man who ran for the gleam of the gem got it.

6. Mistaking the gleam of a lamp for a gem is called a Visamvadi Bhrama, 'misleading error' (or an error that does not lead to the goal). Mistaking the gleam of a gem for a gem is called a 'leading' or 'informative' error, though both are errors (or wrong observations).

7. On seeing a mist and mistaking it for smoke, if a man argues the existence of fire there and goes for getting charcoal and accidentally finds it, his mistake is called a 'leading' error, a chance coincidence.

8. Sprinkling on himself the water of the River Godavari thinking it to be that of the River Ganges, if a man is actually purified this is 'leading' error (Samvadi Bhrama).

9. A man suffering from a high fever repeats 'Narayana' in delirium and dies. He goes to heaven. This is again a 'leading' error.

10. In direct perception, in inference and in the application of scriptural authority, there are innumerable instances of such leading errors or chance coincidences.

11. Otherwise, how could images of clay, wood and stone be worshipped as deities or how could a woman be worshipped as fire?

12. From the knowledge and (or) adoption of a wrong means, sometimes, by accident, as in the sitting of a crow on the branch of a palm tree and in the instantaneous fall of a fruit thereof, a desired result is obtained. This knowledge and (or) adoption of a wrong means is called a Samvadi Bhrama or a 'leading' error, or error leading to a right knowledge.

13. The 'leading' error though a wrong notion is potent enough to give the correct result. So also the meditation or worship of Brahman leads to liberation.

14. After indirectly knowing the one indivisible homogeneous Brahman from the books on Vedanta, one should meditate on or think repeatedly 'I am Brahman'.

15. Without realising Brahman to be one's own Self, the general knowledge of Him derived through the study of the scriptures, viz., 'Brahman is', is here called indirect knowledge, just as our knowledge of the forms of Vishnu etc., is called.

16. One may have knowledge of Vishnu from scriptures as having four arms etc., but if one does not have a vision of Him, he is said to have only indirect knowledge, inasmuch as he has not seen Him with his eyes.

17. This knowledge because of its defect of indirectness is not false, for the true form of Vishnu has been revealed by the scriptures which are authoritative.

18. From the scripture a man may have a conception of Brahman as existence, consciousness and bliss but he cannot have a direct knowledge of Brahman unless Brahman is cognised as the inner witness in his own personality.

19. As the knowledge of Sat-Chit-Ananda has been acquired in the scriptural method, it, though an indirect knowledge, is not an illusory one.

20. Though Brahman has been described as being one's own Self in the scriptures and the great Saying, still, one cannot understand It without the practice of enquiry.

21. As long as the delusion that the body is the Self, is strong in a man of dull intellect, he is not able at once to know Brahman as the Self.

22. As the perception of duality is not opposed to an indirect knowledge of non-duality, a man of faith, expert in the scriptures, can easily have the indirect knowledge of Brahman.

23. The perception of a stone image is not opposed to an indirect knowledge of the deity whom the image represents. Which devotee contradicts the idea of Vishnu in the image?

24. The disbelief of those who have no faith need not be considered, for the believing alone are authorised to perform the Vedic actions.

25. An indirect knowledge of Brahman can arise even through a single instruction by a competent teacher. It is like the knowledge of the form of Vishnu which does not depend on intellectual enquiry.

26. As there may be doubts about them, ritualistic works and methods of worship have been discussed (in the scriptures). Who otherwise could have synthesised the directions about them, scattered as they are over many branches of the Vedas?

27. Such rituals and methods of worship have been collected and co-ordinated in the Kalpa-Sutras. With their help man, who has faith, may practise them without further enquiry.

28. The methods of worship are described in other works by the seers. Those who are dull of ratiocination go to a teacher and learn the methods from him.

29. To determine the correct meaning of the Vedic texts let the learned resort to enquiry, but practical worship can be performed (with benefit) according to the teachings of a competent teacher.

30. The direct realisation of Brahman, however, is never possible only from the instructions of a competent teacher without the practice of inquiry.

31. Want of faith alone obstructs the indirect knowledge; want of enquiry is however the obstacle to the direct knowledge.

32. If even by enquiry one does not get the direct knowledge of Brahman as the Self, one should repeatedly practise enquiry, for enquiry, it is prescribed, should continue until direct knowledge dawns.

33. If a person does not realise the Self even after practising till death, he will surely realise it in a future life when all the obstacles will have been eliminated.

34. Knowledge will arise either in this birth or the next, says the author of the Brahma Sutras. The Shruti also says that there are many who listen to the teachings on non-duality and yet do not realise in this life.

35. By virtue of the practice of spiritual enquiry in a previous birth, Vamadeva had realisation even while in his mother's womb. Such results are also seen in the case of studies.

36. In spite of reading many times a boy may not be able to memorise something, but sometimes, next morning, without any further study, he remembers all that he has read.

37. As the seed in the field or in the womb matures in time, so in the course of time the practice of self-enquiry gradually ripens and bears fruit.

38. In spite of repeated enquiry a man does not realise the truth because of three kinds of impediments. This has been clearly pointed out in his Vartika by Acharya Sureshvara.

39. If you ask why the realisation (which did not arise before) comes now, we shall reply that knowledge comes only with the total removal of impediments which may be past, present or future.

40. Therefore only by studying the Veda and its meaning a man is not released. This has been shown in the example of hidden gold.

41. There is the popular song saying that a monk could not realise the truth, the impediment being his past attachment to his queen (or a she-buffalo).

42. His teacher instructed him of Brahman knowing his attachment to her (by telling him that Brahman was her substratum). When the impediment was removed, the monk realised the truth properly.

43. The impediments of the present are (i) binding attachment to the objects of the senses, (ii) dullness of the intellect, (iii) indulgence in improper and illogical arguments and (iv) the deep conviction that the Self is an agent and an enjoyer.

44. Through the practice of inner control and other qualifications and through hearing the truth and so forth, suitable for counteracting the impediments, the latter slowly perish and one realises his Self as Brahman.

45. The future impediment has been well illustrated in the case of Vamadeva. He overcame it in one birth and Bharata in three births.

46. In the Gita, it has been told that a Yogi who has not attained illumination in this life may be freed from the impediment after many births. Yet his practice of enquiry is never fruitless.

47. Because of his practice of enquiry such a Yogi enters into the heaven of the meritorious and then if he is not freed from desires, he is born again in a pious and prosperous family.

48. Or, if he has no worldly desires, he is born in a family of Yogis who have pure intellect due to their practice of enquiry into the nature of Brahman, for such a birth is hard to obtain.

49. He regains the Yogic intellect acquired in his previous birth and so strives more vigorously; this birth is indeed hard to achieve.

50. He is borne on by the momentum of his Yogic practices in the previous birth even against his inclination. Thus after many births he achieves perfection and as a result is liberated.

51. A man who has a strong desire for Brahmaloka, but suppresses it and practises enquiry about the Self, will not have realisation.

52. As the scriptures say, the monk, who has well ascertained the meaning of Vedanta, goes to the realm of Brahma and is released at the end of the four Yugas along with Brahma.

53. In some cases the enquiry itself is impeded because of the result of their evil deeds as the Shruti says: 'Even to hear about Him it is not available to many'.

54. If a man cannot practise enquiry, either due to extreme dullness of intellect or for want of other favourable circumstances, let him always keep the mind on Brahman.

55. As it is possible to continue the thought-current regarding Brahman with attributes, meditation on the attributeless Brahman also is not impossible.

56. (Doubt): Brahman is beyond speech and mind and so cannot be meditated upon. (Reply): Then there can be no knowledge of Brahman too.

57. (Doubt): Brahman is known as beyond speech and mind. (Reply): Then why cannot Brahman be meditated upon as beyond speech and mind?

58. (Doubt): If Brahman can be meditated upon He becomes invested with attributes. (Reply): That happens if He is taken as knowable. (Doubt): Brahman is knowable by Lakshana, indirect indication. (Reply): Then meditate upon Brahman that way, i.e., by Lakshana.

59. (Doubt): The Shruti saying, 'Know that alone to be Brahman which is beyond the range of speech and mind and not that which the people worship', prohibits meditation on Brahman.

60. (Reply): Equally Brahman cannot be an object of knowledge, for the Shruti says: 'Brahman is other than that which can be known'. (Doubt): The Shruti also says that Brahman can be known. (Reply): So also it says that He can be meditated upon. So meditate on Him basing upon those Vedic texts.

61. (Doubt): But Brahman as an object of knowledge is unreal. (Reply): Why not as an object of meditation too? (Doubt): Covering and apprehending by Vrittis is knowledge. (Reply): Similarly, doing that is meditation.

62. (Doubt): Why are you so devoted to meditation on the attributeless Brahman? (Reply): Why are you so opposed to it? Say that. As there are many Shruti texts prescribing meditation on the attributeless Brahman, it is not proper to say that there is no authority for it.

63. Meditation on the attributeless Brahman has been prescribed in the Nrisimha-Uttara-Tapaniya, Prasna (Saibya's fifth question), Katha, Mandukya and other Upanishads.

64. This method of meditation of the attributeless Brahman has been in the Panchikarana Vartika by Sureshvara. (Doubt): This meditation is the means of indirect knowledge of Brahman (but not of liberation). (Reply): We don't say that it is not so.

65. (Doubt): But most of the people do not practise this type of meditation. (Reply): Let them not do. How can the meditation be blamed for the short-comings of the meditator?

66. People of spiritually dull intellect repeat sacred formulas to acquire power over others, finding it more immediately fruitful than meditation on Brahman with attributes. There are people still more dull-witted who concentrate only on agriculture.

67. Let the dull-witted do what they like! Here we speak of meditation on the Absolute. Since it is of one Vidya or Upasana, all the qualifications of Brahman described in the various branches of the Veda must be gathered for meditation.

68. The positive qualities of bliss etc., are all to be co-ordinated into meditation on Brahman. This has been told by Vyasa in the 'Anandadaya..' Sutra.

69. Similarly Vyasa speaks of all the negative indications of Brahman such as 'not gross' in the 'Aksharadhiyam' Sutra.

70. (Doubt): Combining and thinking of these indications do not fit in with meditation on the attributeless Brahman. (Reply): Then your doubt is directed against Vyasa himself and not against me alone.

71. (Doubt): As (Vyasa) has not asked for the inclusion of the forms such as of the sun with golden beard etc., meditation on the attributeless is not contradicted. (Reply): Be satisfied with that; we also do not ask for that.

72. (Doubt): Qualities are only indirect indications; they cannot enter into the true nature of Brahman. (Reply): Let them be so. Meditate on Brahman thus indicated.

73. The Self is here indirectly indicated by positive qualities like 'bliss' etc., and by negative qualities like 'not gross' etc. One should meditate on the indivisible, homogeneous Self as 'That I am'.

74. (Doubt): What is the difference between knowledge and meditation? (Reply): Listen; knowledge depends on the object, whereas meditation depends on the will of the person meditating.

75. By the practice of enquiry, the knowledge of Brahman arises; then it cannot be prevented whether one likes it or not. Such knowledge, by the mere fact of its arising, destroys all ideas of the reality of the world.

76. On acquiring knowledge the aspirant experiences unbroken satisfaction and a feeling of having accomplished all that was to be accomplished. He becomes liberated in life and awaits the wearing-out of his fructifying Karma.

77. On the other hand, a believing man, putting his faith in the teachings of his teacher and without practising enquiry, should meditate on the object prescribed without being distracted by other thoughts.

78. He should continue the practice of meditation until he realises himself to be identical with his object of meditation and then continue this thought till death.

79. A certain Brahmachari used to go for alms keeping in his mind his identity with the vital air within him.

80. Meditation depends on the will of a man whether he is to do or not to do or to do it in a different way. One should therefore always continue the thought current.

81. A student, diligent in reciting the Vedas, reads or recites them even in his dreams through the force of habit. Similarly, one who practises meditation, continues it even in his dreams.

82. Giving up contrary thoughts, if a man ceaselessly meditates, he meditates even in his dreams because of the deep impression.

83. There is no doubt that while experiencing the results of his fructifying Karma a man, because of his strong impression, is able to meditate without intermission, just as a man attached to worldly objects always thinks of them.

84. A woman devoted to a paramour, though engaged in household duties, will all the time be dwelling in mind on the pleasures with him.

85. While enjoying in mind the pleasure of the company of her lover, her household duties though not much disturbed, are managed indifferently.

86. The woman with attachment to a paramour cannot fully do the work as a woman attached to her domestic duties does, with enthusiasm.

87. Similarly, a man who practises meditation one-pointedly, indifferently performs his worldly affairs; but a man who has realised the truth fulfils his worldly duties well, as they do not come in conflict with his knowledge.

88. This world is illusory, Maya and the Self is by nature pure consciousness. How can such knowledge be opposed to his worldly activities?

89. To perform activities, the world need not be thought real nor Self as insentient matter. To do so the right means only are necessary.

90. These means are the mind, the speech, body and external objects. They do not disappear on enlightenment. So why can't he engage himself in worldly affairs?

91. If he controls and concentrates his mind, he is a meditator and not a knower of truth. To know a pot the mind need not be controlled.

92. (Doubt): A pot once known by a modification of intellect, Vritti, remains so always. (Reply): Is not the self-illumined Self also ever manifest?

93. (Doubt): Does the self-luminous property of the Self give you the knowledge of Brahman? The Vritti with Brahman as the object is the cognition of truth, but the Vritti perishes in a moment. (Reply): This objection also applies to the cognition of a pot.

94. (Doubt): Once an intellectual conviction of the pot's existence is established, the cognition (Vritti) of the pot perishes. Afterwards it can be recognised at the will of the cogniser. (Reply): The same applies to the cognition of the Self.

95. Once the nature of the Self has been conclusively determined, the knower can speak of it, think of it or meditate on it at will.

96. (Doubt): The knower too, like a meditator, forgets worldly affairs in his contemplation. (Reply): Let him forget. This forgetfulness is due to his meditation and not because of his knowledge of the Self.

97. Meditation is left to his will, for his release has been achieved through knowledge. From knowledge alone comes release. This the scriptures announce with drum-beats.

98. (Doubt): If a knower does not meditate, he would be drawn to external affairs. (Reply): Let him happily engage himself in them. What is the objection for a knower to be so engaged?

99. (Doubt): This sort of reasoning is wrong, for there the scriptures will be violated. (Reply): If so, what is right reasoning please? (Doubt): Right reasoning is to follow the injunctions and prohibitions of the scriptures. (Reply): But they do not apply to the enlightened.

100. All these injunctions and prohibitions are meant for those who believe themselves to belong to a certain caste or station and stage of life.

101. The knower is convinced that caste, station etc., are creations of Maya and that they refer to the body and not to the Self whose nature is pure consciousness.

102. The clear-sighted knower from whose heart all attachment has vanished is a liberated soul whether he performs or not concentration or action.

103. He whose mind is free from all desires or former impressions has nothing to gain from either action or inaction, meditation (Samadhi) or repetitions of holy formulas.

104. The Self is associationless and everything other than the Self is a display of the magic of Maya. When a mind has such a firm conviction, wherefrom will any desire or impression come in it?

105. Thus when for an illumined sage there is no injunction on prohibition, where is his violating them? Only for him can violation be possible who is bound by them.

106. As a child is not subject to any injunctions and prohibitions, he cannot be charged with their violation. In their absence, in the case of a man of realisation too, how can there be any violation?

107. (Doubt): But a boy does not know anything. (Reply): A knower of truth knows everything. The law applies to one who knows a little, not to the other two.

108. (Doubt): He is a knower of truth who can bless or curse with effect. (Reply): Not that, for these powers result from the practice of austerities.

109. (Doubt): Vyasa and others had these powers. (Reply): But these were produced by some austerities. Austerities meant for knowledge are different from them.

110. Those who practise both the types of austerities possess both powers and knowledge. So each type of practice will produce the result appropriate to it.

111. (Doubt): Ascetics and ritualists, despise the saintly monk who has neither such powers nor follow the injunctions. (Reply): Their austerities and rituals are also despised by the votaries of worldly pleasures.

112. (Doubt): Monks too find a pleasure in the acquisition of alms, clothes and shelter. (Reply): Then what wonderful renunciation they must have being unable to move as it were with their dispassion!

113. (Doubt): It does not matter if the ritualists observing the scriptural rules are abused by the ignorant. (Reply): It also does not matter if a man of realisation is abused by the ritualists who identify themselves with the body and so observe the rules.

114. Therefore as knowledge of truth does not affect the means, such as the mind and so forth, a man of realisation is able to do worldly activities such as ruling a country.

115. (Doubt): He may not have any desire for worldly affairs since he is convinced of the unreality of the empirical world. (Reply): Let it be; let him be engaged in meditation or work according to his fructifying Karma.

116. On the other hand, a meditator should always engage himself in meditation, for through meditation his feeling of identity with Brahman arises, as a devotee has it by meditating on Vishnu.

117. The feeling of identity, which is the effect of meditation, ceases when the practice is given up; but the true Brahmanhood does not vanish even in the absence of knowledge.

118. The eternal Brahmanhood is revealed by knowledge and not created by it, for even in the absence of the revealer the real entity does not cease to exist.

119. (Doubt): But the Brahmanhood of a meditator also is real. (Reply): True, is not the Brahmanhood of the ignorant and the lower creatures also real?

120. Since nescience is common, they do not realise the purpose of their life. But just as begging is better than starving, so also it is better to practise devotion and meditation than to engage in other pursuits.

121. It is better to perform the works ordained in the scriptures than be engrossed in worldly affairs. Better than this is to worship a personal deity and meditation on the attributeless Brahman is still better.

122. That which is nearer to the realisation of Brahman is superior; and meditation on the Absolute gradually becomes like direct realisation of Brahman.

123. A 'leading' error leads to the desired goal, when it becomes knowledge. Similarly meditation on Brahman when ripened, leads to release and becomes real knowledge.

124. (Doubt): A man working prompted by a 'leading' error gets correct knowledge not by the leading error but by another evidence. (Reply): The meditation on the Absolute may also be taken as the cause of other evidence (Nididhyasana leading to direct realisation).

125. (Doubt): Meditation on the form of a deity and repetition of a sacred formula also lead to the goal. (Reply): Let it be so; but the speciality of meditation on the Absolute is that it is nearest to the goal of Self-realisation.

126. When meditation on the attributeless Brahman is mature it leads to Samadhi. This state of intense concentration at case leads on to the Nirodha state in which the distinction between subject and object is eliminated.

127. When such complete cessation of mental activity is achieved, only the associationless entity (Atman) remains in his heart. By ceaseless meditation on It based on the great Sayings, arises the knowledge 'I am Brahman'.

128. There is then a perfect realisation of Brahman as the immutable, associationless, eternal, self-revealed, secondless whole, as indicated in the scriptures.

129. The Amritabindu and other Upanishads recommend Yoga for the same object. It is clear therefore that meditation on the attributeless Brahman is superior to other types of worship.

130. Those who give up meditation on the attributeless Brahman and undertake pilgrimages, recitations of the holy formulas and other methods, may be compared to 'those who drop the sweets and lick the hand'.

131. (Doubt): This applies also to those who meditate on the attributeless Brahman giving up enquiry into Its nature. (Reply): True, therefore only those who are not able to practise enquiry have been asked to meditate on the attributeless Brahman.

132. Those who are very fickle-minded and agitated do not have the knowledge of Brahman by the practice of enquiry. Therefore control of the mind is the chief means for them. By it their mind becomes free from distractions.

133. For those whose intellects are no longer distracted nor restless but are merely covered by a veil of ignorance, the analytical system called Sankhya (intellectual enquiry) is prescribed. It will quickly lead them to spiritual illumination.

134. 'The state of spiritual balance is obtainable by both the Sankhyas (those who follow the path of enquiry) and the Yogis (those who practise meditation). He really knows the meaning of the scriptures who knows that the paths of enquiry and meditation are the same'.

135. The Shruti too declares that with both enquiry and meditation people know the Highest; but whatever in the books of Sankhya and Yoga are against the Shruti are to be rejected.

136. If one fails to perfect the practice of meditation in this life, one does so either at the time of death or in the region of Brahma. Then, obtaining direct knowledge of the reality, one is liberated.

137. The Gita says that a man attains that which he thinks of at the time of death. Wherever his mind is fixed, there he goes, says the Shruti too.

138. So the future life of a man is determined by the nature of his thoughts at the time of death. Then as a devotee of the Personal God is absorbed in Him, so a meditator on the attributeless Brahman is absorbed in It and obtains Liberation.

139. Brahman is called 'eternal' and 'attributeless' but in fact It is of the nature of liberation itself, just as 'leading' error is an error in name only, for it leads to the desired object.

140. As by meditation on the Personal God knowledge of the nature of Ishvara arises, so by meditation on the attributeless Brahman, knowledge of Its nature arises and destroys the ignorance which is the root of rebirth.

141. A meditator becomes Brahman who is 'unattached, desireless, free from body and organs and fearless'. Thus the Tapaniya Upanishad speaks of liberation as the result of meditation on the attributeless Brahman.

142. By the strength of meditation on the attributeless Brahman knowledge arises. So the scriptural verse, 'Verily there is no other path to liberation (except knowledge)' does not conflict with this.

143. So the Tapaniya Upanishad points out that liberation comes from desireless meditation. The Prasna Upanishad also says that by meditation with desire one enters into the region of Brahma.

144. The Prasna Upanishad says that he who meditates with desires on the three-lettered Aum, is taken to the region of Brahma. There he comes to know the attributeless Brahman who is beyond Hiranyagarbha, the sum total of souls and becomes free.

145. The Brahma Sutras in the Apratikadhikarana say that he who desires the region of Brahma and meditates with desires on the attributeless Brahman attains that region.

146. Such a worshipper, by virtue of his meditation on the attributeless Brahman, enters the world of Brahma and there obtains direct knowledge of Brahman. He is not born again, he gets ultimate release at the end of the four Yugas.

147. In the Vedas meditation on the holy syllable Aum in most places means meditation on the attributeless Brahman, though in some places it means meditation on Brahman with attributes.

148. Pippalada being asked by his pupil Satyakama says that Aum means Brahman both with and without attributes.

149. Yama too, questioned by his pupil Nachiketas, replied that he who meditates on Aum knowing it as the attributeless Brahman obtains the fulfilment of his desires.

150. He who meditates properly on the attributeless Brahman gets direct knowledge of Brahman either in this life or at the time of death or in the world of Brahma.

151. The Atma Gita also clearly says that those who cannot practise discrimination should always meditate on the Self.

152. (The Self as if says): 'Even if direct knowledge of Me does not seem to be possible, a man should still meditate on the Self. In the course of time, he doubtlessly realises the Self and is freed'.

153. 'To reach treasures deeply hidden in the earth, there is nothing for it but to dig. So to have direct knowledge of Me, the Self, there is no other means than meditation on one's Self'.

154. 'A man should remove the stones of body consciousness from the field of the mind and then by repeatedly digging with the pick-axe, the intellect, he can get the hidden treasure of the Self.'

155. Even if there is no realisation, think 'I am Brahman'. Through meditation a man achieves even other things (like the Deities), why not Brahman who is ever-achieved?

156. If a man, who is convinced by his experience that meditation, practiced day by day, destroys the idea that the not-Self is the Self, nevertheless becomes idle and neglects meditation, what difference, tell us, is there between him and a brute?

157. Destroying his idea that the body is the Self, through meditation a man sees the secondless Self, becomes immortal and realises Brahman in this body itself.

158. The meditator who studies this Chapter called the 'Lamp of Meditation', is freed from all his doubts and meditates constantly on Brahman.

X. THE LAMP OF THE THEATRE

1. Before the projection of the world the Supreme Self, the secondless, all-bliss and ever complete, alone existed. Through His Maya He became the world and entered into it as the Jiva, the individual Self.

2. Entering the superior bodies like that of Vishnu, He became the deities; and remaining in the inferior bodies like that of men He worships the deities.

3. Due to the practice of devotions in many lives the Jiva desires to reflect upon his nature. When by enquiry and reflection Maya is negated, the Self alone remains.

4. The duality and misery of the secondless Self, whose nature is bliss, is called bondage. Abiding in Its own nature is said to be liberation.

5. Bondage is caused by want of discrimination and is negated by discrimination. Hence one should discriminate about the individual and supreme Self.

6. He who thinks 'I am' is the agent. Mind is his instrument of action and the actions of the mind are two types of modifications in succession, internal and external.

7. The internal modification of the mind takes the form of 'I'. It makes him an agent. The external modification assumes the form of 'this'. It reveals to him the external things.

8. The external things (that are cognised by the mind in a general way, their special qualities having been jumbled up) are cognised by the five sense-organs quite distinctly as sound, touch, colour, taste and smell.

9. That consciousness which reveals at one and the same time the agent, the action and the external objects is called 'witness' in the Vedanta.

10. The witness, like the lamp in a dancing hall, reveals all these as 'I see', 'I hear', 'I smell', 'I taste', 'I touch' as pieces of knowledge.

11. The light in the dancing hall uniformly reveals the patron, the audience and the dancer. Even when they are absent, the light continues to shine.

12. The witness-consciousness lights up the ego, the intellect and the sense-objects. Even when ego etc., are absent, it remains self-luminous as ever.

13. The unchangeable witness is ever present as self-luminous consciousness; the intellect functions under its light and dances in a variety of ways.

14. In this illustration the patron is the ego, the various sense-objects are the audience, the intellect is the dancer, the musicians playing on their instruments are the sense-organs and the light illumining them all is the witness-consciousness.

15. As the light reveals all the objects remaining in its own place, so the witness-consciousness, itself ever motionless, illumines the objects within and without (including the operations of the mind).

16. The distinction between external and internal objects refers to the body and not to the witness-consciousness. Sense-objects are outside the body whereas the ego is within the body.

17. The mind seated within goes out again with the sense organs. In vain, people seek to impose the fickleness of the mind illumined by the witness-consciousness on the latter.

18. The streak of sunlight coming into the room through an opening is motionless; but, if one dances one's hand in the rays, the light appears to be dancing.

19. Similarly, the witness-consciousness, though really fixed in its own place and neither going out nor returning within, yet appears to move owing to the restless nature of the mind.

20. The witness-consciousness can neither be called external nor internal. Both these terms have reference to the mind. When the mind becomes fully tranquil, the witness exists where it shines.

21. If it be said that (when all mental operations cease) there is no space at all, we reply: let it have no space. It is called all-pervasive, because of the mind's creation of space.

22. Whatever space, internal or external, the intellect imagines, is pervaded by the witness-consciousness. Similarly will the witness-consciousness be related to all other objects.

23. Whatever form the intellect imagines, the supreme Self illumines it as its witness, remaining Itself beyond the grasp of speech and mind.

24. If you object 'How such a Self could be grasped by me?', our answer is: Let it not be grasped. When the duality of the knower and the known comes to an end, what remains is the Self.

25. Since Atman is self-luminous in its nature, its existence needs no proof. If you need to be convinced that the existence of Atman needs no proof, hear the instruction of the Shruti from a spiritual teacher.

26. If you find the renunciation of all perceptible duality impossible, reflect on the intellect and realise the witness-consciousness as the one witness of all internal and external creations of the intellect.

XI. THE BLISS OF YOGA

1. We now describe the bliss of Brahman, knowing which one becomes free from present and future ills and obtains happiness.

2. 'A knower of Brahman achieves the Supreme'; 'A knower of the Self goes beyond sorrow'; 'Brahman is bliss'; 'One becomes blissful through the attainment of the blissful Brahman' and in no other way.

3. He who establishes himself in his own Self becomes fearless, but he who perceives any difference from the Self is subject to fear.

4. Even Wind, Sun, Fire, Indra and Death, having performed the religious practices in earlier lives, but failing to realise their identity with Him, carry out their tasks in fear of Him.

5. One who has attained the bliss of Brahman experiences fear from nothing. Anxiety regarding his good and bad actions which consumes others like fire, no longer scorches him.

6. Such a knower through his knowledge takes himself beyond good and evil and is ever engaged in meditation on the Self. He looks upon good and bad actions done as the manifestations of his Self.

7. 'When a man has seen the Highest the knots of his heart are sundered; all his doubts are dispelled and all his actions perish'.

8. 'Knowing Him, one crosses death; there is no other path than this'. 'When a man has known the effulgent Self, all his bonds are cut asunder, his afflictions cease; there is no further birth for him.'

9. 'The man of steady wisdom, having known the effulgent Self, leaves behind, even in this life, all joys and sorrows'. 'He is not scorched by thoughts of the good or bad deeds which he may have done or omitted to do'.

10. Thus many texts in the Shruti, Smritis and Puranas declare that the knowledge of Brahman destroys all sorrows and leads to bliss.

11. Bliss is of three kinds: The bliss of Brahman, the bliss which is born of knowledge and the bliss which is produced by contact with outer objects. First the bliss of Brahman is being described.

12. Bhrigu learnt the definition of Brahman from his father Varuna and negating the food-sheath, the vital-sheath, the mind-sheath and the intellect-sheath as not being Brahman, he realised Brahman reflected in the bliss-sheath.

13. All beings are born of bliss and live by It, pass on to It and are finally reabsorbed in it; there is therefore no doubt that Brahman is bliss.

14. Before the creation of beings there was only the infinite and no triad of knower, known and knowing; therefore in dissolution the triad again ceases to exist.

15. When created, the intellect-sheath is the knower; the mind-sheath is the field of knowledge; sound etc., are the objects known. Before creation they did not exist.

16. In the absence of this triad, the secondless, indivisible Self alone exists. The Self alone existed before the projection of the world. Similarly It exists in the states of Samadhi, deep sleep and swoon.

17. The infinite Self alone is bliss; there is no bliss in the finite realm of the triad. This Sanatkumara told the grieving Narada.

18. Even though Narada was versed in the Vedas, the Puranas and the various studies, he was full of grief because of not knowing the Self.

19. Before he began the study of the Vedas he was subject to the three usual kinds of misery, but afterwards he was more grieved because of the added afflictions of the practices of the study, the fear of forgetting and slips or defeat and conceit.

20. 'O Sage', said Narada to Sanatkumara, 'learned as I am in the studies, I am subject to grief. Please take me beyond this ocean of misery'. The Rishi told Narada in reply that the farther shore of the ocean of misery is the bliss of Brahman.

21. As the happiness derived from sense-objects is covered by thousands of afflictions, it is misery only. There is therefore no happiness in the limited.

22. (Objection): Granting there is no happiness in duality, there is no happiness in non-duality either. If you maintain that there is, then it must be experienced and then there will be the triad.

23. (Reply): 'Let there be no experience of happiness in the state of non-duality. But non-duality itself is bliss.' 'What is the proof?' 'The self-revealing requires no other proof'.

24. Your objection itself is evidence of the self-revealing nature of the existence of self-conscious non-duality; for you admit the existence of the secondless and merely contend that it is not bliss.

25. (Objection): I do not admit non-duality but only accept it as a hypothesis to be refuted. (Reply): Then tell us what existed before duality emerged.

26. Was it non-duality or duality or something different from both? It cannot have been the last because it is impossible to conceive so. It cannot have been duality because it had not yet emerged. Hence non-duality alone remains.

27. (Objection): The truth of non-duality is established by argument only and not by experience, it cannot be experienced. (Reply): Then tell whether your argument can or cannot be supported by illustration; it must be the one or the other.

28. You deny (the possibility of) the non-dual experience. (At the same time if you say) there is no illustration (in support of the argument that establishes non-duality) it would be a wonderful logic! (You cannot say there is no illustration in its favour, for an argument must be supported by an illustration). In case there are examples please give us an acceptable one.

29. (Objection): (Here is the argument with illustration). In dissolution there is non-duality, since duality is not experienced there, as in deep sleep. (Reply): Please give an illustration to support your affirmation of the absence of duality in deep sleep.

30. (Objection): The sleeping state of some other person may be an illustration. (Reply): You are indeed a clever man; you have no knowledge of your own experience in deep sleep, which you are going to prove by giving the illustration of another's deep sleep and yet you profess to know that of another.

31. (Objection): The other person is in deep sleep since he is inactive as in my case. (Reply): Then from the force of your illustration you admit the self-revealing nature of the non-dual truth in your own sleep.

32. (How?) There are no sense-organs (for you say you are inactive); there is no illustration (for the illustration adduced by you is inadmissible) and yet there is the non-dual (which you admit); this is what is known as the self-revealing nature of the non-dual. So you are forced to admit it.

33. (Objection)): Admitted that there is the non-dual in deep sleep and that it is self-revealing, what about the bliss you spoke of? (Reply): When all misery is absent, that which remains is bliss.

34. In deep sleep the blind are not blind, the wounded not wounded and the ill no longer ill, say the scriptures. All people too know this.
35. (Objection): The absence of misery does not necessarily imply bliss, since objects like stone or clay are not seen to experience either misery or happiness. (Reply): This is a false analogy.

36. One infers another's grief or joy from his face, melancholy or smiling, but in clay this inference of grief etc., from such indications is impossible.

37. Our happiness and misery, however, are not to be known by inference; both their presence and absence are directly experienced.

38. In the same way the absence of all miseries is directly experienced in deep sleep and since they are the opposites to bliss their total absence is unhindered bliss which has to be accepted as our experience.

39. If sleep does not produce an experience of bliss why do people make so much efforts to procure soft beds etc.,?

40. (Objection): It is only to remove pain. (Reply): That is true for the sick alone. But since healthy people do so too, it must be to obtain happiness.

41. (Objection): Then the happiness in sleep is born of objects due to the bed etc. (Reply): It is true that the happiness before going to sleep is due to these accessories.

42. But the happiness experienced in deep sleep is not obtained from any object. A man may go to sleep expecting to be happy, but before long he experiences a happiness of a higher order.

43. A man fatigued in the pursuit of worldly affairs lies down and removes the obstacles to happiness. His mind being calm, he enjoys the pleasure of resting in bed.

44. Directing his thoughts towards the Self, he experiences the bliss of the Self reflected in the intellect. But experiencing this, even here he becomes tired of the pleasures derived of the triad (of experiencer, experience and experienced).

45. To remove that weariness the Jiva rushes towards his real Self and becoming united with it experiences the bliss of Brahman in sleep.

46. The scriptures give the following examples to illustrate the bliss enjoyed in sleep: the falcon, the eagle, the infant, the great king and the knower of Brahman.

47. Tied to a string, the falcon, flying hither and thither but failing to find a resting place, returns to rest on the wrist of its master or on the post to which it is tied.

48. Similarly the mind, which is the instrument of the Jiva, moves on in the dreaming and waking states in order to obtain the fruits of righteous and unrighteous deeds. When the experiencing of these fruits ceases, the mind is absorbed in its cause, undifferentiated ignorance.

49. The eagle rushes only to its nest hoping to find rest there. Similarly the Jiva eager only to experience the bliss of Brahman rushes to sleep.

50. A tiny tot having fed at the breast of its mother, lies smiling in a soft bed. Free from desire and aversion it enjoys the bliss of its nature.

51. A mighty king, sovereign of the world, having obtained all the enjoyments which mark the limits of human happiness to his full contentment, becomes the very personification of bliss.

52. A great Brahmana, a knower of Brahman, has extended the bliss of knowledge to its extreme limit; he has achieved all that was to be achieved and sits established in that state.

53. These examples of the ignorant, infant, the discriminative king and the wise Brahmana are of people considered to be happy. Others are subject to misery and are not very happy.

54. Like the infant and the other two, man passes into deep sleep and enjoys only the bliss of Brahman. In that state he, like a man embraced by his loving wife, is not conscious of anything either internal or external.

55. Just as what happens outside in the street may be called external and what is done inside the house internal, so the experiences of the waking state may be called external and the dreams produced inside the mind and the nervous system may be called internal.

56. The Shruti says: 'In sleep even a father is no father'. Then in the absence of all worldly ideas the Jivahood is lost and a state of pure consciousness prevails.

57. One having such notions as 'I am a father' experiences joy and grief. When such attachment perishes, he rises beyond all sorrow.

58. A text of the Atharva Veda says: 'In the state of deep sleep, when all the objects of experience have been absorbed and only darkness (Tamas) prevails, the Jiva enjoys bliss'.

59. A man from deep sleep remembers his happiness and ignorance and says: 'I was sleeping happily; I knew nothing then'.

60. Recollection presupposes experience. So in sleep there was experience. The bliss experienced in dreamless sleep is revealed by consciousness itself which also reveals the undifferentiated ignorance (Ajnana) covering bliss in that state.

61. The Vajasaneyins say: 'Brahman is of the nature of consciousness and bliss'. Therefore the self-luminous bliss is Brahman itself and nothing else.

62. The mind and the intellect sheaths are latent in the state called ignorance. Deep sleep is the condition in which these sheaths are latent and it is therefore a state of ignorance.

63. Just as melted butter again becomes solid, the two sheaths in the states following deep sleep again become manifest. The state in which the mind and intellect are latent is called the bliss-sheath.

64. The modifications (Vritti) of the intellect in which, just before sleep, bliss is reflected becomes latent in the state of deep sleep along with the reflected bliss and is known as the bliss-sheath.

65. This Vritti thus turned within, which is termed the bliss-sheath, enjoys the bliss reflected on it in association with the modifications of ignorance, catching the reflection of consciousness.

66. The adepts in Vedanta say that the modifications of ignorance are subtle, whereas those of the intellect are gross.

67. This is fully explained in the Mandukya and Tapaniya Upanishads. It is the sheath of bliss which is the enjoyer and it is the bliss of Brahman which is enjoyed.

68. This profusion of bliss (Anandamayah), having become concentrated into one mass of consciousness in the deep sleep, enjoys the (reflected) bliss of Brahman with the help of modifications (Vrittis) reflecting a superabundance of consciousness.

69. The self (Chidabhasa) in the waking and dream states, is connected or associated with various sheaths such as Vijnanamaya and appears as many (i.e., plays various roles). In the deep sleep state, however, they get merged and become latent like a dough of many (powdered) wheat-grains.

70. The modifications of the intellect, which are instruments of cognition, unite and become one in the state of sleep, just as drops of cold water in the Himalayan regions solidify into a mass of ice.

71. This witness state of compact consciousness, ordinary people and the logicians say, is characterised by the absence of suffering, because in that state the mental modifications of pain and misery subside.

72. In the enjoyment of the bliss of Brahman in deep sleep, the consciousness reflected in ignorance is the means. Prompted by its Karma, good or bad, the Jiva gives up the enjoyment of bliss and goes out to the waking state.

73. The Kaivalya Upanishad says that a Jiva passes from the sleeping to the waking state owing to the effects of the actions of former births. Reawakening thus is a result of actions.

74. For a short time after the waking up the impression of the bliss of Brahman enjoyed during sleep continues. For he remains for some time calm and happy, without taking any interest in the enjoyment of external objects.

75. Then, impelled by his past actions ready to bear fruits, he begins to think of duties and their implementation entailing sufferings of many kinds and gradually forgets the bliss of Brahman experienced (a few minutes before).

76. Experiencing the bliss of Brahman before and after sleep day after day man develops a predilection for it. How can a man, therefore, doubt it (i.e., the existence of the bliss of Brahman)?

77. (Objection): Well, if a mere state of quietude were enjoyment of the bliss of Brahman then the lazy and the worldly would achieve the end of their life. What then is the use of the teacher and the scriptures?

78. (Reply): Your contention would be correct, if he realised that the bliss that he experienced was the bliss of Brahman. But who can know Brahman that is so immensely profound without the help of the teacher and the scripture?

79. (Objection): I know what Brahman is from what you yourself have said. Why then am I without the bliss of realisation? (Reply): Listen to the story of a man who like yourself imagined that he was wise.

80. This man, hearing that a large reward was offered to anyone who knew the four Vedas, said, 'I know from you that there are four Vedas. So give me the reward'.

81. (Objection): He knew the number, not the text, of the Vedas fully. (Reply): You too have not known Brahman fully.

82. (Objection): Brahman is by nature indivisible and is bliss absolute, untouched by Maya and its effects. How can you speak of the knowledge of Brahman as complete or incomplete?

83. (Reply): Do you simply say the word 'Brahman' or do you see its meaning? If you know only the word, it remains for you to acquire knowledge of its meaning.

84. Even if with the help of grammar and so forth you learn its meaning, still realisation remains. Serve your teacher until you have realised Brahman and known that there is nothing further to be known.

85. Leave the vain argument alone and know that whenever happiness is felt in the absence of objects, that happiness is an impression of the bliss of Brahman.

86. Even when on the acquisition of the desired external objects the desire becomes quiescent and the Vritti is directed inward, it reflects the bliss of Brahman. (This is what is known as 'reflected' bliss or Vishayananda or bliss derived from the enjoyment of external things.)

87. There are thus only three kinds of bliss experienced in the world: (1) Brahmananda, the bliss of Brahman; (2) Vasanananda, the bliss arising in the quiescent mind out of the impressions of Brahmananda and (3) Vishayananda, the bliss resulting from the fulfilment of the desire to be in contact with external objects.

88. Of these, the self-revealing bliss of Brahman gives rise to the other two kinds of bliss, the Vasanananda and the Vishayananda.

89. The fact that the bliss of Brahman is self-revealing in deep sleep is established by the authority of the scriptures, by reasoning and by one's experience. Now hear about its experience at other times.

90. The Jiva which is called Anandamaya, enjoying bliss of Brahman during sleep gets identified with the intellect-sheath during the dreaming and waking states, as he changes his seat from one state to another.

91. The Shruti says that in the waking state the Jiva abides in the eye i.e., the gross body; in the dreaming state in the throat and in deep sleep in the lotus of the heart. In the waking state the Jiva pervades the whole gross body from head to foot.

92. In the waking state the Jiva gets identified with the body, as fire with a red-hot ball of iron. As a result of this he comes to feel with certainty: 'I am a man'.

93. The Jiva experiences the three states of detachment, joy and suffering. Joy and suffering are the results of actions; detachment comes naturally.

94. Pain and pleasure are of two sorts as the experience is limited within the mind or is external to it also. The state of detachment appears in the intervals between pain and pleasure.

95. 'Now I have no worries, I am happy', thus do people describe the natural bliss of the Self in the state of detachment.

96. But in this state the natural bliss of the Self is not primary for it is obscured by the idea of egoity and the bliss so experienced is not the bliss of Brahman but only an impression of it.

97. The outside of a pot full of water feels cold. Actually there is no water outside but coldness only. It is from this property of water that the presence of water inside is inferred.

98. Similarly, as one forgets one's egoity by continued practice, one can comprehend through intuitive perception one's natural state of bliss.

99. By continued practice of all kinds the ego becomes exceedingly refined. This state is not sleep because the ego is not completely absorbed; moreover the body does not, as in sleep, fall to the ground.

100. The bliss in which there is no experience of duality and which is not sleep either, is the bliss of Brahman. So said Lord Krishna to Arjuna.

101. 'By the steady application of reason and discrimination an aspirant should gradually control his mind. He should keep the mind fixed on the Self and restrain it from thinking of anything else'.

102. 'Whenever the mind which is restless and fickle, wanders away, the aspirant should restrain it and concentrate it on the Self'.

103. 'The Yogi whose mind is perfectly tranquil, whose passions are subdued, who is sinless and has become Brahman, attains the supreme bliss'.

104. 'When by practice of Yoga, his mind is withdrawn and concentrated, the Yogi sees the Self by the Self and finds supreme satisfaction in the Self'.

105. 'When he obtains that supreme bliss which is beyond the senses, but which can be grasped by the intellect, he becomes firmly rooted in it and is never moved from it'.

106. 'Attaining it he considers no other gain as superior. Once established in it he is not disturbed even by great sorrow'.

107. 'This science of separation from the painful association is called Yoga. This Yoga must be practised with faith and a steady and undespairing mind'.

108. 'A Yogi who is free from imperfections and is ever united with his Self, experiences easily the supreme bliss of identity with Brahman'.

109. 'The control of the mind can be achieved by untiring practice over a long period, even as the ocean can be dried up by baling its waters out drop by drop with a blade of grass.'

110. In the Maitrayani Upanishad of the Yajur Veda, sage Sakayanya spoke of the great bliss experienced in Samadhi to the royal sage Brihadratha while discoursing on Samadhi.

111. 'As fire without fuel dies down and becomes latent in its cause, so the mind, when its modifications have been silenced, merges in its cause'.

112. 'To the mind fixed on Reality, merged in its cause and impervious to the sensations arising from the sense-objects, the joys and sorrows (together with their occasions and materials) experienced as a result of the fructifying Karma seem unreal'.

113. 'The mind is indeed the world. It should be purified with great effort. It is an ancient truth that the mind assumes the forms of the objects to which it is applied.'

114. 'Through the purification of his mind a man destroys the impressions of his good and evil Karma and the purified mind abiding in Atman enjoys undiminishing bliss'.

115. 'If a man were to focus his mind on Brahman, as he commonly does on the objects of senses, what bondage would he not be free from?'

116. 'Mind has been described as of two types, pure and impure. The impure is that which is tainted by desires, the pure is that which is free from desires'.

117. 'The mind alone is the cause of bondage and release. Attachment to objects leads to bondage and freedom from attachment to them leads to release'.

118. 'The bliss arising from absorption in the contemplation of the Self, when all sins and taints are washed off through the practice of Samadhi, cannot be described in words. One must feel it in one's own heart'.

119. Though it is rare for men to keep their minds long in the state of absorption, still even a glimpse of it confers conviction about the bliss of Brahman.

120. A man who has full faith in the truth of this bliss and is ceaselessly industrious about getting it, is sure to have it even for a short while; but this is enough to convince him of its reality at other times also.

121. Such a man ignores the bliss experienced in the state of mental quiescence and is ever devoted to the supreme bliss and meditates on it.

122. A woman devoted to a paramour, though engaged in household duties, with all the time be dwelling in mind on the pleasures with him.

123. Similarly the wise one who has found peace in the supreme Reality will be ever enjoying within the bliss of Brahman even when engaged in worldly matters.

124. Wisdom consists in subjugating the desires for sense-pleasure, even when the passions are strong and in engaging the mind in meditation on Brahman with the desire to enjoy the bliss.

125. A man carrying a burden on his head feels relief when he removes the load; similarly a man freed from worldly entanglements feels he is in rest.

126. Thus relieved of burden and enjoying rest, he fixes his mind on the contemplation of the bliss of Brahman, whether in the state of detachment or experiencing pain or pleasure according to fructifying Karma.

127. As a Sati about to enter the fire considers the delay in putting on clothes and ornaments to be irritating, so also one devoted to the achievement of the bliss of Brahman, feels about worldly objects that obstruct the practice of meditation on bliss.

128. The sage, looking now at the bliss of Brahman and now at such worldly objects as are not opposed to it, is like a crow that turns its eye from one side to another.

129. The crow has only a single vision which alternates between the right and left eye. Similarly the vision of the knower of Truth alternates between the two types of bliss (of Brahman and the world).

130. Enjoying both the bliss of Brahman taught in the scriptures and the worldly bliss unopposed to it, the knower of truth knows them both in the same way as one who knows two languages.

131. When the knower experiences sufferings, he is not disturbed by them as he would have been before. Just as a man half-immersed in the cool water of the Ganges feels both the heat of the sun and the coolness of the water, so he feels the misery of the world and the bliss of Brahman at the same time.

132. The knower of truth, experiencing the bliss of Brahman in the waking state experiences it also in the dreaming state, because it is the impressions received in the waking state that give rise to dreams.

133. The impressions of ignorance still continue in the dreaming state. So in a dream a wise man will experience sometimes joy and sometimes suffering, without being affected by either.

134. In this Chapter, the first of the five dealing with the bliss of Brahman, is described direct realisation of the Yogi revealing the bliss of Brahman.

XII. THE BLISS OF THE SELF

1. (Question): A Yogi can enjoy the natural bliss of the Self which is different from the bliss of mental quiescence and the bliss of deep sleep; but what will happen to the ignorant man?

2. (Reply): The ignorant are born in innumerable bodies and they die again and again - all owing to their righteous or unrighteous deeds. What is the use of our sympathy for them?

3. (Doubt): Because of the desire of the teacher to help his ignorant pupils he can do something for them. (Reply): Then you must tell whether they are willing to learn the spiritual truth or are averse to it.

4. If they are still devoted to external objects, some suitable kind of worship or ritual can be prescribed for them. If, on the other hand, they, though spiritually dull, desire to learn the truth, they can be instructed in the knowledge of the bliss of the Self.

5. Yajnavalkya instructed this by pointing out to his beloved wife, Maitreyi, that 'a wife does not love her husband for his sake'.

6. The husband, wife or son, riches or animals, Brahmanahood or Kshatriyahood, the different worlds, the gods, the Vedas, the elements and all other objects are dear to one for the sake of one's own Self.

7. A wife shows affection to her husband when she desires his company; the husband too reciprocates but not when he is engaged in worship or afflicted with illness, hunger and so forth.

8. Her love is not for her husband's sake but for her own. Similarly the husband's love also is for his own satisfaction and not for hers.

9. Thus even in the mutual love between husband and wife the incentive is one's own desire for happiness.

10. A child, when kissed by its father, may cry, being pricked by the latter's bristly beard, still its father goes on kissing the child - it is not for its sake but for his own.

11. Wealth and gems have no likes or dislikes of their own, but their owner looks after them with love and care. It is for his own sake, none doubts it to be for theirs.

12. A merchant forces his bullock, though unwilling, to carry a load. He loves the bullock for his own sake, how can it be for the bullock's?

13. A Brahmana knowing that he deserves respect, is satisfied when he receives it. This satisfaction is not felt for his caste, an insentient abstraction, but for the man himself.

14. A king feels exalted that he is a Kshatriya and hence is a ruler, but the feeling is not for the caste. The same applies to men of Vaishya and other castes also.

15. The desire, 'May I attain the region of heaven or of Brahma', is not for the well-being of those regions but only for one's own enjoyment.

16. People worship Shiva, Vishnu and other deities to destroy sins. It is not for the sake of the deities who are already free from sins, but for their own sake.

17. The Brahmanas study the Rig and other Vedas to avoid falling from their (respectable) Brahminhood; this applies to men only and not to the Vedas.

18. People want the five elements, viz., earth, water, fire, air and Akasa, because of their usefulness to them in giving shelter, quenching their thirst, cooking, drying and space for movement and not for the sake of the elements themselves.

19. People desire to have servants or masters for their own benefit and not for the benefit of (servants or masters) themselves.

20. There are plenty of such examples to enable one to study and come to the same conclusion on all occasions. By these one should convince one's mind that for every man the Self is the only real object of love.

21-22. (Doubt): What type of love is it that the scriptures say is felt towards the Self? Is it the passionate attachment which is felt towards wife and other objects, the faith which is experienced in sacrifices and other rituals, the devotion which a man cherishes towards God and his teacher or is it the desire one feels for something one does not possess? (Reply): The real love of the Self is that which, in the absence of these emotions, manifests itself owing to the preponderance of Sattvika quality in the intellect. This love of the Self is different from desire, for it exists even when desire is present or destroyed.

23. (Doubt): Be it so, but food, drink etc., are liked because of their quality of giving happiness (and not for their own sake).

24. If you say that the Self is also a means to happiness like food and drink, then we ask: who is it that enjoys happiness? One and the same thing cannot be both the subject and the object of enjoyment.

25. Love for the means to happiness is partial love, but the love for the Self is infinite. The love for the means passes from one object to another, but the love for the Self is steadfast.

26. Love for an object of happiness always passes from one to another; (they are objects that can be accepted or rejected); but the Self cannot be treated like that; so how can love of Self change?

27. (Doubt): Even though it cannot be accepted or rejected the Self may be regarded as an object of indifference, like a piece of straw. (Reply): No, because it is the very Self of the person who is to regard it with indifference.

28. (Doubt): People begin to hate the Self when they are overpowered by disease or anger and wish to die. (Reply): This is not so.

29. When they desire to do away with the body it is an object for rejection, not their Self. The Self is the subject that desires the end of the body and it feels no hatred for itself. What harm is there if they hate the body, an object?

30. All objects are desired for the sake of the Self and hence of all the objects that are loved the Self is dearest. A man's son is dearer to him than his son's friends.

31. 'May I never perish, may I ever exist' is the desire seen in all. So love for the Self is quite evident.

32. Though the Self as the object of the highest love is taught by the scriptures and proved both by reasoning and experience, there are some who hold that the Self is merely secondary to son, wife etc., as an object of love.

33. To support this they quote the Shruti: 'The son indeed is the Self', which shows the superiority of the son. This has been clearly spoken of in the Upanishad.

34. 'The (father's) Self, born in the form of the son, becomes his substitute for the performance of meritorious deeds. The Self of the father, having fulfilled its purpose (by begetting a son) and having reached old age, departs'.

35. A verse in the Brihadaranyaka Upanishad says that in spite of the existence of the Self a man who has no son does not go to heaven. So the thinkers said that a son who is well trained in the Vedas helps his father to attain heaven.

36. The joys of this world can be attained through the son and not by other things. The dying father therefore should instruct his son the Vedic truth, "You are Brahman".

37. These Vedic verses are quoted to prove the importance of son, wife and so forth (and one's own Self as secondary). Ordinary people too admit the greater importance of a son.

38. A father labours hard to acquire wealth for the maintenance of his sons and others after his death. Hence the son is superior to the Self.

39. All right, but these texts do not prove the Self to be less important. It is to be remembered that the word 'Self' is used in three senses, figurative, illusory and fundamental.

40. In the expression 'Devadatta is a lion', the identification is figurative, for the difference between the two is evident. Similar is the case of the son and others as the Self.

41. Difference exists between the five sheaths and the Witness, though it is not evident and so the sheaths are illusory, like the thief seen in the stump of a tree.

42. The witness-consciousness is without a second and therefore in it there neither appears nor is any difference. As it is the innermost essence it is accepted that the word 'Self' in its fundamental sense refers to the Witness itself.

43. As the word 'Self' has these three meanings in daily use the suitable one becomes primary, the other two becoming merely secondary.

44. In the case of a dying man, giving charge of the family property and tradition to his son, the figurative meaning of 'Self' fits in, not the primary or the illusory meaning.

45. In the sentence 'the reciter is the fire' the term 'reciter' cannot actually refer to fire, for the latter is incapable of reciting, but must mean a Brahmachari who is able to do so.

46. In such expressions as 'I am thin and I must get fatter', the body should be taken as the Self. For the sake of one's own growing fat nobody engages his son in eating.

47. In such expressions as 'I shall attain heaven by austerities' the doer (the intellect-sheath) should be regarded as the Self. So ignoring the physical enjoyment people practise severe austerities.

48. When a man says, 'I shall be free', he then acquires knowledge (of the Self) from the teacher and the scripture and desires nothing else. Here the word 'I' should be regarded as the witness Self.

49. Just as Brahmanas, Kshatriyas and Vaishyas are entitled to perform the sacrifices called Brihaspati-sava, Rajasuya and Vaishyastoma according to their fitness, so the figurative, illusory and fundamental selves are meant in different contexts.

50. Infinite love is always left for the Self which is primary in any particular context; and for whatever is related to it there is just moderate love and for all other things there is no love whatsoever.

51. Other things are of two kinds, to be ignored or hated. Straws lying on the road are disregarded, whereas tigers and snakes are hated. So things are of four kinds, loved, dearly loved, disregarded or hated.

52. The primary Self, things related to the Self and objects to be disregarded or hated - of these four categories of things there is no sacro-sanctity attached to any one of them that it would always be primary or secondary etc. But it (their being primary or secondary etc.,) depends on the effect they produce under particular circumstances.

53. When a tiger confronts man, it is hated; when it is away, it is disregarded; and when it has been tamed and made friendly, it causes joy; thus it is related to him and is loved.

54. Even though nothing is primary or secondary by itself, there are some characteristics to distinguish them under certain circumstances. These characteristics are: their being favourable, unfavourable, or neither of these.

55. The popular conclusion is that the Self is the dearest, the objects related to it are dear and the rest are either disregarded or hated. This is also the verdict of Yajnavalkya.

56. Elsewhere too the Shruti declares: 'Know this Self as the dearest which is more intrinsic than son, wealth and so forth'.

57. Through the eye of discrimination following the Shruti it becomes clear that the witness-consciousness is the real Self. Discrimination means separating the five sheaths and seeing the inner substance.

58. That is the self-luminous consciousness, the Self, which is the witness of the presence and absence of the states of waking, dreaming and deep sleep.

59. The various objects of enjoyment, from life down to wealth, are objects of varying degrees of love according to their proximity to the Self.

60. A son is dearer than wealth, the body dearer than the son, the sense-organs dearer than the body, life and mind dearer than the sense organs and the Self is supremely dearer than life and mind.

61. In the Shruti there is a dialogue between a wise and a dull-witted man which illustrates the point that the Self is the dearest of all objects.

62. The wise man holds that the witness-consciousness, is dearer than all objects. The dull-witted man maintains that son and other objects are dearer and that the witness-consciousness enjoys the happiness caused by these objects.

63. The ignorant disciple and the confirmed opponent both assert that something other than the Self (Atman) is the object of greatest love. The reply given will prove to be an instruction to the disciple and a curse to the confirmed opponent.

64. The wise man quotes the scripture in his reply: 'Your dearest thing will make you weep'. The pupil analyses this reply and finds out his error in considering something other than the Self as the dearest.

65. When a married couple desire to have a son and do not have one, they are disappointed and miserable. After conception, a miscarriage or the pain of labour causes sorrow.

66. When a son is born he may suffer from diseases or from the position of the planets at his birth, or he may be stupid or obstinate, or after the investiture of sacred thread, he may study nothing or if he is learned, he may remain unmarried.

67. Again he may start pursuing the wives of others, or he may have an unwieldy family and remain in poverty, or he may grow wealthy and yet die in his youth. Infinite are the sorrows of parents.

68. Having considered all this, the disciple must abstain from forming an attachment to other things. He should focus his love on the Self and contemplate It day and night.

69. The confirmed opponent, who does not give up his contention due to obstinacy and hostility to the knower of truth, sinks into the depths of darkness and suffers the pains of innumerable births.

70. The knower of Brahman is of the nature of Brahman and is described as Ishvara, the all-powerful. Whatever he says will come to pass for the pupil and the opponent.

71. He who contemplates the witness Self as the dearest of all objects will find that this dearest Self never suffers destruction.

72. The Supreme Self, being the object of dearest love, is the source of infinite joy. The Shruti has it that from the sovereignty of this world to position of Hiranyagarbha, everywhere, wherever there is greater love there is greater bliss.

73. (Doubt): If the nature of the Self is bliss as well as consciousness, bliss should be found in all the modifications of the mind, as is consciousness.

74. (Reply): Not so. A lamp burning in a room emits both light and heat, but it is only the light that fills the room and not heat; similarly, it is only consciousness which accomplishes the Vrittis (and not bliss).

75. An object may be characterised by odour, colour, taste and touch, yet each of these properties is cognised by one particular sense-organ and not the others. It is the same with the bliss of the Self.

76. (Doubt): Odours, taste and so forth differ from one another, but in the Self consciousness and bliss are identical. (Reply): Tell whether this identity is in the witness Self or elsewhere?

77. The odour, colour and other properties of a flower are not separate from one another in the flower. If it be said that the separation of these properties is brought about by the sense-organs, we rejoin that the seeming difference between consciousness and bliss is produced by (the predominance of Rajas or Sattva in) the Vrittis.

78. When there is a predominance of Sattva in the Vrittis, we realise, because of their purity, that bliss and consciousness are one and the same, but when Rajas predominates, because of its impurity, the bliss is obscured.

79. As the intensely sour taste of tamarind when mixed with salt is lessened and taste less sour, so with bliss (when it is obscured by Rajas).

80. (Doubt): By discrimination one can feel that the Self is the dearest, but without the practice of Yoga what good is it (for liberation)?

81. (Reply): The goal which is reached by Yoga can also be reached by discrimination. Yoga is a means to knowledge; doesn't knowledge arise from discrimination?

82. 'The state achieved by the Sankhyas is also achieved by the Yogis'. Thus it has been said in the Gita about the identity of the fruit of both Yoga and discrimination.

83. Knowing that for some Yoga is difficult and for some others knowledge, the great Lord Sri Krishna speaks of these two paths.

84. What speciality is there in Yoga when knowledge has been declared as common to both? Both the Yogi and the Viveki (he who practises discrimination) are alike freed from attachment and aversion.

85. One who knows the Self as the dearest has no love for any object of enjoyment. So how can he have attachment? And how can he who sees no object inimical to himself have any aversion?

86. Both the Yogi and the Viveki dislike objects unfavourable to the body, mind etc. If it be said that he who has aversion for such objects is not a Yogi, then we rejoin that equally so is he not a Viveki.

87. It may be said that though in the world of relative experience both accept the conception of duality, the Yogi has the advantage that there is no duality for him while in the state of Samadhi. Our reply is that he who practises discrimination about the non-duality does not experience duality at that time.

88. In the next chapter, called the 'Bliss of Non-duality' we will enlarge on the theme of the absence of duality. Therefore things told till now are free from defects.

89. (Doubt): He is a true Yogi who in his contemplation is ever-conscious of the bliss of the Self and is unconscious of the external world. (Reply): May the blessings of contentment ever abide with you. (For the point is gained, this is the position of the Vivekin also).

90. In this second chapter of the section in which the bliss of Brahman is discussed we have dealt with the bliss of the Self (Atmananda) for the good of persons of spiritually dull intellect.

XIII. THE BLISS OF NON-DUALITY

1. The bliss of Yoga which was described earlier may be said to be the bliss of the Self. (Doubt): How can the bliss of the embodied Self which is in duality be identical with the bliss of Brahman (who is non-dual)? (Reply): Please listen.

2. As described in the Taittiriya Upanishad, the whole world, from Akasa to the physical body, is not different from bliss. Therefore the bliss of the Self is of the nature of the non-dual Brahman.

3. The world is born of bliss, it abides in bliss and is merged in bliss. How then can it be anything other than this bliss?

4. The pot made by a potter is different from him, but let this not create any doubt, for like the clay, bliss is the material cause of the universe, not like the potter the efficient cause.

5. The existence and destruction of the pot are never seen to rest in the potter, but its material cause, the clay. Similarly, according to the Shruti passages their (the existence and destruction of the universe) material cause is bliss.

6. The material cause is of three kinds: (1) the Vivarta, which gives rise to a phenomenal appearance, not materially related to the cause; (2) the Parinama which gives rise to an effect which is a modification or change of state of the cause; and (3) the Arambha which consists of effect being different from the causes. The last two (which presuppose parts) have no scope with reference to partless Brahman.

7. The Arambhavadins accept the production of one kind of material from another, as cloth from threads and they consider threads and cloth to be quite different.

8. Parinama is the change of one state of the same substance into another, as milk into curd, clay into a pot and gold into an ear-ring.

9. But Vivarta is mere appearance of change of a thing or its state, not a real change: like a rope appearing as a snake. It is seen even in a partless substance, e.g., the Akasa (which has no shape or colour) appearing as the blue dome.

10. So the illusive appearance of the world in the partless bliss can be explained. Like the power of a magician, the power of Maya may be said to bring the objective world into being.

11. Power does not exist apart from the possessor of power, for it is always seen as inseparable from him. Nor can it be said to be identical with him, for its obstruction is met with. If identical, in the absence of power, of what is the obstruction?

12. Power is inferred from its effect. When its effects are not seen we conclude that there is some obstruction to it. For instance, if the flames of a fire do not burn, we infer the presence of some obstruction, such as incantation etc.

13. The sages perceived that the power of Brahman called Maya is concealed by its own qualities. Many are the aspects of this divine power, which is manifest as action, knowledge and will.

14. "The supreme Brahman is eternal, perfect, non-dual and omnipotent", so says the Veda and Vasistha supports this.

15. 'With whatever power He means to sport, that power becomes manifest. O Rama, the power of Brahman which manifests itself as consciousness is felt in the bodies of all beings'.

16. 'This power abides as movement in the air, as hardness in stone, as liquidity in water, as the power to burn in fire'.

17. 'Similarly it abides as emptiness in Akasa and as perishability in the objects which are subject to destruction. As a huge serpent is latent in the egg, so the world is latent in the Self'.

18. 'Just as a tree with its fruits, leaves, tendrils, flowers, branches, twigs and roots is latent in the seed, so does this world abide in Brahman'.

19. 'Due to variations in space and time, somewhere, some times, some powers emanate from Brahman, just as varieties of paddy from the earth.'

20. 'O Rama, when the all-pervasive, eternal and infinite Self assumes the power of cognition, we call it the mind'

21. 'O Prince, first arises the mind, then the notion of bondage and release and then the universe consisting of many worlds. Thus all this manifestation has been fixed or settled (in human minds), like the tales told to amuse children'.

22. 'To amuse a child, O mighty one, the nurse relates some beautiful story: Once upon a time there were three handsome princes'.

23. 'Two of them were never born and the third was never even conceived in his mother's womb. They lived righteously in a city which never existed.'

24. 'These holy princes came out of their city of non-existence and while roaming saw trees, laden with fruits, growing in the sky'.

25. 'Then the three princes, my child, went to a city which was yet to be built and lived there happily, passing their time in games and hunting'.

26. 'O Rama, the nurse thus narrated the beautiful children's tale. The child too through want of discrimination believed it to be true.

27. 'Thus to those who have no discrimination the world appears to be real like the tale repeated to the child'.

28. By such entertaining tales Vasistha described the power of Maya. This power is now being described more fully.

29. This power is different both from its effect and also from its substratum. The blister (which is the effect) and the charcoal (the substratum) are cognised objects; but the power to burn is inferred from the effect (viz., the blister).

30. The pot with its properties of thickness, roundness and so forth, is the product of power acting on the clay with its five properties of sound, touch, form, taste and smell, but the power is different here (from both the pot and the clay).

31. In the power (that creates the pot) there is neither form nor quality; as it is it remains (even when it has produced the effect, it undergoes no change). It is therefore said to be beyond thought and description.

32. Before the creation of the pot, the power (of giving rise to a pot) is implicit in the clay. With the help of the potter and other means the clay is transformed into a pot.

33. People of immature minds confound the properties of the effect with those of the cause, the clay and speak of it as the pot.

34. The clay, before the potter worked on it, cannot be called a pot. But it is proper to call it a pot when it acquires the properties such as thickness, hollowness and so forth.

35. The pot is not different from the clay, as it has no existence apart from the clay; it is neither identical with the clay, as in the unmoulded clay it is not perceived.

36. Therefore the pot (a product of power) can only be called indescribable, like the power which produces it. Hence the product of power when imperceptible is simply called power and when perceptible it is called a pot.

37. A magician's power is not apparent earlier; it is only when he brings it into operation that it appears as an army of Gandharvas and the like.

38. Thus being illusive, in the scriptures, the products of power are called unreal whereas reality is predicated only of the entity in which the power inheres, e.g., of the clay in which the pot inheres.

39. A pot taken as a product of power is only a name composed of words; it is not a real entity. Only the clay that possesses sound, touch, form, taste and smell, is a real entity.

40. Of the three entities, the manifest (i.e., product of power), the unmanifest (i.e., the power itself), and the substratum in which they both inhere, the first two exist by turns (thus cancelling one another); but the third persists in both (and at all times).

41. A product of power though visible has no real substance, as it is subject to creation and destruction. When it appears, it is given a name by men.

42. When the product perishes, its name continues to be used by men. Since it is indicated only by name, it is said to be of nominal existence.

43. This form of the product (of power, like the pot) is not real like clay, because it is unsubstantial, destructible and a mere name based upon words.

44. The substance clay is said to be the real entity because by nature it is unchanged, substantial and indestructible at all times, before the production of the pot, after its destruction and even while it is manifest.

45. (Doubt): If the thing indicated by the three terms i.e., the manifest, the pot and the modified form is unreal, why is it not destroyed when the knowledge of its substratum (clay) dawns?

46. (Reply): With the knowledge of the substratum the pot is destroyed, for your idea of the reality of the pot is removed. This is what is meant by the destruction of the pot through knowledge; it does not mean that the pot would cease to appear.

47. Though a man appears head downwards when reflected in water, he is not so. No one would ever mistake it for the real person standing on the bank.

48. According to the doctrine of the non-dualists, such knowledge (i.e., the knowledge of the unreality of the superimposed thing, the world), gives liberation, the supreme goal of life. As the substratum clay is not rejected, the appearance of a pot in it is accepted.

49. In an actual modification of the substratum, when milk is turned into curd (for example), the former form, milk, disappears. But in the modification of clay into a pot or gold into an ear-ring, the substratum does not change.

50. (Doubt): When a pot is broken into pieces, they do not resemble the original clay, for broken pieces only are seen. (Reply): It is not so, for when reduced to powder they do. The persistence of gold in the ear-ring is very clear.

51. When milk is turned into curd, actual change of substance takes place. Milk ceases to exist as such and cannot be recovered from the curd. By this, the case of a clay-pot or a gold-ring (as examples of Vivarta) does not suffer.

52. According to the Arambhavadins, clay should have two sets of properties, viz., those of the cause and those of the effect, for they hold, the properties of the effects are different from those of the cause, which is, however, not the case.

53. The sage Aruni mentions the three examples of clay, gold and iron (only to show that all effects are only phenomenal). Therefore one should fix in mind the unreality of all effects.

54. Aruni holds that a knowledge of the cause implies a knowledge of all its effects. But how would a knowledge of the unreal effects arise from a knowledge of their real cause?

55. According to the common view, an effect, such as a pot, is a modification of its material cause, clay; the clay portion of the pot is the real substance. Therefore when the cause of the pot is known, the real portion of substance of the pot is also known.

56. The unreal portion of the effect need not be known, because its knowledge serves no useful purpose. A knowledge of the real substance is necessary for men, whereas a knowledge of the unreal portion is useless.

57. (Doubt): The statement that through the knowledge of the cause you arrive at a knowledge of the effect amounts to saying that by a knowledge of clay you acquire a knowledge of clay. What is there wonderful about it?

58. (Reply): The real substance in the effect (pot) is identical with its cause. This may not be surprising to the wise but who can prevent the ignorant being surprised at this?

59. The followers of Arambhavada and Parinamavada and ordinary men may find it puzzling to hear that a knowledge of the cause should give a knowledge of all its effects.

60. To direct the attention of the pupil to the non-dual truth, the Chandogya Upanishad teaches that by a knowledge of the one cause all its effects are known. It does not speak of the multiplicity of effects.

61. Just by knowing a lump of clay one knows all objects made of clay, so by knowing the one Brahman one knows (the real element of) the whole phenomenal world.

62. The nature of Brahman is existence, consciousness and bliss, whereas the nature of the world is name and form. In the Nrisimha-Uttara-Tapaniya Upanishad existence, consciousness and bliss are said to be the 'indications' of Brahman.

63. Aruni described Brahman as of the nature of existence, the Bahvirchas of the Rig-Veda as consciousness and Sanatkumara as bliss. The same is declared in other Upanishads.

64. After creating names and forms Brahman remains established in His nature, i.e., remains as immutable as ever, says the Purusha Sukta. Another Shruti says that Brahman as the Self reveals names and forms.

65. Another Shruti says that before creation the universe was unmanifest and that afterwards it became manifest as name and form. Here Maya, the inexplicable power of Brahman, is referred to as 'unmanifest'.

66. This Maya, which rests unmanifest in the immutable Brahman, subsequently undergoes numerous modifications. 'Know Maya as Prakriti (the material cause of the universe), and the supreme Lord as the Ruler (substratum) of Maya'.

67. The first modification of Maya is Akasa; it exists, is manifest and is dear to all. The special form of Akasa is space which is unreal, but its other three properties (derived from its cause, Brahman), are not unreal.

68. The spatial property does not exist before manifestation and ceases also to exist after destruction. That which is non-existent before creation and after dissolution is so even in the present (i.e., during creation).

69. Sri Krishna said to Arjuna: 'O descendant of Bharata, beings are unmanifest in the beginning, manifest in the present and unmanifest again at the end'.

70. Just as clay exists (in its modifications such as the pot) in all the three divisions of time, so existence, consciousness and bliss ever pervade the Akasa, when the idea of space is negated from Akasa, what remains is one's own Self-existence, consciousness and bliss (infinity).

71. When the idea of space is negated from Akasa, what remains of it? If you say, 'Nothing remains', we accept it and say that that which is represented by the word 'nothing' is revealed.

72. Because it is such that we must attribute existence to the remaining entity. Being productive of no misery, it is bliss, for the absence of both the favourable and the unfavourable is the bliss of the Self.

73. One gets pleasure from a favourable object and grief from an unfavourable one; but in the natural state, free from both, there is the natural bliss of the Self. There is never any experience of misery in that state.

74. The natural bliss of the Self is uniform and steady, but the mind due to its fickle nature, passes in a moment from joy to sorrow. So both are to be looked upon as the creations of the mind.

75. Thus in Akasa also we accept bliss, i.e., it is fundamentally existence, consciousness and bliss and similarly we can establish that the fundamental nature of all objects from air to the physical body is essentially the same.

76. The special properties of air have been determined as motion and touch; of fire, heat and light; of water, liquidity; and of earth, solidity.

77. Similarly the special properties of plants, foods, bodies and other objects can be thought of by the mind.

78. In the manifold objects, different in names and forms, the common element is existence, consciousness and bliss. Nobody can dispute this.

79. Both name and form are without any real existence because they are subject to creation and destruction. So know them as superimposed by the intellect on Brahman, just as waves and foam are on the ocean.

80. With the direct knowledge of Brahman, the eternal existence, consciousness and bliss, names and forms slowly come to be disregarded.

81. The more is duality negated, the clearer does the realisation of Brahman become and as realisation becomes perfect, names and forms come to be disregarded of themselves.

82. When through the continuous practice of meditation a man is established in the knowledge of Brahman, he becomes liberated even while living. Then the fate of his body does not matter.

83. Thinking of Him, speaking of Him and making one another understand Him - this is what the wise call 'practice of Brahman-realisation'.

84. The longstanding impressions of the world on the mind are loosened if this training of knowledge is constantly practised with earnestness for a long time.

85. As the power inherent in the clay brings the pot into existence, so the power of Maya inherent in Brahman creates many unreal things. This is illustrated by sleep and dream conditions of living beings.

86. Just as in the sleeping state a power inherent in the Jiva gives rise to impossible dreams, so the power of Maya inherent in Brahman, projects, maintains and destroys the universe.

87. In dream a man may see himself flying in the sky or being beheaded. In a moment he may live through the experience of many years. Or he may dream of seeing a dead son and so forth.

88. 'This is proper (possible) and this is not' such discrimination is not possible then. Whatever one perceives in dreams seems to be in the right place.

89. When such is the glory of the power of sleep and dream, what is there to wonder at the unimaginable glory of the power of Maya?

90. In a sleeping man various dreams are created; similarly the power of Maya creates diverse appearances in the immutable Brahman.

91. Akasa, air, fire, water, earth, the universe, the different Lokas (worlds) and animate and inanimate objects are appearances produced by Maya. Pure consciousness appears as a reflection in the intellects of living beings.

92. Brahman characterised as existence, consciousness and bliss is the common basis of both the animate and inanimate objects; they differ only in their names and forms.

93. Just as many objects are seen in a picture, so the various names and forms exist in Brahman. By negating both names and forms, one can understand that what remains is existence, consciousness and bliss.

94. Even though a man standing on the bank of a river sees his body reflected upside down in the water, he nevertheless identifies himself with his own body in the shore; similarly an aspirant after realisation of Brahman should know himself as Brahman.

95. Just as in day-dreaming, people see thousands of mental pictures, but in the practical world they disregard them all, so should names and forms be disregarded.

96. Different mental creations are formed every moment, while those which pass are lost for ever. The objects of the practical world should be looked upon similarly.

97. Childhood is lost in youth and youth is lost in old age. The father once dead does not return. The day which is past never comes back.

98. How do the objects of the practical world, which are destroyed every moment, differ from the forms created by the mind in imagination? Though they appear, the idea of their reality should be given up.

99. When the objects of the world are disregarded, the mind freed from obstacles rests in the contemplation of Brahman. Then like an actor, a wise man is engaged in worldly concerns with assumed faith (and so is not affected by them).

100. As the big rock lying in the bed of a river remains unmoved, though the water flows over it, so also while names and forms constantly change, the unchanging Brahman does not become otherwise.

101. As the sky with all its contents is reflected in a flawless mirror, so the Akasa with all the universe within it is reflected on the one partless Brahman, who is nothing but absolute consciousness and existence.

102. Without seeing the mirror it is impossible to see the objects reflected in it. Similarly wherefrom can there be any knowledge of names and forms without a knowledge of their substratum, which is existence, consciousness and bliss?

103. Having learnt of Brahman as existence, consciousness and bliss, one should fix the mind firmly on Him and should restrain it from dwelling on names and forms.

104. Thus Brahman is realised as existence, consciousness and bliss and devoid of the phenomenal universe. May all people find rest in this secondless bliss of Brahman.

105. In this third chapter of the section called 'the Bliss of Brahman', is described the bliss of Non-duality which is to be obtained by meditating on the unreality of the world.

XIV. THE BLISS OF KNOWLEDGE

1. Now is being described the bliss of knowledge experienced by him who has realised the bliss of Brahman through Yoga, discrimination of the Self and thinking of the unreality of duality.

2. Like the bliss arising from the contact of the mind with external objects, the bliss arising from the knowledge of Brahman is a modification of the intellect. It is said to have four aspects, in the forms of absence of sorrow etc.

3. The four aspects of the bliss of knowledge are: absence of sorrow, the fulfilment of all desires, the feeling 'I have done all that was to be done', and also the feeling 'I have achieved all that was to be achieved'.

4. Sorrow is twofold, that of this world and that of the next. The cessation of the sorrow of this world has been described in the words of the Brihadaranyaka Upanishad.

5. 'When a man (Purusha) has realised the identity of his own Self with That (Paramatman), desiring what and to please whom should he allow his body and mind to be afflicted?'

6. The Self is spoken of as of two types: the individual Self and the supreme Self. The consciousness, through identification with the three bodies, thinks itself as the Jiva and becomes an enjoyer.

7. The supreme Self, who is by nature existence, consciousness and bliss, identifying itself with names and forms becomes the objects of enjoyment. When by discrimination it is disidentified from the three bodies and names and forms, there is neither the enjoyer nor anything to be enjoyed.

8. Desiring the objects of enjoyment for the sake of the enjoyer, the Jiva suffers, being identified with the body. The sufferings are in the three bodies, but there are no sufferings for the Self.

9. The diseases due to the disequilibrium of the bodily humours are the suffering of the gross body; desire, anger etc., are the suffering of the subtle body; and the source of the sufferings of both the gross and subtle bodies is the suffering of the causal body.

10. The knower of the supreme Self, while discriminating about it as mentioned in the Chapter on the 'Bliss of Non-duality', sees no reality in any object of enjoyment. What then should he desire?

11. When the individual Self is determined (to be identical with the immutable) through the methods mentioned in Chapter 12 on the 'Bliss of the Self', there remains no enjoyer in this body. So how can there be sufferings which are the result of identification with the body?

12. Anxiety regarding virtue and vice are the sufferings of the future life. It has already been told in Chapter 11 that such anxiety cannot affect the illumined man.

13. As water does not stick to the leaves of a lotus so after realisation future actions cannot stick to the knower.

14. Just as the cotton-like flowers of the Ishika reed are burnt by fire in a moment, so the accumulated past actions of the knower are burnt up because of realisation.

15. Sri Krishna says: 'Just as a blazing fire reduces the fuel to ashes, so, O Arjuna, the fire of knowledge burns up all actions'.

16. 'He who has no notion of I-ness and whose mind is not tainted by desire for results of action is not really a killer even if he kills people; he is not bound by his actions'.

17. In the Kausitaki Upanishad it is said that killing of parents, stealing, causing abortion and such other sins do not affect his illumination, nor is the colour (serenity) of his countenance marred.

18. It has been said in the Aitareya Upanishad that like the cessation of all sorrows, the knower achieves all the desired objects also: 'He becomes immortal, achieving all the desired objects'.

19. In the Chandogya Upanishad it is said that the knower of Truth may be seen laughing, playing, rejoicing with women, vehicles and other things but he does not remember the body. The vital breath, impelled by his fructifying actions keeps him alive.

20. 'The knower of Brahman attains fulfilment of all his desires'. For him unlike others, there are no enjoyments through rebirths and actions. His bliss is unqualified and immediate and devoid of sequence or degree.

21-22. Whatever bliss is attained by a satisfied king who is young, handsome, learned, healthy, strong of mind, who has suitable army and rules over the whole world full of wealth and as such is endowed with the totality of all human enjoyments, even that bliss the knower of Brahman achieves.

23. For both the king and the knower there is no attraction for worldly enjoyment and so their happiness and contentment are comparable. One has desirelessness because of enjoyment, the other because of discrimination.

24. The knower of Brahman knows through his knowledge of the Vedic scriptures the defects of the objects of enjoyment. King Brihadratha gave examples of those defects in some songs.

25. Thus Brihadratha described the defects pertaining to the body, the mind and the objects of enjoyment. As no one has liking for porridge vomited by a dog, likewise the man of discrimination also has no liking for the body etc.

26. Though there is similarity between the king and the knower of Truth in desirelessness, there was misery for the king in accumulating the objects of enjoyment and the fear of losing them in future follows him.

27. Both these miseries are absent for the knower; so his bliss is more than that of the king. Besides, the king may have desire for the bliss of the Gandharvas, but the knower has none.

28. One who has become a Gandharva, because of the particular result of his meritorious actions as a man in the present cycle, is called a 'human Gandharva'.

29. If one becomes a Gandharva in the very beginning of the cycle, because of his meritorious actions in the earlier cycle, he is called a 'celestial Gandharva'.

30. The Agnisvattas and others who dwell for a long time in their region are called the Pitris. Those who have achieved the state of deities in the beginning of their cycle are called Ajana-devatas.

31. Those who obtain the glorious position and are fit for worship by the Ajana-devatas by performing the Asvamedha sacrifice and other good actions, are the Karma-devatas.

32. Yama and Agni are foremost among the gods. Indra and Brihaspati are well known (and superior to them). Prajapati is mentioned as Virat and Brahma is called the Sutratman or Hiranyagarbha.

33. From the king to Brahma each desires the joy of the one higher than himself; but the bliss of the Self which is beyond the grasp of the mind and the senses, is superior to that of all others.

34. As the knower of the Vedas has no desire for all those coveted pleasures, the bliss of all creatures are his.

35. This is described as 'achieving all the desired objects'. Or it may be explained as the witness-consciousness of the knower experiencing the enjoyments of all the bodies, like those through his own body.

36. (Doubt): Being the witness-consciousness, even the ignorant man has this (universal enjoyment). (Reply): No, being devoid of the knowledge of himself as the witness he does not experience satisfaction. The Shruti says that he who knows the truth achieves all the desired objects.

37. Or he enjoys everything because he becomes all, as that famous passage which expresses his all-pervading selfhood sings: 'I am the food as well as the eater of the food'.

38. Thus are established the nature of both the absence of misery and the fulfilment of desires (experienced by the knower of the Self). His other experiences, viz., the satisfaction of having done all that was to be done and of having achieved all that was to be achieved may be seen elsewhere.

39. Both the topics have properly been dealt with in Chapter 7 on the 'Lamp of Perfect Satisfaction'. These verses quoted below should be meditated upon for the purification of the mind.

40. Before realisation one has many duties to perform in order to acquire worldly and celestial advantages and also as an aid to ultimate release; but with the rise of knowledge of Brahman, they are as good as already done, for nothing further remains to be done.

41. The Jivanmukta always feels supreme self-satisfaction by constantly keeping in view his former state and present state of freedom from wants and duties.

42. Let the ignorant people of the world perform worldly actions and desire to possess wives, children and wealth. I am full of supreme bliss. For what purpose should I engage myself in worldly concerns?

43. Let those desirous of joy in heaven perform the ordained rituals. I pervade all the worlds. How and wherefore should I undertake such actions?

44. Let those who are entitled to it, explain the scriptures or teach the Vedas. I am not so entitled because all my actions have ceased.

45. I have no desire to sleep or beg for alms, nor do I do so; nor do I perform the acts of bathing or ablution. The onlookers imagine these things in me. What have I to do with their imaginations?

46. Seeing a bush of red gunja berries from a distance one may suppose that there is a fire, but such as imaginary fire does not affect the bush. So the worldly duties and qualities attributed to me by others do not affect me.

47. Let those ignorant of the nature of Brahman listen to the teachings of the Vedanta philosophy. I have Self-knowledge. Why again should I listen to them? Those who are in doubt reflect on the nature of Brahman. I have no doubts, so I do not do so.

48. He who is subject to erroneous conviction may practise meditation. I do not confuse the Self for the body. So in the absence of such a delusion why should I meditate?

49. Even without being subject to this delusion, I behave like a human being through the impressions and habits gathered over a long period.

50. All worldly dealings will come to an end when the fructifying Karma wears out. If it does not wear out, thousands of meditational bouts will not stop the dealings.

51. To bring to an end your worldly dealings, you may practise contemplation as much as you like, but I know the worldly dealings to be perfectly harmless. Why should I then meditate?

52. There is no distraction for me, so for me there is no need of Samadhi too. Both distraction and absorption are states of the changeable mind.

53. I am the sum of all the experiences in the universe; where is the separate experience for me? I have obtained all that was to be obtained and have done all that was to be done. This is my unshakeable conviction.

54. I am associationless, neither the doer nor the enjoyer. I am not concerned with what the past actions make me do, whether in accordance with or against the social or scriptural codes.

55. Or, there is no harm if I engage myself in doing good to the world following the scriptural injunctions even though I have obtained all that was to be obtained.

56. Let my body worship God, take bath, preserve cleanliness or beg for alms. Let my mind recite 'Aum' or study the Upanishads.

57. Let my intellect meditate on Vishnu or be merged in the bliss of Brahman, I am the witness of all. I do nothing nor cause anything to be done.

58. As he has achieved all that was to be achieved and nothing else remains for him to do, he feels satisfied and always things thus:

59. Blessed am I, blessed, for I have the constant vision of my Self! Blessed am I, blessed, for the bliss of Brahman shines clearly to me!

60. Blessed am I, blessed, for I am free from the sufferings of the world. Blessed am I, blessed, for my ignorance has fled away, I know not where.

61. Blessed am I, blessed, for I have no further duty to perform. Blessed am I, blessed, for I have now achieved the highest that one can aspire to.

62. Blessed am I, blessed, for there is nothing to compare with my great bliss! Blessed am I, blessed, blessed, blessed, again and again blessed!

63. O my merits, my merits, how enduringly they have borne fruit! Wonderful are we, the possessors of this great merit, wonderful!

64. O how grand and true are the scriptures, the scriptures, O how grand and great is my teacher, my teacher! O how grand is this illumination, this illumination, O how grand is this bliss, this bliss!

65. This fourth chapter of the section called the 'Bliss of Brahman' describes the 'Bliss of Knowledge'. Until that bliss is attained a man should engage himself in the practice of the contemplation of Brahman.

XV. THE BLISS OF OBJECTS

1. Now, in this Chapter is described the bliss which is derived from (the contact of the mind with) external objects, which may be called a door to the bliss of Brahman and an aspect of it. The Shruti has established that it is an aspect of that bliss.

2. The Shruti says that this is the supreme bliss which is indivisible and homogeneous, it is Brahman Himself and that other beings (individuated by Avidya) enjoy only a fraction of it.

3. The mental modifications are of three kinds: serene (Sattvika), agitated (Rajasika) and dull (Tamasika). The Sattvika modifications are detachment, fortitude, liberality and so forth.

4. The Rajasika modifications are thirst and love for objects, attachment (to them as if they were real), greed and so forth. The Tamasika modifications are said to be delusion, fear and so forth.

5. The consciousness aspect of Brahman is reflected in all these modifications, but in the Sattvika modifications alone joy also is reflected.

6. The Shruti says that entering into different bodies the supreme Self assumes different forms. Vyasa, the author of the Brahma-Sutras, wrote the Sutra which illustrates the entry of Brahman into the bodies by the example of the sun (taking different forms) when reflected in different water-vessels.

7. (Another Shruti says): 'The supreme Self, though one only, exists in every object. Like the moon reflected in water, though one It appears as many'.

8. The moon which is reflected in water is faint in muddy water and clear in pure water. Similarly Brahman is two-fold according to the quality of the Vrittis (modification) of the mind.

9. Because of the preponderance of impurities of the Rajasika and Tamasika Vrittis, the blissfulness of Brahman is obscured; but because of their slight purity the consciousness of Brahman is reflected.

10. Or as in pure water when heated there is the transmission of heat of the fire and not its light, similarly in the Vrittis (in which Rajas and Tamas predominate) there is the manifestation of consciousness only.

11. But as in (a piece of burning) wood both heat and light are manifested, similarly in the Sattvika Vrittis both consciousness and bliss are manifested.

12. These two illustrations make it clear that it is the nature of things which determines what kind of manifestation they may give and it is by experience that these properties are established.

13. Neither in Rajasika nor in Tamasika Vrittis the experience of bliss is seen but in Sattvika Vrittis experience of happiness is seen to a greater or lesser degree.

14. When a man has desires for houses, lands and other objects then because of the agitated quality of this desire which is an effect of Rajas, there is no happiness for him.

15. There is misery in thinking whether it will succeed; in failure this misery increases; when there are obstacles to success, anger arises or if opposed, hatred.

16. If the opposition is too formidable to be overcome, there is despair; that is born of Tamas. In anger etc., there is great misery; indeed even the chance of happiness is remote.

17. With the acquisition of the desired object the pleasing Vritti is calmed and there is great happiness; and in actual enjoyment, the happiness is greater. Even in the prospect of acquiring it, there is some happiness.

18. But the greatest happiness is the outcome of detachment. This subject has been dealt with in the Chapter on the 'Bliss of Knowledge'. Like this there is happiness in fortitude as well as in liberality, because there are no anger and greed.

19. Whatever happiness is experienced it is Brahman alone because it is a reflection of the bliss of Brahman. When the Vritti is directed inward or is withdrawn, the reflection of bliss is unobstructed.

20. Existence, consciousness and bliss - these are the threefold nature of Brahman. In objects like clay, stone and so forth, only existence is manifest, whereas the other two are not.

21. Both existence and consciousness are manifest in the Rajasika and Tamasika Vrittis of the intellect and all the three are manifest in the Sattvika Vrittis. Brahman associated with the world including the Vrittis is thus described.

22. Brahman not associated with the world is comprehended by knowledge and Yoga. They have been spoken of earlier, the topic of Yoga in Chapter 11 and knowledge in the next two chapters.

23. The two, absence of consciousness and misery, and non-existence - these are the three forms of Maya. Non-existence is illustrated by such expressions as 'the horns of a man'; absence of consciousness is seen in such objects as wood, stone etc.

24. There is misery in the Rajasika and Tamasika Vrittis. Thus Maya is manifested. Because of His identification with the Vrittis of the intellect, which are Sattvika, Rajasika and Tamasika, Brahman is called 'associated Brahman' i.e., Brahman is associated with the world.

25. Such being the nature of Maya and Brahman, the man who wishes to meditate on Brahman should ignore the objects which have no existence (such as the horns of a man) and concentrate properly on other objects.

26. In stone etc., he should reject both name and form and meditate on existence; in Rajasika and Tamasika Vrittis he should reject the misery (which is associated with them) and meditate on existence and consciousness.

27. And in the Sattvika Vrittis he should contemplate on all the three - existence, consciousness and bliss. These three kinds of contemplation are successively called inferior, middling and superior contemplations.

28. Even for a man of dull intellect meditation on the characteristics of Brahman is good. To tell this only 'the Bliss of Objects' is described here.

29. After having had enough of enjoyments, when the mental modifications become indifferent to objects and become detached, the contemplation regarding the bliss of impressions arise, which is the highest. Thus are the four kinds of contemplation on Brahman described.

30. As in these four types of meditation there is an admixture of knowledge and Yoga they are not mere meditations; but should be considered as a (direct means of achieving) the knowledge of Brahman itself. The mind being concentrated by meditation, this knowledge of Brahman becomes steady.

31. In steady knowledge, existence, consciousness and bliss shine as a single homogeneous entity and not as separate entities, their difference having disappeared with the disappearance of their Upadhis or adjuncts.

32. It is said that the adjuncts creating difference are the Sattvika, Rajasika and Tamasika Vrittis. Through either Yoga or discrimination these disturbing Vrittis are removed.

33. When the associationless, self-luminous and secondless Brahman is grasped or known, there is then no triad of knower, knowing and known. So it is called infinite bliss.

34. In this, the fifth chapter of the section called 'the Bliss of Brahman', 'the Bliss of Objects' has been dealt with. Through this door enter (i.e., into the bliss of Brahman).

35. May the Lord who is both Hari and Hara ever be pleased by this 'Bliss of Brahman' and may He protect all creatures who take refuge in Him and are pure in heart.

Patanjali Yoga Sutras

Translation and Commentary by Swami Vivekananda
Published by Advaita Ashrama, Kolkatta
E-Text Source: www.ramakrishnavivekananda.info

PATANJALI'S YOGA APHORISMS

INTRODUCTION

Before going into the Yoga aphorisms I shall try to discuss one great question, upon which rests the whole theory of religion for the Yogis. It seems the consensus of opinion of the great minds of the world, and it has been nearly demonstrated by researches into physical nature, that we are the outcome and manifestation of an absolute condition, back of our present relative condition, and are going forward, to return to that absolute. This being granted, the question is: Which is better, the absolute or this state? There are not wanting people who think that this manifested state is the highest state of man. Thinkers of great calibre are of the opinion that we are manifestations of undifferentiated being and the differentiated state is higher than the absolute. They imagine that in the absolute there cannot be any quality; that it must be insensate, dull, and lifeless; that only this life can be enjoyed, and, therefore, we must cling to it. First of all we want to inquire into other solutions of life. There was an old solution that man after death remained the same; that all his good sides, minus his evil sides, remained for ever. Logically stated, this means that man's goal is the world; this world carried a stage higher, and eliminated of its evils, is the state they call heaven. This theory, on the face of it, is absurd and puerile, because it cannot be. There cannot be good without evil, nor evil without good. To live in a world where it is all good and no evil is what Sanskrit logicians call a "dream in the air". Another theory in modern times has been presented by several schools, that man's destiny is to go on always improving, always struggling towards, but never reaching the goal. This statement, though apparently very nice, is also absurd, because there is no such thing as motion in a straight line. Every motion is in a circle. If you can take up a stone, and project it into space, and then live long enough, that stone, if it meets with no obstruction, will come back exactly to your hand. A straight line, infinitely projected must end in a circle. Therefore, this idea that the destiny of man is progressing ever forward and forward, and never stopping, is absurd. Although extraneous to the subject, I may remark that this idea explains the ethical theory that you must not hate, and must love. Because, just as in the case of electricity the modern theory is that the power leaves the dynamo and completes the circle back to the dynamo, so with hate and love; they must come back to the source. Therefore do not hate anybody, because that hatred which comes out from you, must, in the long run, come

back to you. If you love, that love will come back to you, completing the circle. It is as certain as can be, that every bit of hatred that goes out of the heart of a man comes back to him in full force, nothing can stop it; similarly every impulse of love comes back to him.

On other and practical grounds we see that the theory of eternal progression is untenable, for destruction is the goal of everything earthly. All our struggles and hopes and fears and joys, what will they lead to? We shall all end in death. Nothing is so certain as this. Where, then, is this motion in a straight line - this infinite progression? It is only going out to a distance, and coming back to the centre from which it started. See how, from nebulae, the sun, moon, and stars are produced; then they dissolve and go back to nebulae. The same is being done everywhere. The plant takes material from the earth, dissolves, and gives it back. Every form in this world is taken out of surrounding atoms and goes back to these atoms. It cannot be that the same law acts differently in different places. Law is uniform. Nothing is more certain than that. If this is the law of nature, it also applies to thought. Thought will dissolve and go back to its origin. Whether we will it or not, we shall have to return to our origin which is called God or Absolute. We all came from God, and we are all bound to go back to God. Call that by any name you like, God, Absolute, or Nature, the fact remains the same. "From whom all this universe comes out, in whom all that is born lives, and to whom all returns." This is one fact that is certain. Nature works on the same plan; what is being worked out in one sphere is repeated in millions of spheres. What you see with the planets, the same will it be with this earth, with men, and with all. The huge wave is a mighty compound of small waves, it may be of millions; the life of the whole world is a compound of millions of little lives, and the death of the whole world is the compound of the deaths of these millions of little beings.

Now the question arises: Is going back to God the higher state, or not? The philosophers of the Yoga school emphatically answer that it is. They say that man's present state is a degeneration. There is not one religion on the face of the earth which says that man is an improvement. The idea is that his beginning is perfect and pure, that he degenerates until he cannot degenerate further, and that there must come a time when he shoots upward again to complete the circle. The circle must be described. However low he may go, he must ultimately take the upward bend and go back to the original source, which is God. Man comes from God in the beginning, in the middle he becomes man, and in the end he goes back to God. This is the method of putting it in the dualistic form. The monistic form is that man is God, and goes back to Him again. If our present state is the higher one, then why is there so much horror and misery, and why is there an end to it? If this is the higher state, why does it end? That which corrupts and degenerates cannot be the highest state. Why should it be so diabolical, so unsatisfying? It is only excusable, inasmuch as through it we are taking a higher groove; we have to

pass through it in order to become regenerate again. Put a seed into the ground and it disintegrates, dissolves after a time, and out of that dissolution comes the splendid tree. Every soul must disintegrate to become God. So it follows that the sooner we get out of this state we call "man" the better for us Is it by committing suicide that we get out of this state? Not at all. That will be making it worse. Torturing our. selves, or condemning the world, is not the way to get out. We have to pass through the Slough of Despond, and the sooner we are through, the better. It must always be remembered that man-state is not the highest state.

The really difficult part to understand is that this state, the Absolute, which has been called the highest, is not, as some fear, that of the zoophyte or of the stone. According to them, there are only two states of existence, one of the stone, and the other of thought. What right have they to limit existence to these two? Is there not something infinitely superior to thought? The vibrations of light, when they are very low, we do not see; when they become a little more intense, they become light to us; when they become still more intense, we do not see them - it is dark to us. Is the darkness in the end the same darkness as in the beginning? Certainly not; they are different as the two poles. Is the thoughtlessness of the stone the same as the thoughtlessness of God? Certainly not. God does not think; He does not reason. Why should He? Is anything unknown to Him, that He should reason? The stone cannot reason; God does not. Such is the difference. These philosophers think it is awful if we go beyond thought; they find nothing beyond thought.

There are much higher states of existence beyond reasoning. It is really beyond the intellect that the first state of religious life is to be found. When you step beyond thought and intellect and all reasoning, then you have made the first step towards God; and that is the beginning of life. What is commonly called life is but an embryo state.

The next question will be: What proof is there that the state beyond thought and reasoning is the highest state? In the first place, all the great men of the world, much greater than those that only talk, men who moved the world, men who never thought of any selfish ends whatever, have declared that this life is but a little stage on the way towards Infinity which is beyond. In the second place, they not only say so, but show the way to every one, explain their methods, that all can follow in their steps. In the third place, there is no other way left. There is no other explanation. Taking for granted that there is no higher state, why are we going through this circle all the time; what reason can explain the world? The sensible world will be the limit to our knowledge if we cannot go farther, if we must not ask for anything more. This is what is called agnosticism. But what reason is there to believe in the testimony of the senses? I would call that man a true agnostic who would stand still in the

street and die. If reason is all in all, it leaves us no place to stand on this side of nihilism. If a man is agnostic of everything but money, fame, and name, he is only a fraud. Kant has proved beyond all doubt that we cannot penetrate beyond the tremendous dead wall called reason. But that is the very first idea upon which all Indian thought takes its stand, and dares to seek, and succeeds in finding something higher than reason, where alone the explanation of the present state is to be found. This is the value of the study of something that will take us beyond the world. "Thou art our father, and wilt take us to the other shore of this ocean of ignorance." That is the science of religion, nothing else.

CHAPTER I
CONCENTRATION: ITS SPIRITUAL USES

अथ योगानुशासनम् ॥१॥
1. Now concentration is explained.

योगश्चित्तवृत्तिनिरोधः ॥२॥
2. Yoga is restraining the mind-stuff (Chitta) from taking various forms (Vrittis).

A good deal of explanation is necessary here. We have to understand what Chitta is, and what the Vrittis are. I have eyes. Eyes do not see. Take away the brain centre which is in the head, the eyes will still be there, the retinae complete, as also the pictures of objects on them, and yet the eyes will not see. So the eyes are only a secondary instrument, not the organ of vision. The organ of vision is in a nerve centre of the brain. The two eyes will not be sufficient. Sometimes a man is asleep with his eyes open. The light is there and the picture is there, but a third thing is necessary - the mind must be joined to the organ. The eye is the external instrument; we need also the brain centre and the agency of the mind. Carriages roll down a street, and you do not hear them. Why? Because your mind has not attached itself to the organ of hearing. First, there is the instrument, then there is the organ, and third, the mind attached to these two. The mind takes the impression farther in, and presents it to the determinative faculty - Buddhi - which reacts. Along with this reaction flashes the idea of egoism. Then this mixture of action and reaction is presented to the Purusha, the real Soul, who perceives an object in this mixture. The organs (Indriyas), together with the mind (Manas), the determinative faculty (Buddhi), and egoism (Ahamkâra), form the group called the Antahkarana (the internal instrument). They are but various processes in the mind-stuff, called Chitta. The waves of thought in the Chitta are called Vrittis (literally "whirlpool") . What is thought? Thought is a force, as is gravitation or repulsion. From the infinite storehouse of force in nature, the

instrument called Chitta takes hold of some, absorbs it and sends it out as thought. Force is supplied to us through food, and out of that food the body obtains the power of motion etc. Others, the finer forces, it throws out in what we call thought. So we see that the mind is not intelligent; yet it appears to be intelligent. Why? Because the intelligent soul is behind it. You are the only sentient being; mind is only the instrument through which you catch the external world. Take this book; as a book it does not exist outside, what exists outside is unknown and unknowable. The unknowable furnishes the suggestion that gives a blow to the mind, and the mind gives out the reaction in the form of a book, in the same manner as when a stone is thrown into the water, the water is thrown against it in the form of waves. The real universe is the occasion of the reaction of the mind. A book form, or an elephant form, or a man form, is not outside; all that we know is our mental reaction from the outer suggestion. "Matter is the permanent possibility of sensations," said John Stuart Mill. It is only the suggestion that is outside. Take an oyster for example. You know how pearls are made. A parasite gets inside the shell and causes irritation, and the oyster throws a sort of enamelling round it, and this makes the pearl. The universe of experience is our own enamel, so to say, and the real universe is the parasite serving as nucleus. The ordinary man will never understand it, because when he tries to do so, he throws out an enamel, and sees only his own enamel. Now we understand what is meant by these Vrittis. The real man is behind the mind; the mind is the instrument his hands; it is his intelligence that is percolating through the mind. It is only when you stand behind the mind that it becomes intelligent. When man gives it up, it falls to pieces and is nothing. Thus you understand what is meant by Chitta. It is the mind-stuff, and Vrittis are the waves and ripples rising in it when external causes impinge on it. These Vrittis are our universe.

The bottom of a lake we cannot see, because its surface is covered with ripples. It is only possible for us to catch a glimpse of the bottom, when the ripples have subsided, and the water is calm. If the water is muddy or is agitated all the time, the bottom will not be seen. If it is clear, and there are no waves, we shall see the bottom. The bottom of the lake is our own true Self; the lake is the Chitta and the waves the Vrittis. Again, the mind is in three states, one of which is darkness, called Tamas, found in brutes and idiots; it only acts to injure. No other idea comes into that state of mind. Then there is the active state of mind, Rajas, whose chief motives are power and enjoyment. "I will be powerful and rule others." Then there is the state called Sattva, serenity, calmness, in which the waves cease, and the water of the mind-lake becomes clear. It is not inactive, but rather intensely active. It is the greatest manifestation of power to be calm. It is easy to be active. Let the reins go, and the horses will run away with you. Anyone can do that, but he who can stop the plunging horses is the strong man. Which requires the greater strength, letting go or restraining? The calm man is not the man who is dull. You must not mistake Sattva for dullness or laziness. The calm man is

the one who has control over the mind waves. Activity is the manifestation of inferior strength, calmness, of the superior.

The Chitta is always trying to get back to its natural pure state, but the organs draw it out. To restrain it, to check this outward tendency, and to start it on the return journey to the essence of intelligence is the first step in Yoga, because only in this way can the Chitta get into its proper course.

Although the Chitta is in every animal, from the lowest to the highest, it is only in the human form that we find it as the intellect. Until the mind-stuff can take the form of intellect it is not possible for it to return through all these steps, and liberate the soul. Immediate salvation is impossible for the cow or the dog, although they have mind, because their Chitta cannot as yet take that form which we call intellect.

The Chitta manifests itself in the following forms - scattering, darkening, gathering, one-pointed, and concentrated. The scattering form is activity. Its tendency is to manifest in the form of pleasure or of pain. The darkening form is dullness which tends to injury. The commentator says, the third form is natural to the Devas, the angels, and the first and second to the demons. The gathering form is when it struggles to centre itself. The one-pointed form is when it tries to concentrate, and the concentrated form is what brings us to Samâdhi.

तदा द्रष्टुः स्वरूपेऽवस्थानम् ॥३॥
3. At that time (the time of concentration) the seer (Purusha) rests in his own (unmodified) state.

As soon as the waves have stopped, and the lake has become quiet, we see its bottom. So with the mind; when it is calm, we see what our own nature is; we do not mix ourselves but remain our own selves.

वृत्तिसारूप्यमितरत्र ॥४॥
4. At other times (other than that of concentration) the seer is identified with the modifications.

For instance, someone blames me; this produces a modification, Vritti, in my mind, and I identify myself with it and the result is misery.

वृत्तयः पंचतय्यः क्लिष्टा अक्लिष्टाः ॥५॥
5. There are five classes of modifications, (some) painful and (others) not painful.

प्रमाण-विपर्यय-विकल्प-निद्रा-स्मृतयः ॥६॥
6. (These are) right knowledge, indiscrimination, verbal delusion, sleep, and memory.

प्रत्यक्षानुमानागमाः प्रमाणानि ॥७॥
7. Direct perception, inference, and competent evidence are proofs.

When two of our perceptions do not contradict each other, we call it proof. I hear something, and if it contradicts something already perceived, I begin to fight it out, and do not believe it. There are also three kinds of proof. Pratyaksha, direct perception; whatever we see and feel, is proof, if there has been nothing to delude the senses. I see the world; that is sufficient proof that it exists. Secondly, Anumâna, inference; you see a sign, and from the sign you come to the thing signified. Thirdly, Âptavâkya, the direct evidence of the Yogis, of those who have seen the truth. We are all of us struggling towards knowledge. But you and I have to struggle hard, and come to knowledge through a long tedious process of reasoning, but the Yogi, the pure one, has gone beyond all this. Before his mind, the past, the present, and the future are alike, one book for him to read; he does not require to go through the tedious processes for knowledge we have to; his words are proof, because he sees knowledge in himself. These, for instance, are the authors of the sacred scriptures; therefore the scriptures are proof. If any such persons are living now their words will be proof. Other philosophers go into long discussions about Aptavakya and they say, "What is the proof of their words?" The proof is their direct perception. Because whatever I see is proof, and whatever you see is proof, if it does not contradict any past knowledge. There is knowledge beyond the senses, and whenever it does not contradict reason and past human experience, that knowledge is proof. Any madman may come into this room and say he sees angels around him; that would not be proof. In the first place, it must be true knowledge, and secondly, it must not contradict past knowledge, and thirdly, it must depend upon the character of the man who gives it out. I hear it said that the character of the man is not of so much importance as what he may say; we must first hear what he says. This may be true in other things. A man may be wicked, and yet make an astronomical discovery, but in religion it is different, because no impure man will ever have the power to reach the truths of religion. Therefore we have first of all to see that the man who declares himself to be an Âpta is a perfectly unselfish and holy person; secondly, that he has reached beyond the senses; and thirdly, that what he says does not contradict the past knowledge of humanity. Any new discovery of truth does not contradict the past truth, but fits into it. And fourthly, that truth must have a possibility of verification. If a man says, "I have seen a vision," and tells me that I have no right to see it, I believe him not. Everyone must have the power to see it for himself. No one who sells his knowledge is an Apta. All these conditions must

be fulfilled; you must first see that the man is pure, and that he has no selfish motive; that he has no thirst for gain or fame. Secondly, he must show that he is superconscious. He must give us something that we cannot get from our senses, and which is for the benefit of the world. Thirdly, we must see that it does not contradict other truths; if it contradicts other scientific truths reject it at once. Fourthly, the man should never be singular; he should only represent what all men can attain. The three sorts of proof are, then, direct sense-perception, inference, and the words of an Apta. I cannot translate this word into English. It is not the word "inspired", because inspiration is believed to come from outside, while this knowledge comes from the man himself. The literal meaning is "attained".

विपर्ययो मिथ्याज्ञानमतद्रूपप्रतिष्ठम् ॥८॥
8. Indiscrimination is false knowledge not established in real nature.

The next class of Vrittis that arises is mistaking one thing for another, as a piece of mother-of-pearl is taken for a piece of silver.

शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः ॥९॥
9. Verbal delusion follows from words having no (corresponding) reality.

There is another class of Vrittis called Vikalpa. A word is uttered, and we do not wait to consider its meaning; we jump to a conclusion immediately. It is the sign of weakness of the Chitta. Now you can understand the theory of restraint. The weaker the man, the less he has of restraint. Examine yourselves always by that test. When you are going to be angry or miserable, reason it out how it is that some news that has come to you is throwing your mind into Vrittis.

अभाव-प्रत्ययालम्बना-वृत्तिर्निद्रा ॥१०॥
10. Sleep is a Vritti which embraces the feeling of voidness.

The next class of Vrittis is called sleep and dream. When we awake, we know that we have been sleeping; we can only have memory of perception. That which we do not perceive we never can have any memory of. Every reaction is a wave in the lake. Now, if, during sleep, the mind had no waves, it would have no perceptions, positive or negative, and, therefore, we would not remember them. The very reason of our remembering sleep is that during sleep there was a certain class of waves in the mind. Memory is another class of Vrittis which is called Smriti.

अनुभूतविषयासम्प्रमोषः स्मृतिः ॥११॥
11. Memory is when the (Vrittis of) perceived subjects do not slip away (and through impressions come back to consciousness).

Memory can come from direct perception, false knowledge, verbal delusion, and sleep. For instance, you hear a word. That word is like a stone thrown into the lake of the Chitta; it causes a ripple, and that ripple rouses a series of ripples; this is memory. So in sleep. When the peculiar kind of ripple called sleep throws the Chitta into a ripple of memory, it is called a dream. Dream is another form of the ripple which in the waking state is called memory.

अभ्यासवैराग्याभ्यां तन्निरोधः ॥१२॥
12. Their control is by practice and nonattachment.

The mind, to have non-attachment, must be clear, good, and rational. Why should we practice? Because each action is like the pulsations quivering over the surface of the lake. The vibration dies out, and what is left? The Samskâras, the impressions. When a large number of these impressions are left on the mind, they coalesce and become a habit. It is said, "Habit is second nature", it is first nature also, and the whole nature of man; everything that we are is the result of habit. That gives us consolation, because, if it is only habit, we can make and unmake it at any time. The Samskaras are left by these vibrations passing out of our mind, each one of them leaving its result. Our character is the sum-total of these marks, and according as some particular wave prevails one takes that tone. If good prevails, one becomes good; if wickedness, one becomes wicked; if joyfulness, one becomes happy. The only remedy for bad habits is counter habits; all the bad habits that have left their impressions are to be controlled by good habits. Go on doing good, thinking holy thoughts continuously; that is the only way to suppress base impressions. Never say any man is hopeless, because he only represents a character, a bundle of habits, which can be checked by new and better ones. Character is repeated habits, and repeated habits alone can reform character.

तत्र स्थितौ यत्नोऽभ्यासः ॥१३॥
13. Continuous struggle to keep them (the Vrittis) perfectly restrained is practice.

What is practice? The attempt to restrain the mind in Chitta form, to prevent its going out into waves.

स तु दीर्घकालनैरन्तर्यसत्कारासेवितो दृढभूमिः ॥१४॥
14. It becomes firmly grounded by long constant efforts with great love (for the end to be attained).

Restraint does not come in one day, but by long continued practice.

दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम् ॥१५॥
15. That effect which comes to these who have given up their thirst after objects, either seen or heard, and which wills to control the objects, is non-attachment.

The two motive powers of our actions are (1) what we see ourselves, (2) the experience of others. These two forces throw the mind, the lake, into various waves. Renunciation is the power of battling against these forces and holding the mind in check. Their renunciation is what see want. I am passing through a street, and a man comes and takes away my watch. That is my own experience. I see it myself, and it immediately throws my Chitta into a wave, taking the form of anger. Allow not that to come. If you cannot prevent that, you are nothing; if you can, you have Vairâgya. Again, the experience of the worldly-minded teaches us that sense-enjoyments are the highest ideal. These are tremendous temptations. To deny them, and not allow the mind to come to a wave form with regard to them, is renunciation; to control the twofold motive powers arising from my own experience and from the experience of others, and thus prevent the Chitta from being governed by them, is Vairagya. These should be controlled by me, and not I by them. This sort of mental strength is called renunciation. Vairagya is the only way to freedom.

तत्परं पुरुषख्यातेर्गुणवैतृष्ण्यम् ॥१६॥
16. That is extreme non-attachment which gives up even the qualities, and comes from the knowledge of (the real nature of) the Purusha.

It is the highest manifestation of the power of Vairagya when it takes away even our attraction towards the qualities. We have first to understand what the Purusha, the Self, is and what the qualities are. According to Yoga philosophy, the whole of nature consists of three qualities or forces; one is called Tamas, another Rajas, and the third Sattva. These three qualities manifest themselves in the physical world as darkness or inactivity, attraction or repulsion, and equilibrium of the two. Everything that is in nature, all manifestations, are combinations and recombinations of these three forces. Nature has been divided into various categories by the Sânkhyas; the Self of man is beyond all these, beyond nature. It is effulgent, pure, and perfect. Whatever of intelligence we see in nature is but the reflection of this Self upon nature. Nature itself is insentient. You must remember that the word nature also includes the mind; mind is in nature; thought is in nature; from thought, down to the grossest form of matter, everything is in nature, the manifestation of nature. This nature has covered the Self of man, and when nature takes away the covering, the self appears in Its own glory. The non-attachment, as described in aphorism 15 (as being control of objects or nature) is the greatest help towards manifesting the Self. The next aphorism defines Samadhi, perfect concentration which is the goal of the Yogi.

वितर्कविचारानन्दास्मितानुगमात् सम्प्रज्ञातः ॥१७॥
17. The concentration called right knowledge is that which is followed by reasoning, discrimination bliss, unqualified egoism.

Samadhi is divided into two varieties. One is called the Samprajnâta, and the other the Asamprajnâta. In the Samprajnata Samadhi come all the powers of controlling nature. It is of four varieties. The first variety is called the Savitarka, when the mind meditates upon an object again and again, by isolating it from other objects. There are two sorts of objects for meditation in the twenty-five categories of the Sankhyas, (1) the twenty-four insentient categories of Nature, and (2) the one sentient Purusha. This part of Yoga is based entirely on Sankhya philosophy, about which I have already told you. As you will remember, egoism and will and mind have a common basis, the Chitta or the mind-stuff, out of which they are all manufactured. The mind-stuff takes in the forces of nature, and projects them as thought. There must be something, again, where both force and matter are one. This is called Avyakta, the unmanifested state of nature before creation, and to which, after the end of a cycle, the whole of nature returns, to come out again after another period. Beyond that is the Purusha, the essence of intelligence. Knowledge is power, and as soon as we begin to know a thing, we get power over it; so also when the mind begins to meditate on the different elements, it gains power over them. That sort of meditation where the external gross elements are the objects is called Savitarka. Vitarka means question; Savitarka, with question, questioning the elements, as it were, that they may give their truths and their powers to the man who meditates upon them. There is no liberation in getting powers. It is a worldly search after enjoyments, and there is no enjoyment in this life; all search for enjoyment is vain; this is the old, old lesson which man finds so hard to learn. When he does learn it, he gets out of the universe and becomes free. The possession of what are called occult powers is only intensifying the world, and in the end, intensifying suffering. Though as a scientist Patanjali is bound to point out the possibilities of this science, he never misses an opportunity to warn us against these powers.

Again, in the very same meditation, when one struggles to take the elements out of time and space, and think of them as they are, it is called Nirvitarka, without question. When the meditation goes a step higher, and takes the Tanmatras as its object, and thinks of them as in time and space, it is called Savichâra, with discrimination; and when in the same meditation one eliminates time and space, and thinks of the fine elements as they are, it is called Nirvichâra, without discrimination. The next step is when the elements are given up, both gross and fine, and the object of meditation is the interior organ, the thinking organ. When the thinking organ is thought of as bereft of the qualities of activity and dullness, it is then called Sânanda, the blissful Samadhi. When the mind itself is the object of meditation, when meditation

becomes very ripe and concentrated, when all ideas of the gross and fine materials are given up, when the Sattva state only of the Ego remains, but differentiated from all other objects, it is called Sâsmita Samadhi. The man who has attained to this has attained to what is called in the Vedas "bereft of body". He can think of himself as without his gross body; but he will have to think of himself as with a fine body. Those that in this state get merged in nature without attaining the goal are called Prakritilayas, but those who do not stop even there reach the goal, which is freedom.

विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः ॥१८॥
18. There is another Samadhi which is attained by the constant practice of cessation of all mental activity, in which the Chitta retains only the unmanifested impressions.

This is the perfect superconscious Asamprajnata Samadhi, the state which gives us freedom. The first state does not give us freedom, does not liberate the soul. A man may attain to all powers, and yet fall again. There is no safeguard until the soul goes beyond nature. It is very difficult to do so, although the method seems easy. The method is to meditate on the mind itself, and whenever thought comes, to strike it down, allowing no thought to come into the mind, thus making it an entire vacuum. When we can really do this, that very moment we shall attain liberation. When persons without training and preparation try to make their minds vacant, they are likely to succeed only in covering themselves with Tamas, the material of ignorance, which makes the mind dull and stupid, and leads them to think that they are making a vacuum of the mind. To be able to really do that is to manifest the greatest strength, the highest control. When this state, Asamprajnata, superconsciousness, is reached, the Samadhi becomes seedless. What is meant by that? In a concentration where there is consciousness, where the mind succeeds only in quelling the waves in the Chitta and holding them down, the waves remain in the form of tendencies. These tendencies (or seeds) become waves again, when the time comes. But when you have destroyed all these tendencies, almost destroyed the mind, then the Samadhi becomes seedless; there are no more seeds in the mind out of which to manufacture again and again this plant of life, this ceaseless round of birth and death.

You may ask, what state would that be in which there is no mind, there is no knowledge? What we call knowledge is a lower state than the one beyond knowledge. You must always bear in mind that the extremes look very much alike. If a very low vibration of ether is taken as darkness, an intermediate state as light, very high vibration will be darkness again. Similarly, ignorance is the lowest state, knowledge is the middle state, and beyond knowledge is the highest state, the two extremes of which seem the same. Knowledge itself is a manufactured something, a combination; it is not reality.

What is the result of constant practice of this higher concentration? All old tendencies of restlessness and dullness will be destroyed, as well as the tendencies of goodness too. The case is similar to that of the chemicals used to take the dirt and alloy off gold. When the ore is smelted down, the dross is burnt along with the chemicals. So this constant controlling power will stop the previous bad tendencies, and eventually, the good ones also. Those good and evil tendencies will suppress each other, leaving alone the Soul, in its own splendour untrammelled by either good or bad, the omnipresent, omnipotent, and omniscient. Then the man will know that he had neither birth nor death, nor need for heaven or earth. He will know that he neither came nor went, it was nature which was moving, and that movement was reflected upon the soul. The form of the light reflected by the glass upon the wall moves, and the wall foolishly thinks it is moving. So with all of us; it is the Chitta constantly moving making itself into various forms, and we think that we are these various forms. All these delusions will vanish. When that free Soul will command - not pray or beg, but command - then whatever It desires will be immediately fulfilled; whatever It wants It will be able to do. According to the Sankhya philosophy, there is no God. It says that there can be no God of this universe, because if there were one, He must be a soul, and a soul must be either bound or free. How can the soul that is bound by nature, or controlled by nature, create? It is itself a slave. On the other hand, why should the Soul that is free create and manipulate all these things? It has no desires, so it cannot have any need to create. Secondly, it says the theory of God is an unnecessary one; nature explains all. What is the use of any God? But Kapila teaches that there are many souls, who, though nearly attaining perfection, fall short because they cannot perfectly renounce all powers. Their minds for a time merge in nature, to re-emerge as its masters. Such gods there are. We shall all become such gods, and, according to the Sankhyas, the God spoken of in the Vedas really means one of these free souls. Beyond them there is not an eternally free and blessed Creator of the universe. On the other hand, the Yogis say, "Not so, there is a God; there is one Soul separate from all other souls, and He is the eternal Master of all creation, the ever free, the Teacher of all teachers." The Yogis admit that those whom the Sankhyas call "the merged in nature" also exist. They are Yogis who have fallen short of perfection, and though, for a time, debarred from attaining the goal, remain as rulers of parts of the universe.

भव-प्रत्ययो विदेह-प्रकृतिलयानाम् ॥१९॥
19. (This Samadhi when not followed by extreme non-attachment) becomes the cause of the re-manifestation of the gods and of those that become merged in nature.

The gods in the Indian systems of philosophy represent certain high offices which are filled successively by various souls. But none of them is perfect.

श्रद्धा-वीर्य-स्मृति-समाधि-प्रज्ञा-पूर्वक इतरेषाम् ॥२०॥
20. To others (this Samadhi) comes through faith, energy, memory, concentration, and discrimination of the real.

These are they who do not want the position of gods or even that of rulers of cycles. They attain to liberation.

तीव्रसंवेगानामासन्नः ॥२१॥
21. Success is speedy for the extremely energetic.

मृदुमध्याधिमात्रत्वात्ततोऽपि विशेषः ॥२२॥
22. The success of Yogis differs according as the means they adopt are mild, medium, or intense.

ईश्वरप्रणिधानाद्वा ॥२३॥
23. Or by devotion to Ishvara.

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः ॥२४॥
24. Ishvara (the Supreme Ruler) is a special Purusha, untouched by misery, actions, their results, and desires.

We must again remember that the Pâtanjala Yoga philosophy is based upon the Sankhya philosophy; only in the latter there is no place for God, while with the Yogis God has a place. The Yogis, however, do not mention many ideas about God, such as creating. God as the Creator of the universe is not meant by the Ishvara of the Yogis. According to the Vedas, Ishvara is the Creator of the universe; because it is harmonious, it must be the manifestation of one will. The Yogis want to establish a God, but they arrive at Him in a peculiar fashion of their own. They say:

तत्र निरतिशयं सर्वज्ञत्वबीजम् ॥२५॥
25. In Him becomes infinite that all-knowingness which in others is (only) a germ.

The mind must always travel between two extremes. You can think of limited space, but that very idea gives you also unlimited space. Close your eyes and think of a little space; at the same time that you perceive the little circle, you have a circle round it of unlimited dimensions. It is the same with time. Try to think of a second; you will have, with the same act of perception, to think of time which is unlimited. So with knowledge. Knowledge is only a germ in man, but you will have to think of infinite knowledge around it, so that the very constitution of our mind shows us that there is unlimited knowledge, and the Yogis call that unlimited knowledge God.

स पूर्वेषामपि गुरुः कालेनानवच्छेदात् ॥२६॥
26. He is the Teacher of even the ancient teachers, being not limited by time.

It is true that all knowledge is within ourselves, but this has to be called forth by another knowledge. Although the capacity to know is inside us, it must be called out, and that calling out of knowledge can only be done, a Yogi maintains, through another knowledge. Dead, insentient matter never calls out knowledge, it is the action of knowledge that brings out knowledge. Knowing beings must be with us to call forth what is in us, so these teachers were always necessary. The world was never without them, and no knowledge can come without them. God is the Teacher of all teachers, because these teachers, however great they may have been - gods or angels - were all bound and limited by time, while God is not. There are two peculiar deductions of the Yogis. The first is that in thinking of the limited, the mind must think of the unlimited; and that if one part of that perception is true, so also must the other be, for the reason that their value as perceptions of the mind is equal. The very fact that man has a little knowledge shows that God has unlimited knowledge. If I am to take one, why not the other? Reason forces me to take both or reject both. If I believe that there is a man with a little knowledge, I must also admit that there is someone behind him with unlimited knowledge. The second deduction is that no knowledge can come without a teacher. It is true, as the modern philosophers say, that there is something in man which evolves out of him; all knowledge is in man, but certain environments are necessary to call it out. We cannot find any knowledge without teachers. If there are men teachers, god teachers, or angel teachers, they are all limited; who was the teacher before them? We are forced to admit, as a last conclusion, one teacher who is not limited by time; and that One Teacher of infinite knowledge, without beginning or end, is called God.

तस्य वाचकः प्रणवः ॥२७॥
27. His manifesting word is Om.

Every idea that you have in the mind has a counterpart in a word; the word and the thought are inseparable. The external part of one and the same thing is what we call word, and the internal part is what we call thought. No man can, by analysis, separate thought from word. The idea that language was created by men - certain men sitting together and deciding upon words, has been proved to be wrong. So long as man has existed there have been words and language. What is the connection between an idea and a word? Although we see that there must always be a word with a thought, it is not necessary that the same thought requires the same word. The thought may be the same in twenty different countries, yet the language is different. We must have a word to express each thought, but these words need not necessarily have the

same sound Sounds will vary in different nations. Our commentator says, "Although the relation between thought and word is perfectly natural, yet it does not mean a rigid connection between one sound and one idea." These sounds vary, yet the relation between the sounds and the thoughts is a natural one. The connection between thoughts and sounds is good only if there be a real connection between the thing signified and the symbol; until then that symbol will never come into general use. A symbol is the manifester of the thing signified, and if the thing signified has already an existence, and if, by experience, we know that the symbol has expressed that thing many times, then we are sure that there is a real relation between them. Even if the things are not present, there will be thousands who will know them by their symbols. There must be a natural connection between the symbol and the thing signified; then, when that symbol is pronounced, it recalls the thing signified. The commentator says the manifesting word of God is Om. Why does he emphasise this word? There are hundreds of words for God. One thought is connected with a thousand words; the idea "God" is connected with hundreds of words, and each one stands as a symbol for God. Very good. But there must be a generalization among all time words, some substratum, some common ground of all these symbols, and that which is the common symbol will be the best, and will really represent them all. In making a sound we use the larynx and the palate as a sounding board. Is there any material sound of which all other sounds must be manifestations, one which is the most natural sound? Om (Aum) is such a sound, the basis of all sounds. The first letter, *A*, is the root sound, the key, pronounced without touching any part of the tongue or palate; *M* represents the last sound in the series, being produced by the closed lips, and the *U* rolls from the very root to the end of the sounding board of the mouth. Thus, Om represents the whole phenomena of sound-producing. As such, it must be the natural symbol, the matrix of all the various sounds. It denotes the whole range and possibility of all the words that can be made. Apart from these speculations, we see that around this word Om are centred all the different religious ideas in India; all the various religious ideas of the Vedas have gathered themselves round this word Om. What has that to do with America and England, or any other country? Simply this, that the word has been retained at every stage of religious growth in India, and it has been manipulated to mean all the various ideas about God. Monists, dualists, mono-dualists, separatists, and even atheists took up this Om. Om has become the one symbol for the religious aspiration of the vast majority of human beings. Take, for instance, the English word God. It covers only a limited function, and if you go beyond it, you have to add adjectives, to make it Personal, or Impersonal, or Absolute God. So with the words for God in every other language; their signification is very small. This word Om, however, has around it all the various significances. As such it should be accepted by everyone.

तज्जपस्तदर्थभावनम् ॥२८॥
28. The repetition of this (Om) and meditating on its meaning (is the way).

Why should there be repetition? We have not forgotten the theory of Samskaras, that the sum-total of impressions lives in the mind. They become more and more latent but remain there, and as soon as they get the right stimulus, they come out. Molecular vibration never ceases. When this universe is destroyed, all the massive vibrations disappear; the sun, moon, stars, and earth, melt down; but the vibrations remain in the atoms. Each atom performs the same function as the big worlds do. So even when the vibrations of the Chitta subside, its molecular vibrations go on, and when they get the impulse, come out again. We can now understand what is meant by repetition. It is the greatest stimulus that can be given to the spiritual Samskaras. "One moment of company with the holy makes a ship to cross this ocean of life." Such is the power of association. So this repetition of Om, and thinking of its meaning, is keeping good company in your own mind. Study, and then meditate on what you have studied. Thus light will come to you, the Self will become manifest.

But one must think of Om, and of its meaning too. Avoid evil company, because the scars of old wounds are in you, and evil company is just the thing that is necessary to call them out. In the same way we are told that good company will call out the good impressions that are in us, but which have become latent. There is nothing holier in the world than to keep good company, because the good impressions will then tend to come to the surface.

ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च ॥२९॥
29. From that is gained (the knowledge of) introspection, and the destruction of obstacles.

The first manifestation of the repetition and thinking of Om is that the introspective power will manifest more and more, all the mental and physical obstacles will begin to vanish. What are the obstacles to the Yogi?

व्याधि-स्त्यान-संशय-प्रमादालस्याविरति-भ्रान्तिदर्शनालब्धभूमिकत्वानवस्थितत्वानि चित्तविक्षेपास्तेऽन्तरायाः ॥३०॥
30. Disease, mental laziness, doubt, lack of enthusiasm, lethargy, clinging to sense-enjoyments, false perception, non-attaining concentration, and falling away from the state when obtained, are the obstructing distractions.

Disease. This body is the boat which will carry us to the other shore of the ocean of life. It must be taken care of. Unhealthy persons cannot be Yogis. *Mental laziness* makes us lose all lively interest in the subject, without which

there will neither be the will nor the energy to practise. *Doubts* will arise in the mind about the truth of the science, however strong one's intellectual conviction may be, until certain peculiar psychic experiences come, as hearing or seeing at a distance, etc. These glimpses strengthen the mind and make the student persevere. *Falling away* ... *when obtained*. Some days or weeks when you are practicing, the mind will be calm and easily concentrated, and you will find yourself progressing fast. All of a sudden the progress will stop one day, and you will find yourself, as it were, stranded. Persevere. All progress proceeds by such rise and fall.

दुःख-दौर्मनस्याङ्गमेजयत्व-श्वासप्रश्वासा विक्षेपसहभुवः ॥३१॥
31. Grief, mental distress, tremor of the body, irregular breathing, accompany non-retention of concentration.

Concentration will bring perfect repose to mind and body every time it is practised. When the practice has been misdirected, or not enough controlled, these disturbances come. Repetition of Om and self-surrender to the Lord will strengthen the mind, and bring fresh energy. The nervous shakings will come to almost everyone. Do not mind them at all, but keep on practising. Practice will cure them and make the seat firm.

तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः ॥३२॥
32. To remedy this, the practice of one subject (should be made).

Making the mind take the form of one object for some time will destroy these obstacles. This is general advice. In the following aphorisms it will be expanded and particularized. As one practice cannot suit everyone, various methods will be advanced, and everyone by actual experience will find out that which helps him most.

मैत्री-करुणामुदितोपेक्षाणां सुख-दुःखपुण्यापुण्य-विषयाणां भावनातश्चित्तप्रसादनम् ॥३३॥
33. Friendship, mercy, gladness, and indifference, being thought of in regard to subjects, happy, unhappy, good, and evil respectively, pacify the Chitta.

We must have these four sorts of ideas. We must have friendship for all; we must be merciful towards those that are in misery; when people are happy, we ought to be happy; and to the wicked we must be indifferent. So with all subjects that come before us. If the subject is a good one, we shall feel friendly towards it; if the subject of thought is one that is miserable, we must be merciful towards it. If it is good, we must be glad; if it is evil, we must be indifferent. These attitudes of the mind towards the different subjects that come before it will make the mind peaceful. Most of our difficulties in our daily lives come from being unable to hold our minds in this way. For instance, if a man does evil to us, instantly we want to react evil, and every reaction of evil

shows that we are not able to hold the Chitta down; it comes out in waves towards the object, and we lose our power. Every reaction in the form of hatred or evil is so much loss to the mind; and every evil thought or deed of hatred, or any thought of reaction, if it is controlled, will be laid in our favour. It is not that we lose by thus restraining ourselves; we are gaining infinitely more than we suspect. Each time we suppress hatred, or a feeling of anger, it is so much good energy stored up in our favour; that piece of energy will be converted into the higher powers.

प्रच्छर्दन-विधारणाभ्यां वा प्राणस्य ॥३४॥
34. By throwing out and restraining the Breath.

The word used is Prâna. Prana is not exactly breath. It is the name for the energy that is in the universe. Whatever you see in the universe, whatever moves or works, or has life, is a manifestation of this Prana. The sum-total of the energy displayed in the universe is called Prana. This Prana, before a cycle begins, remains in an almost motionless state; and when the cycle begins, this Prana begins to manifest itself. It is this Prana that is manifested as motion - as the nervous motion in human beings or animals; and the same Prana is manifesting as thought, and so on. The whole universe is a combination of Prana and Âkâsha; so is the human body. Out of Akasha you get the different materials that you feel and see, and out of Prana all the various forces. Now this throwing out and restraining the Prana is what is called Pranayama. Patanjali, the father of the Yoga philosophy, does not give very many particular directions about Pranayama, but later on other Yogis found out various things about this Pranayama, and made of it a great science. With Patanjali it is one of the many ways, but he does not lay much stress on it. He means that you simply throw the air out, and draw it in, and hold it for some time, that is all, and by that, the mind will become a little calmer. But, later on, you will find that out of this is evolved a particular science called Pranayama. We shall hear a little of what these later Yogis have to say.

Some of this I have told you before, but a little repetition will serve to fix it in your minds. First, you must remember that this Prana is not the breath; but that which causes the motion of the breath, that which is the vitality of the breath, is the Prana. Again, the word Prana is used for all the senses; they are all called Pranas, the mind is called Prana; and so we see that Prana is force. And yet we cannot call it force, because force is only the manifestation of it. It is that which manifests itself as force and everything else in the way of motion. The Chitta, the mind-stuff, is the engine which draws in the Prana from the surroundings, and manufactures out of Prana the various vital forces - those that keep the body in preservation - and thought, will, and all other powers. By the abovementioned process of breathing we can control all the various motions in the body, and the various nerve currents that are running

through the body. First we begin to recognise them, and then we slowly get control over them.

Now, these later Yogis consider that there are three main currents of this Prana in the human body. One they call Idâ, another Pingalâ, and the third Sushumnâ. Pingala, according to them, is on the right side of the spinal column, and the Ida on the left, and in the middle of the spinal column is the Sushumna, an empty channel. Ida and Pingala, according to them, are the currents working in every man, and through these currents, we are performing all the functions of life. Sushumna is present in all, as a possibility; but it works only in the Yogi. You must remember that Yoga changes the body. As you go on practising, your body changes; it is not the same body that you had before the practice. That is very rational, and can be explained, because every new thought that we have must make, as it were, a new channel through the brain, and that explains the tremendous conservatism of human nature. Human nature likes to run through the ruts that are already there, because it is easy. If we think, just for example's sake, that the mind is like a needle, and the brain substance a soft lump before it, then each thought that we have makes a street, as it were, in the brain, and this street would close up, but for the grey matter which comes and makes a lining to keep it separate. If there were no grey matter, there would be no memory, because memory means going over these old streets, retracing a thought as it were. Now perhaps you have marked that when one talks on subjects in which one takes a few ideas that are familiar to everyone, and combines and recombines them, it is easy to follow because these channels are present in everyone's brain, and it is only necessary to recur to them. But whenever a new subject comes, new channels have to be made, so it is not understood readily. And that is why the brain (it is the brain, and not the people themselves) refuses unconsciously to be acted upon by new ideas. It resists. The Prana is trying to make new channels, and the brain will not allow it. This is the secret of conservatism. The fewer channels there have been in the brain, and the less the needle of the Prana has made these passages, the more conservative will be the brain, the more it will struggle against new thoughts. The more thoughtful the man, the more complicated will be the streets in his brain, and the more easily he will take to new ideas, and understand them. So with every fresh idea, we make a new impression in the brain, cut new channels through the brain-stuff, and that is why we find that in the practice of Yoga (it being an entirely new set of thoughts and motives) there is so much physical resistance at first. That is why we find that the part of religion which deals with the world-side of nature is so widely accepted, while the other part, the philosophy, or the psychology, which clears with the inner nature of man, is so frequently neglected.

We must remember the definition of this world of ours; it is only the Infinite Existence projected into the plane of consciousness. A little of the Infinite is

projected into consciousness, and that we call our world. So there is an Infinite beyond; and religion has to deal with both - with the little lump we call our world, and with the Infinite beyond. Any religion which deals with one only of these two will be defective. It must deal with both. The part of religion which deals with the part of the Infinite which has come into the plane of consciousness, got itself caught, as it were, in the plane of consciousness, in the cage of time, space, and causation, is quite familiar to us, because we are in that already, and ideas about this world have been with us almost from time immemorial. The part of religion which deals with the Infinite beyond comes entirely new to us, and getting ideas about it produces new channels in the brain, disturbing the whole system, and that is why you find in the practice of Yoga ordinary people are at first turned out of their grooves. In order to lessen these disturbances as much as possible, all these methods are devised by Patanjali, that we may practice any one of them best suited to us.

विषयवती वा प्रवृत्तिरुत्पन्ना मनसः स्थितिनिबन्धिनी ॥३५॥
35. Those forms of concentration that bring extraordinary sense-perceptions cause perseverance of the mind.

This naturally comes with Dhâranâ, concentration; the Yogis say, if the mind becomes concentrated on the tip of the nose, one begins to smell, after a few days, wonderful perfumes. If it becomes concentrated at the root of the tongue, one begins to hear sounds; if on the tip of the tongue, one begins to taste wonderful flavours; if on the middle of the tongue, one feels as if one were coming in contact with something. If one concentrates one's mind on the palate, one begins to see peculiar things. If a man whose mind is disturbed wants to take up some of these practices of Yoga, yet doubts the truth of them, he will have his doubts set at rest when, after a little practice, these things come to him, and he will persevere.

विशोका वा ज्योतिष्मती ॥३६॥
36. Or (by the meditation on) the Effulgent Light, which is beyond all sorrow.

This is another sort of concentration. Think of the lotus of the heart, with petals downwards, and running through it, the Sushumna; take in the breath, and while throwing the breath out imagine that the lotus is turned with the petals upwards, and inside that lotus is an effulgent light. Meditate on that.

वीतरागविषयं वा चित्तम् ॥३७॥
37. Or (by meditation on) the heart that has given up all attachment to sense-objects.

Take some holy person, some great person whom you revere, some saint whom you know to be perfectly nonattached, and think of his heart. That heart has become non-attached, and meditate on that heart; it will calm the mind. If you cannot do that, there is the next way:

स्वप्ननिद्राज्ञानालम्बनं वा ॥३८॥
38. Or by meditating on the knowledge that comes in sleep.

Sometimes a man dreams that he has seen angels coming to him and talking to him, that he is in an ecstatic condition, that he has heard music floating through the air. He is in a blissful condition in that dream, and when he wakes, it makes a deep impression on him. Think of that dream as real, and meditate upon it. If you cannot do that, meditate on any holy thing that pleases you.

यथाभिमतध्यानाद्वा ॥३९॥
39. Or by the meditation on anything that appeals to one as good.

This does not mean any wicked subject, but anything good that you like, any place that you like best, any scenery that you like best, any idea that you like best, anything that will concentrate the mind.

परमाणु परममहत्त्वान्तोऽस्य वशीकारः ॥४०॥
40. The Yogi's mind thus meditating, becomes unobstructed from the atomic to the infinite.

The mind, by this practice, easily contemplates the most minute, as well as the biggest thing. Thus the mindwaves become fainter.

क्षीणवृत्तेरभिजातस्येव मणेर्ग्रहीतृ-ग्रहण-ग्राह्येषु तत्स्थ-तदञ्जनता समापत्तिः ॥४१॥
41. The Yogi whose Vrittis have thus become powerless (controlled) obtains in the receiver, (the instrument of) receiving, and the received (the Self, the mind, and external objects), concentratedness arid sameness like the crystal (before different coloured objects).

What results from this constant meditation? We must remember how in a previous aphorism Patanjali went into the various states of meditation, how the first would be the gross, the second the fine, and from them the advance was to still finer objects. The result of these meditations is that we can meditate as easily on the fine as on the gross objects. Here the Yogi sees the three things, the receiver, the received, and the receiving instrument, corresponding to the Soul, external objects, and the mind. There are three objects of meditation given us. First, the gross things, as bodies, or material objects; second, fine things, as the mind, the Chitta; and third, the Purusha

qualified, not the Purusha itself, but the Egoism. By practice, the Yogi gets established in all these meditations. Whenever he meditates he can keep out all other thoughts; he becomes identified with that on which he meditates. When he meditates, he is like a piece of crystal. Before flowers the crystal becomes almost identified with the flowers. If the flower is red, the crystal looks red, or if the flower is blue, the crystal looks blue.

तत्र शब्दार्थज्ञानविकल्पैः सङ्कीर्णा सवितर्का समापत्तिः ॥४२॥
42. Sound, meaning, and resulting knowledge, being mixed up, is (called) Samadhi with question.

Sound here means vibration, meaning the nerve currents which conduct it; and knowledge, reaction. All the various meditations we have had so far, Patanjali calls Savitarka (meditation with question). Later on he gives us higher and higher Dhyânas. In these that are called "with question," we keep the duality of subject and object, which results from the mixture of word, meaning, and knowledge. There is first the external vibration, the word. This, carried inward by the sense currents, is the meaning. After that there comes a reactionary wave in the Chitta, which is knowledge, but the mixture of these three makes up what we call knowledge. In all the meditations up to this we get this mixture as objects of meditation. The next Samadhi is higher.

स्मृतिपरिशुद्धौ स्वरूपशून्येवार्थमात्रनिर्भासा निर्वितर्का ॥४३॥
43. The Samadhi called "without question" (comes) when the memory is purified, or devoid of qualities, expressing only the meaning (of the meditated object).

It is by the practice of meditation of these three that we come to the state where these three do not mix. We can get rid of them. We will first try to understand what these three are. Here is the Chitta; you will always remember the simile of the mind-stuff to a lake, and the vibration, the word, the sound, like a pulsation coming over it. You have that calm lake in you, and I pronounce a word, "Cow". As soon as it enters through your ears there is a wave produced in your Chitta along with it. So that wave represents the idea of the cow, the form or the meaning as we call it. The apparent cow that you know is really the wave in the mind-stuff that comes as a reaction to the internal and external sound vibrations. With the sound, the wave dies away; it can never exist without a word. You may ask how it is, when we only think of the cow, and do not hear a sound. You make that sound yourself. You are saying "cow" faintly in your mind, and with that comes a wave. There cannot be any wave without this impulse of sound; and when it is not from outside, it is from inside, and when the sound dies, the wave dies. What remains? The result of the reaction, and that is knowledge. These three are so closely combined in our mind that we cannot separate them. When the sound comes,

the senses vibrate, and the wave rises in reaction; they follow so closely upon one another that there is no discerning one from the other. When this meditation has been practiced for a long time, memory, the receptacle of all impressions, becomes purified, and we are able clearly to distinguish them from one another. This is called Nirvitarka, concentration without question.

एतयैव सविचारा निर्विचारा च सूक्ष्मविषया व्याख्याता ॥४४॥
44. By this process (the concentrations) with discrimination and without discrimination, whose objects are finer, are (also) explained.

A process similar to the preceding is applied again; only, the objects to be taken up in the former meditations are gross; in this they are fine.

सूक्ष्मविषयत्वञ्चालिङ्ग-पर्यवसानम् ॥४५॥
45. The finer objects end with the Pradhâna.

The gross objects are only the elements and everything manufactured out of them. The fine objects begin with the Tanmatras or fine particles. The organs, the mind, (The mind, or common sensorium, the aggregate of all the senses), egoism, the mind-stuff (the cause of all manifestation), the equilibrium state of Sattva, Rajas, and Tamas materials - called Pradhâna (chief), Prakriti (nature), or Avyakta (unmanifest) - are all included within the category of fine objects, the Purusha (the Soul) alone being excepted.

ता एव सबीजः समाधिः ॥४६॥
46. These concentrations are with seed.

These do not destroy the seeds of past actions, and thus cannot give liberation, but what they bring to the Yogi is stated in the following aphorism.

निर्विचार-वैशारद्येऽध्यात्मप्रसादः ॥४७॥
47. The concentration "without discrimination" being purified, the Chitta becomes firmly fixed.

ऋतम्भरा तत्र प्रज्ञा ॥४८॥
48. The knowledge in that is called "filled with Truth".

The next aphorism will explain this.

श्रुतानुमानप्रज्ञाभ्यामन्यविषया विशेषार्थत्वात् ॥४९॥
49. The knowledge that is gained from testimony and inference is about common objects. That from the Samadhi just mentioned is of a much higher order, being able to penetrate where inference and testimony cannot go.

The idea is that we have to get our knowledge of ordinary objects by direct perception, and by inference therefrom, and from testimony of people who are competent. By "people who are competent," the Yogis always mean the Rishis, or the Seers of the thoughts recorded in the scriptures - the Vedas. According to them, the only proof of the scriptures is that they were the testimony of competent persons, yet they say the scriptures cannot take us to realisation. We can read all the Vedas, and yet will not realise anything, but when we practise their teachings, then we attain to that state which realises what the scriptures say, which penetrates where neither reason nor perception nor inference can go, and where the testimony of others cannot avail. This is what is meant by the aphorism.

Realisation is real religion, all the rest is only preparation - hearing lectures, or reading books, or reasoning is merely preparing the ground; it is not religion. Intellectual assent and intellectual dissent are not religion. The central idea of the Yogis is that just as we come in direct contact with objects of the senses, so religion even can be directly perceived in a far more intense sense. The truths of religion, as God and Soul, cannot be perceived by the external senses. I cannot see God with my eyes, nor can I touch Him with my hands, and we also know that neither can we reason beyond the senses. Reason leaves us at a point quite indecisive; we may reason all our lives, as the world has been doing for thousands of years, and the result is that we find we are incompetent to prove or disprove the facts of religion. What we perceive directly we take as the basis, and upon that basis we reason. So it is obvious that reasoning has to run within these bounds of perception. It can never go beyond. The whole scope of realisation, therefore, is beyond sense-perception. The Yogis say that man can go beyond his direct sense-perception, and beyond his reason also. Man has in him the faculty, the power, of transcending his intellect even, a power which is in every being, every creature. By the practice of Yoga that power is aroused, and then man transcends the ordinary limits of reason, and directly perceives things which are beyond all reason.

तज्जः संस्कारोऽन्यसंस्कारप्रतिबन्धी ॥५०॥
50. The resulting impression from this Samadhi obstructs all other impressions.

We have seen in the foregoing aphorism that the only way of attaining to that superconsciousness is by concentration, and we have also seen that what hinder the mind from concentration are the past Samskaras, impressions. All of you have observed that, when you are trying to concentrate your mind, your thoughts wander. When you are trying to think of God, that is the very time these Samskaras appear. At other times they are not so active; but when you want them not, they are sure to be there, trying their best to crowd in your mind. Why should that be so? Why should they be much more potent at the

time of concentration? It is because you are repressing them, and they react with all their force. At other times they do not react. How countless these old past impressions must be, all lodged somewhere in the Chitta, ready, waiting like tigers, to jump up! These have to be suppressed that the one idea which we want may arise, to the exclusion of the others. Instead they are all struggling to come up at the same time. These are the various powers of the Samskaras in hindering concentration of the mind. So this Samadhi which has just been given is the best to be practised, on account of its power of suppressing the Samskaras. The Samskara which will be raised by this sort of concentration will be so powerful that it will hinder the action of the others, and hold them in check.

तस्यापि निरोधे सर्वनिरोधान्निर्बीजः समाधिः ॥५१॥
51. By the restraint of even this (impression, which obstructs all other impressions), all being restrained, comes the "seedless" Samadhi.

You remember that our goal is to perceive the Soul itself. We cannot perceive the Soul, because it has got mingled up with nature, with the mind, with the body. The ignorant man thinks his body is the Soul. The learned man thinks his mind is the Soul. But both of them are mistaken. What makes the Soul get mingled up with all this? Different waves in the Chitta rise and cover the Soul; we only see a little reflection of the Soul through these waves; so, if the wave is one of anger, we see the Soul as angry; "I am angry," one says. If it is one of love, we see ourselves reflected in that wave, and say we are loving. If that wave is one of weakness, and the Soul is reflected in it, we think we are weak. These various ideas come from these impressions, these Samskaras covering the Soul. The real nature of the Soul is not perceived as long as there is one single wave in the lake of the Chitta; this real nature will never be perceived until all the waves have subsided. So, first, Patanjali teaches us the meaning of these waves; secondly, the best way to repress them; and thirdly, how to make one wave so strong as to suppress all other waves, fire eating fire as it were. When only one remains, it will be easy to suppress that also, and when that is gone, this Samadhi or concentration is called seedless. It leaves nothing, and the Soul is manifested just as It is, in Its own glory. Then alone we know that the Soul is not a compound; It is the only eternal simple in the universe, and as such, It cannot be born, It cannot die; It is immortal, indestructible, the ever-living essence of intelligence.

CHAPTER II
CONCENTRATION: ITS PRACTICE

तपः-स्वाध्यायेश्वरप्रणिधानानि क्रियायोगः ॥१॥

1. Mortification, study, and surrendering fruits of work to God are called Kriyâ-yoga.

Those Samâdhis with which we ended our last chapter are very difficult to attain; so we must take them up slowly. The first step, the preliminary step, is called Kriya-yoga. Literally this means work, working towards Yoga. The organs are the horses, the mind is the rein, the intellect is the charioteer, the soul is the rider, and the body is the chariot. The master of the household, the King, the Self of man, is sitting in this chariot. If the horses are very strong and do not obey the rein, if the charioteer, the intellect, does not know how to control the horses, then the chariot will come to grief. But if the organs, the horses, are well controlled, and if the rein, the mind, is well held in the hands of the charioteer, the intellect, the chariot reaches the goal. What is meant, therefore, by this mortification? Holding the rein firmly while guiding the body and the organs; not letting them do anything they like, but keeping them both under proper control. *Study*. What is meant by study in this case? No study of novels or story books, but study of those works which teach the liberation of the Soul. Then again this study does not mean controversial studies at all. The Yogi is supposed to have finished his period of controversy. He has had enough of that, and has become satisfied. He only studies to intensify his convictions. Vâda and Siddhânta - these are the two sorts of scriptural knowledge - Vada (the argumentative) and Siddhanta (the decisive). When a man is entirely ignorant he takes up the first of these, the argumentative fighting, and reasoning pro and con; and when he has finished that he takes up the Siddhanta, the decisive, arriving at a conclusion. Simply arriving at this conclusion will not do. It must be intensified. Books are infinite in number, and time is short; therefore the secret of knowledge is to take what is essential. Take that and try to live up to it. There is an old Indian legend that if you place a cup of milk and water before a Râja-Hamsa (swan), he will take all the milk and leave the water. In that way we should take what is of value in knowledge, and leave the dross. Intellectual gymnastics are necessary at first. We must not go blindly into anything. The Yogi has passed the argumentative state, and has come to a conclusion, which is, like the rocks, immovable. The only thing he now seeks to do is to intensify that conclusion. Do not argue, he says; if one forces arguments upon you, be silent. Do not answer any argument, but go away calmly, because arguments only disturb the mind. The only thing necessary is to train the intellect, what is the use of disturbing it for nothing? The intellect is but a weak instrument, and can give us only knowledge limited by the senses. The Yogi wants to go beyond the senses, therefore intellect is of no use to him. He is certain of this and, therefore, is silent, and does not argue. Every argument throws his mind out

of balance, creates a disturbance in the Chitta, and a disturbance is a drawback. Argumentations and searchings of the reason are only by the way. There are much higher things beyond them. The whole of life is not for schoolboy fights and debating societies. "Surrendering the fruits of work to God" is to take to ourselves neither credit nor blame, but to give up both to the Lord and be at peace.

समाधि-भावनार्थः क्लेश-तनूकरणार्थश्च ॥२॥
2. (It is for) the practice of Samadhi and minimising the pain-bearing obstructions.

Most of us make our minds like spoilt children, allowing them to do whatever they want. Therefore it is necessary that Kriya-yoga should be constantly practised, in order to gain control of the mind, and bring it into subjection. The obstructions to Yoga arise from lack of control, and cause us pain. They can only be removed by denying the mind, and holding it in check, through the means of Kriya-yoga.

अविद्यास्मिता-राग-द्वेषाभिनिवेशाः क्लेशाः ॥३॥
3. The pain-bearing obstructions are - ignorance, egoism, attachment, aversion and clinging to life.

These are the five pains, the fivefold tie that binds us down, of which ignorance is the cause and the other four its effects. It is the only cause of all our misery. What else can make us miserable? The nature of the Soul is eternal bliss. What can make it sorrowful except ignorance, hallucination, delusion? All pain of the Soul is simply delusion.

अविद्याक्षेत्रमुत्तरेषां प्रसुप्त-तनु-विच्छिन्नोदाराणाम् ॥४॥
4. Ignorance is the productive field of all these that follow, whether they are dormant, attenuated, overpowered, or expanded.

Ignorance is the cause of egoism, attachment, aversion, and clinging to life. These impressions exist in different states. They are sometimes dormant. You often hear the expression "innocent as a baby," yet in the baby may be the state of a demon or of a god, which will come out by degrees. In the Yogi, these impressions, the Samskâras left by past actions, are attenuated, that is, exist in a very fine state, and he can control them, and not allow them to become manifest. "Overpowered" means that sometimes one set of impressions is held down for a while by those that are stronger, but they come out when that repressing cause is removed. The last state is the "expanded," when the Samskaras, having helpful surroundings, attain to a great activity, either as good or evil.

अनित्याशुचि-दुःखानात्मसु नित्य-शुचि-सुखात्मख्यातिरविद्या ॥५॥
5. Ignorance is taking the non-eternal, the impure, the painful, and the non-Self for the eternal, the pure, the happy, and the Âtman or Self (respectively). All the different sorts of impressions have one source, ignorance. We have first to learn what ignorance is. All of us think, "I am the body, and not the Self, the pure, the effulgent, the ever blissful," and that is ignorance. We think of man, and see man as body. This is the great delusion.

दृग्दर्शनशक्त्योरेकात्मतेवास्मिता ॥६॥
6. Egoism is the identification of the seer with the instrument of seeing.

The seer is really the Self, the pure one, the ever holy, the infinite, the immortal. This is the Self of man. And what are the instruments? The Chitta or mind-stuff, the Buddhi or determinative faculty, the Manas or mind, and the Indriyas or sense-organs. These are the instruments for him to see the external world, and the identification of the Self with the instruments is what is called the ignorance of egoism. We say, "I am the mind," "I am thought," "I am angry," or "I am happy". How can we be angry and how can we hate? We should identify ourselves with the Self that cannot change. If It is unchangeable, how can It be one moment happy, and one moment unhappy? It is formless, infinite, omnipresent. What can change It ? It is beyond all law. What can affect it? Nothing in the universe can produce an effect on It. Yet through ignorance, we identify ourselves with the mind-stuff, and think we feel pleasure or pain.

सुखानुशयी रागः ॥७॥
7. Attachment is that which dwells on pleasure.

We find pleasure in certain things, and the mind like a current flows towards them; and this following the pleasure centre, as it were, is what is called attachment. We are never attached where we do not find pleasure. We find pleasure in very queer things sometimes, but the principle remains: wherever we find pleasure, there we are attached.

दुःखानुशयी द्वेषः ॥८॥
8. Aversion is that which dwells on pain.

That which gives us pain we immediately seek to get away from.

स्वरसवाही विदुषोऽपि तथारूढोऽभिनिवेशः ॥९॥
9. Flowing through its own nature, and established even in the learned, is the clinging to life.

This clinging to life you see manifested in every animal. Upon it many attempts have been made to build the theory of a future life, because men are so fond of life that they desire a future life also. Of course it goes without saying that this argument is without much value, but the most curious part of it is, that, in Western countries, the idea that this clinging to life indicates a possibility of future life applies only to men, but does not include animals. In India this clinging to life has been one of the arguments to prove past experience and existence. For instance, if it be true that all our knowledge has come from experience, then it is sure that that which we never experienced we cannot imagine or understand. As soon as chickens are hatched they begin to pick up food. Many times it has been seen, where ducks have been hatched by hens, that, as soon as they came out of the eggs they flew to water, and the mother thought they would be drowned. If experience be the only source of knowledge, where did these chickens learn to pick up food, or the ducklings that the water was their natural element? If you say it is instinct, it means nothing - it is simply giving a word, but is no explanation. What is this instinct? We have many instincts in ourselves. For instance, most of you ladies play the piano, and remember, when you first learned, how carefully you had to put your fingers on the black and the white keys, one after the other, but now, after long years of practice, you can talk with your friends while your fingers play mechanically. It has become instinct. So with every work we do; by practice it becomes instinct, it becomes automatic; but so far as we know, all the cases which we now regard as automatic are degenerated reason. In the language of the Yogi, instinct is involved reason. Discrimination becomes involved, and gets to be automatic Samskaras. Therefore it is perfectly logical to think that all we call instinct in this world is simply involved reason. As reason cannot come without experience, all instinct is, therefore, the result of past experience. Chickens fear the hawk, and ducklings love the water; these are both the results of past experience. Then the question is whether that experience belongs to a particular soul, or to the body simply, whether this experience which comes to the duck is the duck's forefathers' experience, or the duck's own experience. Modern scientific men hold that it belongs to the body, but the Yogis hold that it is the experience of the mind, transmitted through the body. This is called the theory of reincarnation.

We have seen that all our knowledge, whether we call it perception, or reason, or instinct, must come through that one channel called experience, and all that we now call instinct is the result of past experience, degenerated into instinct and that instinct regenerates into reason again. So on throughout the universe, and upon this has been built one of the chief arguments for reincarnation in India. The recurring experiences of various fears, in course of time, produce this clinging to life. That is why the child is instinctively afraid, because the past experience of pain is there in it. Even in the most learned men, who know that this body will go, and who say "never mind, we have had

hundreds of bodies, the soul cannot die" - even in them, with all their intellectual convictions, we still find this clinging on to life. Why is this clinging to life? We have seen that it has become instinctive. In the psychological language of the Yogis it has become a Samskara. The Samskaras, fine and hidden, are sleeping in the Chitta. All this past experience of death, all that which we call instinct, is experience become subconscious. It lives in the Chitta, and is not inactive, but is working underneath.

The Chitta-Vrittis, the mind-waves, which are gross, we can appreciate and feel; they can be more easily controlled, but what about the finer instincts? How can they be controlled? When I am angry, my whole mind becomes a huge wave of anger. I feel it, see it, handle it, can easily manipulate it, can fight with it; but I shall not succeed perfectly in the fight until I can get down below to its causes. A man says something very harsh to me, and I begin to feel that I am getting heated, and he goes on till I am perfectly angry and forget myself, identify myself with anger. When he first began to abuse me, I thought, "I am going to be angry". Anger was one thing, and I was another; but when I became angry, I was anger. These feelings have to be controlled in the germ, the root, in their fine forms, before even we have become conscious that they are acting on us. With the vast majority of mankind the fine states of these passions are not even known - the states in which they emerge from subconsciousness. When a bubble is rising from the bottom of the lake, we do not see it, nor even when it is nearly come to the surface; it is only when it bursts and makes a ripple that we know it is there. We shall only be successful in grappling with the waves when we can get hold of them in their fine causes, and until you can get hold of them, and subdue them before they become gross, there is no hope of conquering any passion perfectly. To control our passions we have to control them at their very roots; then alone shall we be able to burn out their very seeds. As fried seeds thrown into the ground will never come up, so these passions will never arise.

ते प्रतिप्रसवहेयाः सूक्ष्माः ॥१०॥
10. The fine Samskaras are to be conquered by resolving them into their causal state.

Samskaras are the subtle impressions that manifest themselves into gross forms later on. How are these fine Samskaras to be controlled? By resolving the effect into its cause. When the Chitta, which is an effect, is resolved into its cause, Asmitâ or Egoism, then only, the fine impressions die along with it. Meditation cannot destroy these.

ध्यानहेयास्तद्वृत्तयः ॥११॥
11. By meditation, their (gross) modifications are to be rejected.

Meditation is one of the great means of controlling the rising of these waves. By meditation you can make the mind subdue these waves, and if you go on practicing meditation for days, and months, and years, until it has become a habit, until it will come in spite of yourself, anger and hatred will be controlled and checked.

क्लेशमूलः कर्माशयो दृष्टादृष्टजन्मवेदनीयः ॥१२॥
12. The "receptacle of works" has its root in these pain-bearing obstructions, and their experience is in this visible life, or in the unseen life.

By the "receptacle of works" is meant the sum-total of Samskaras. Whatever work we do, the mind is thrown into a wave, and after the work is finished, we think the wave is gone. No. It has only become fine, but it is still there. When we try to remember the work, it comes up again and becomes a wave. So it was there; if not, there would not have been memory. Thus every action, every thought, good or bad, just goes down and becomes fine, and is there stored up. Both happy and unhappy thoughts are called pain-bearing obstructions, because according to the Yogis, they, in the long run, bring pain. All happiness which comes from the senses will, eventually, bring pain. All enjoyment will make us thirst for more, and that brings pain as its result. There is no limit to man's desires; he goes on desiring, and when he comes to a point where desire cannot be fulfilled, the result is pain. Therefore the Yogis regard the sum-total of the impressions, good or evil, as pain-bearing obstructions; they obstruct the way to freedom of the Soul.

It is the same with the Samskaras, the fine roots of all our works; they are the causes which will again bring effects, either in this life, or in the lives to come. In exceptional cases when these Samskaras are very strong, they bear fruit quickly; exceptional acts of wickedness, or of goodness, bring their fruits even in this life. The Yogis hold that men who are able to acquire a tremendous power of good Samskaras do not have to die, but, even in this life, can change their bodies into god-bodies. There are several such cases mentioned by the Yogis in their books. These men change the very material of their bodies; they re-arrange the molecules in such fashion that they have no more sickness, and what we call death does not come to them. Why should not this be? The physiological meaning of food is assimilation of energy from the sun. The energy has reached the plant, the plant is eaten by an animal, and the animal by man. The science of it is that we take so much energy from the sun, and make it part of ourselves. That being the case, why should there be only one way of assimilating energy? The plant's way is not the same as ours; the earth's process of assimilating energy differs from our own. But all assimilate energy in some form or other. The Yogis say that they are able to assimilate energy by the power of the mind alone, that they can draw in as much of it as they desire without recourse to the ordinary methods. As a spider makes its web out of its own substance, and becomes bound in it,

and cannot go anywhere except along the lines of that web, so we have projected out of our own substance this network called the nerves, and we cannot work except through the channels of those nerves. The Yogi says we need not be bound by that.

Similarly, we can send electricity to any part of the world, but we have to send it by means of wires. Nature can send a vast mass of electricity without any wires at all. Why cannot we do the same? We can send mental electricity. What we call mind is very much the same as electricity. It is clear that this nerve fluid has some amount of electricity, because it is polarised, and it answers all electrical directions. We can only send our electricity through these nerve channels. Why not send the mental electricity without this aid? The Yogis say it is perfectly possible and practicable, and that when you can do that, you will work all over the universe. You will be able to work with any body anywhere, without the help of the nervous system. When the soul is acting through these channels, we say a man is living, and when these cease to work, a man is said to be dead. But when a man is able to act either with or without these channels, birth and death will have no meaning for him. All the bodies in the universe are made up of Tanmâtras, their difference lies in the arrangement of the latter. If you are the arranger, you can arrange a body in one way or another. Who makes up this body but you? Who eats the food? If another ate the food for you, you would not live long. Who makes the blood out of food? You, certainly. Who purifies the blood, and sends it through the veins? You. We are the masters of the body, and we live in it. Only we have lost the knowledge of how to rejuvenate it. We have become automatic, degenerate. We have forgotten the process of arranging its molecules. So, what we do automatically has to be done knowingly. We are the masters and we have to regulate that arrangement; and as soon as we can do that, we shall be able to rejuvenate just as we like, and then we shall have neither birth nor disease nor death.

सति मूले तद्विपाको जात्यायुर्भोगाः ॥१३॥

13. The root being there, the fruition comes (in the form of) species, life, and experience of pleasure and pain.

The roots, the causes, the Samskaras being there, they manifest and form the effects. The cause dying down becomes the effect; the effect getting subtler becomes the cause of the next effect. A tree bears a seed, which becomes the cause of another tree, and so on. All our works now are the effects of past Samskaras; again, these works becoming Samskaras will be the causes of future actions, and thus we go on. So this aphorism says that the cause being there, the fruit must come, in the form of species of beings: one will be a man, another an angel, another an animal, another a demon. Then there are different effects of Karma in life. One man lives fifty years, another a hundred, another dies in two years, and never attains maturity; all

these differences in life are regulated by past Karma. One man is born, as it were, for pleasure; if he buries himself in a forest, pleasure will follow him there. Another man, wherever he goes, is followed by pain; everything becomes painful for him. It is the result of their own past. According to the philosophy of the Yogis, all virtuous actions bring pleasure, and all vicious actions bring pain. Any man who does wicked deeds is sure to reap their fruit in the form of pain.

ते ह्लादपरितापफलाः पुण्यापुण्यहेतुत्वात् ॥१४॥
14. They bear fruit as pleasure or pain, caused by virtue or vice.

परिणामताप-संस्कारदुःखैर्गुणवृत्तिविरोधाच्च दुःखमेव सर्वं विवेकिनः ॥१५॥
15. To the discriminating, all is, as it were, painful on account of everything bringing pain either as consequence, or as anticipation of loss of happiness, or as fresh craving arising from impressions of happiness, and also as counteraction of qualities.

The Yogis say that the man who has discriminating powers, the man of good sense, sees through all that are called pleasure and pain, and knows that they come to all, and that one follows and melts into the other; he sees that men follow an *ignis fatuus* all their lives, and never succeed in fulfilling their desires. The great king Yudhishthira once said that the most wonderful thing in life is that every moment we see people dying around us, and yet we think we shall never die. Surrounded by fools on every side, we think we are the only exceptions, the only learned men. Surrounded by all sorts of experiences of fickleness, we think our love is the only lasting love. How can that be? Even love is selfish, and the Yogi says that in the end we shall find that even the love of husbands and wives, and children and friends, slowly decays. Decadence seizes everything in this life. It is only when everything, even love, fails, that, with a flash, man finds out how vain, how dream-like is this world. Then he catches a glimpse of Vairâgya (renunciation), catches a glimpse of the Beyond. It is only by giving up this world that the other comes; never through holding on to this one. Never yet was there a great soul who had not to reject sense-pleasures and enjoyments to acquire his greatness. The cause of misery is the clash between the different forces of nature, one dragging one way, and another dragging another, rendering permanent happiness impossible.

हेयं दुःखमनागतम् ॥१६॥
16. The misery which is not yet come is to be avoided.

Some Karma we have worked out already, some we are working out now in the present, and some are waiting to bear fruit in the future. The first kind is past and gone. The second we will have to work out, and it is only that which

is waiting to bear fruit in the future that we can conquer and control, towards which end all our forces should be directed. This is what Patanjali means when he says that Samskaras are to be controlled by resolving them into their causal state.

द्रष्टृदृश्ययोः संयोगो हेयहेतुः ॥१७॥
17. The cause of that which is to be avoided is the junction of the seer and the seen.

Who is the seer? The Self of man, the Purusha. What is the seen? The whole of nature beginning with the mind, down to gross matter. All pleasure and pain arise from the junction between this Purusha and the mind. The Purusha, you must remember, according to this philosophy, is pure; when joined to nature, it appears to feel pleasure or pain by reflection.

प्रकाश-क्रिया-स्थितिशीलं भूतेन्द्रियात्मकं भोगापवर्गार्थं दृश्यमः ॥१८॥
18. The experienced is composed of elements and organs, is of the nature of illumination, action, and inertia, and is for the purpose of experience and release (of the experiencer).

The experienced, that is nature, is composed of elements and organs - the elements, gross and fine, which compose the whole of nature, and the organs of the senses, mind, etc. - and is of the nature of illumination (Sattva), action (Rajas), and inertia (Tamas). What is the purpose of the whole of nature? That the Purusha may gain experience. The Purusha has, as it were, forgotten its mighty, godly nature. There is a story that the king of the gods, Indra, once became a pig, wallowing in mire; he had a she-pig and a lot of baby pigs, and was very happy. Then some gods saw his plight, and came to him, and told him, "You are the king of the gods, you have all the gods under your command. Why are you here?" But Indra said, "Never mind; I am all right here; I do not care for heaven, while I have this sow and these little pigs." The poor gods were at their wits' end. After a time they decided to slay all the pigs one after another. When all were dead, Indra began to weep and mourn. Then the gods ripped his pig-body open and he came out of it, and began to laugh, when he realised what a hideous dream he had had - he, the king of the gods, to have become a pig, and to think that that pig-life was the only life! Not only so, but to have wanted the whole universe to come into the pig-life! The Purusha, when it identifies itself with nature, forgets that it is pure and infinite. The Purusha does not love, it is love itself. It does not exist, it is existence itself. The Soul does not know, It is knowledge itself. It is a mistake to say the Soul loves, exists, or knows. Love, existence, and knowledge are not the qualities of the Purusha, but its essence. When they get reflected upon something, you may call them the qualities of that something. They are not the qualities but the essence of the Purusha, the great Atman, the Infinite

Being, without birth or death, established in its own glory. It appears to have become so degenerate that if you approach to tell it, "You are not a pig," it begins to squeal and bite.

Thus is it with us all in this Mâyâ, this dream world, where it is all misery, weeping and crying, where a few golden balls are rolled, and the world scrambles after them. You were never bound by laws, nature never had a bond for you. That is what the Yogi tells you. Have patience to learn it. And the Yogi shows how, by junction with nature, and identifying itself with the mind and the world, the Purusha thinks itself miserable. Then the Yogi goes on to show you that the way out is through experience. You have to get all this experience, but finish it quickly. We have placed ourselves in this net, and will have to get out. We have got ourselves caught in the trap, and we will have to work out our freedom. So get this experience of husbands, and wives, and friends, and little loves; you will get through them safely if you never forget what you really are. Never forget this is only a momentary state, and that we have to pass through it. Experience is the one great teacher - experience of pleasure and pain - but know it is only experience. It leads, step by step, to that state where all things become small, and the Purusha so great that the whole universe seems as a drop in the ocean and falls off by its own nothingness. We have to go through different experiences, but let us never forget the ideal.

विशेषाविशेष-लिङ्गमात्रालिङ्गानि गुणपर्वाणि ॥१९॥
19. The states of the qualities are the defined, the undefined, the indicated only, and the signless.

The system of Yoga is built entirely on the philosophy of the Sânkhyas, as I told you before, and here again I shall remind you of the cosmology of the Sankhya philosophy. According to the Sankhyas, nature is both the material and the efficient cause of the universe. In nature there are three sorts of materials, the Sattva, the Rajas, and the Tamas. The Tamas material is all that is dark, all that is ignorant and heavy. The Rajas is activity. The Sattva is calmness, light. Nature, before creation, is called by them Avyakta, undefined, or indiscrete; that is, in which there is no distinction of form or name, a state in which these three materials are held in perfect balance. Then the balance is disturbed, the three materials begin to mingle in various fashions, and the result is the universe. In every man, also, these three materials exist. When the Sattva material prevails, knowledge comes; when Rajas, activity; and when Tamas, darkness, lassitude, idleness, and ignorance. According to the Sankhya theory, the highest manifestation of nature, consisting of the three materials, is what they call Mahat or intelligence, universal intelligence, of which each human intellect is a part. In the Sankhya psychology there is a sharp distinction between Manas, the mind function, and the function of the Buddhi, intellect. The mind function is

simply to collect and carry impressions and present them to the Buddhi, the individual Mahat, which determines upon it. Out of Mahat comes egoism, out of which again come the fine materials. The fine materials combine and become the gross materials outside - the external universe. The claim of the Sankhya philosophy is that beginning with the intellect down to a block of stone, all is the product of one substance, different only as finer to grosser states of existence. The finer is the cause, and the grosser is the effect. According. to the Sankhya philosophy, beyond the whole of nature is the Purusha, which is not material at all. Purusha is not at all similar to anything else, either Buddhi, or mind, or the Tanmatras, or the gross materials. It is not akin to any one of these, it is entirely separate, entirely different in its nature, and from this they argue that the Purusha must be immortal, because it is not the result of combination. That which is not the result of combination cannot die. The Purushas or souls are infinite in number.

Now we shall understand the aphorism that the states of the qualities are defined, undefined, indicated only, and signess. By the "defined" are meant the gross elements, which we can sense. By the "undefined" are meant the very fine materials, the Tanmatras, which cannot be sensed by ordinary men. If you practise Yoga, however, says Patanjali, after a while your perceptions will become so fine that you will actually see the Tanmatras. For instance, you have heard how every man has a certain light about him; every living being emits a certain light, and this, he says, can be seen by the Yogi. We do not all see it, but we all throw out these Tanmatras, just as a flower continuously sends out fine particles which enable us to smell it. Every day of our lives we throw out a mass of good or evil, and everywhere we go the atmosphere is full of these materials. That is how there came to the human mind, unconsciously, the idea of building temples and churches. Why should man build churches in which to worship God? Why not worship Him anywhere? Even if he did not know the reason, man found that the place where people worshipped God became full of good Tanmatras. Every day people go there, and the more they go the holier they get, and the holier that place becomes. If any man who has not much Sattva in him goes there, the place will influence him and arouse his Sattva quality. Here, therefore, is the significance of all temples and holy places, but you must remember that their holiness depends on holy people congregating there. The difficulty with man is that he forgets the original meaning, and puts the cart before the horse. It was men who made these places holy, and then the effect became the cause and made men holy. If the wicked only were to go there, it would become as bad as any other place. It is not the building, but the people that make a church, and that is what we always forget. That is why sages and holy persons, who have much of this Sattva quality, can send it out and exert a tremendous influence day and night on their surroundings. A man may become so pure that his purity will become tangible. Whosoever comes in contact with him becomes pure.

Next "the indicated only" means the Buddhi, the intellect. "The indicated only" is the first manifestation of nature; from it all other manifestations proceed. The last is "the signless". There seems to be a great difference between modern science and all religions at this point. Every religion has the idea that the universe comes out of intelligence. The theory of God, taking it in its psychological significance, apart from all ideas of personality, is that intelligence is first in the order of creation, and that out of intelligence comes what we call gross matter. Modern philosophers say that intelligence is the last to come. They say that unintelligent things slowly evolve into animals, and from animals into men. They claim that instead of everything coming out of intelligence, intelligence itself is the last to come. Both the religious and the scientific statements, though seeming directly opposed to each other are true. Take an infinite series, A-B-A-B -A-B. etc. The question is - which is first, A or B? If you take the series as A-B. you will say that A is first, but if you take it as B-A, you will say that B is first. It depends upon the way we look at it. Intelligence undergoes modification and becomes the gross matter, this again merges into intelligence, and thus the process goes on. The Sankhyas, and other religionists, put intelligence first, and the series becomes intelligence, then matter. The scientific man puts his finger on matter, and says matter, then intelligence. They both indicate the same chain. Indian philosophy, however, goes beyond both intelligence and matter, and finds a Purusha, or Self, which is beyond intelligence, of which intelligence is but the borrowed light.

द्रष्टा दृशिमात्रः शुद्धोऽपि प्रत्ययानुपश्यः ॥२०॥
20. The seer is intelligence only, and though pure, sees through the colouring of the intellect.

This is, again, Sankhya philosophy. We have seen from the same philosophy that from the lowest form up to intelligence all is nature; beyond nature are Purushas (souls), which have no qualities. Then how does the soul appear to be happy or unhappy? By reflection. If a red flower is put near a piece of pure crystal, the crystal appears to be red, similarly the appearances of happiness or unhappiness of the soul are but reflections. The soul itself has no colouring. The soul is separate from nature. Nature is one thing, soul another, eternally separate. The Sankhyas say that intelligence is a compound, that it grows and wanes, that it changes, just as the body changes, and that its nature is nearly the same as that of the body. As a finger-nail is to the body, so is body to intelligence. The nail is a part of the body, but it can be pared off hundreds of times, and the body will still last. Similarly, the intelligence lasts aeons, while this body can be "pared off," thrown off. Yet intelligence cannot be immortal because it changes - growing and waning. Anything that changes cannot be immortal. Certainly intelligence is manufactured, and that very fact shows us that there must be something beyond that. It cannot be free, everything connected with matter is in nature, and, therefore, bound for ever.

Who is free? The free must certainly be beyond cause and effect. If you say that the idea of freedom is a delusion, I shall say that the idea of bondage is also a delusion. Two facts come into our consciousness, and stand or fall with each other. These are our notions of bondage and freedom. If we want to go through a wall, and our head bumps against that wall, we see we are limited by that wall. At the same time we find a willpower, and think we can direct our will everywhere. At every step these contradictory ideas come to us. We have to believe that we are free, yet at every moment we find we are not free. If one idea is a delusion, the other is also a delusion, and if one is true, the other also is true, because both stand upon the same basis - consciousness. The Yogi says, both are true; that we are bound so far as intelligence goes, that we are free so far as the soul is concerned. It is the real nature of man, the soul, the Purusha, which is beyond all law of causation. Its freedom is percolating through layers of matter in various forms, intelligence, mind, etc. It is its light which is shining through all. Intelligence has no light of its own. Each organ has a particular centre in the brain; it is not that all the organs have one centre; each organ is separate. Why do all perceptions harmonise? Where do they get their unity? If it were in the brain, it would be necessary for all the organs, the eyes, the nose, the ears, etc., to have one centre only, while we know for certain that there are different centres for each. Both a man can see and hear at the same time, so a unity must be there at the back of intelligence. Intelligence is connected with the brain, but behind intelligence even stands the Purusha, the unit, where all different sensations and perceptions join and become one. The soul itself is the centre where all the different perceptions converge and become unified. That soul is free, and it is its freedom that tells you every moment that you are free. But you mistake, and mingle that freedom every moment with intelligence and mind. You try to attribute that freedom to the intelligence, and immediately find that intelligence is not free; you attribute that freedom to the body, and immediately nature tells you that you are again mistaken. That is why there is this mingled sense of freedom and bondage at the same time. The Yogi analyses both what is free and what is bound, and his ignorance vanishes. He finds that the Purusha is free, is the essence of that knowledge which, coming through the Buddhi, becomes intelligence, and, as such, is bound.

तदर्थ एव दृश्यस्यात्मा ॥२१॥
21. The nature of the experienced is for him.

Nature has no light of its own. As long as the Purusha is present in it, it appears as light. But the light is borrowed; just as the moon's light is reflected. According to the Yogis, all the manifestations of nature are caused by nature itself, but nature has no purpose in view, except to free the Purusha.

कृतार्थं प्रति नष्टमप्यनष्टं तदन्यसाधारणत्वात् ॥२२॥
22. Though destroyed for him whose goal has been gained, yet it is not destroyed, being common to others.

The whole activity of nature is to make the soul know that it is entirely separate from nature. When the soul knows this, nature has no more attractions for it. But the whole of nature vanishes only for that man who has become free. There will always remain an infinite number of others, for whom nature will go on working.

स्वस्वामिशक्त्योः स्वरूपोपलब्धिहेतुः संयोगः ॥२३॥
23. Junction is the cause of the realization of the nature of both the powers, the experienced and its Lord.

According to this aphorism, both the powers of soul and nature become manifest when they are in conjunction. Then all manifestations are thrown out. Ignorance is the cause of this conjunction. We see every day that the cause of our pain or pleasure is always our joining ourselves with the body. If I were perfectly certain that I am not this body, I should take no notice of heat and cold, or anything of the kind. This body is a combination. It is only a fiction to say that I have one body, you another, and the sun another. The whole universe is one ocean of matter, and you are the name of a little particle, and I of another, and the sun of another. We know that this matter is continuously changing. What is forming the sun one day, the next day may form the matter of our bodies.

तस्य हेतुरविद्या ॥२४॥
24. Ignorance is its cause.

Through ignorance we have joined ourselves with a particular body, and thus opened ourselves to misery. This idea of body is a simple superstition. It is superstition that makes us happy or unhappy. It is superstition caused by ignorance that makes us feel heat and cold, pain and pleasure. It is our business to rise above this superstition, and the Yogi shows us how we can do this. It has been demonstrated that, under certain mental conditions, a man may be burned, yet he will feel no pain. The difficulty is that this sudden upheaval of the mind comes like a whirlwind one minute, and goes away the next. If, however, we gain it through Yoga, we shall permanently attain to the separation of Self from the body.

तदभावात् संयोगाभावो हानं तद्दृशेः कैवल्यम् ॥२५॥
25. There being absence of that (ignorance) there is absence of junction, which is the thing-to-be avoided; that is the independence of the seer.

According to Yoga philosophy, it is through ignorance that the soul has been joined with nature. The aim is to get rid of nature's control over us. That is the goal of all religions. Each soul is potentially divine. The goal is to manifest this Divinity within, by controlling nature, external and internal. Do this either by work, or worship, or psychic control, or philosophy - by one or more or all of these - and be free. This is the whole of religion. Doctrines, or dogmas, or rituals, or books, or temples, or forms, are but secondary details. The Yogi tries to reach this goal through psychic control. Until we can free ourselves from nature, we are slaves; as she dictates so we must go. The Yogi claims that he who controls mind controls matter also. The internal nature is much higher than the external and much more difficult to grapple with, much more difficult to control. Therefore he who has conquered the internal nature controls the whole universe; it becomes his servant. Raja-Yoga propounds the methods of gaining this control. Forces higher than we know in physical nature will have to be subdued. This body is just the external crust of the mind. They are not two different things; they are just as the oyster and its shell. They are but two aspects of one thing; the internal substance of the oyster takes up matter from outside, and manufactures the shell. In the same way the internal fine forces which are called mind take up gross matter from outside, and from that manufacture this external shell, the body. If, then, we have control of the internal, it is very easy to have control of the external. Then again, these forces are not different. It is not that some forces are physical, and some mental; the physical forces are but the gross manifestations of the fine forces, just as the physical world is but the gross manifestation of the fine world.

विवेकख्यातिरविप्लवा हानोपायः ॥२६॥
26. The means of destruction of ignorance is unbroken practice of discrimination.

This is the real goal of practice - discrimination between the real and the unreal, knowing that the Purusha is not nature, that it is neither matter nor mind, and that because it is not nature, it cannot possibly change. It is only nature which changes, combining and re-combining, dissolving continually. When through constant practice we begin to discriminate, ignorance will vanish, and the Purusha will begin to shine in its real nature - omniscient, omnipotent, omnipresent.

तस्य सप्तधा प्रान्तभूमिः प्रज्ञा ॥२७॥
27. His knowledge is of the sevenfold highest ground.

When this knowledge comes; it will come, as it were, in seven grades, one after the other; and when one of these begins, we know that we are getting knowledge. The first to appear will be that we have known what is to be known. The mind will cease to be dissatisfied. While we are aware of thirsting

after knowledge, we begin to seek here and there, wherever we think we can get some truth, and failing to find it we become dissatisfied and seek in a fresh direction. All search is vain, until we begin to perceive that knowledge is within ourselves, that no one can help us, that we must help ourselves. When we begin to practise the power of discrimination, the first sign that we are getting near truth will be that that dissatisfied state will vanish. We shall feel quite sure that we have found the truth, and that it cannot be anything else but the truth. Then we may know that the sun is rising, that the morning is breaking for us, and taking courage, we must persevere until the goal is reached. The second grade will be the absence of all pains. It will be impossible for anything in the universe, external or internal, to give us pain. The third will be the attainment of full knowledge. Omniscience will be ours. The fourth will be the attainment of the end of all duty through discrimination. Next will come what is called freedom of the Chitta. We shall realise that all difficulties and struggles, all vacillations of the mind, have fallen down, just as a stone rolls from the mountain top into the valley and never comes up again. The next will be that the Chitta itself will realise that it melts away into its causes whenever we so desire. Lastly we shall find that we are established in our Self, that we have been alone throughout the universe, neither body nor mind was ever related, much less joined, to us. They were working their own way, and we, through ignorance, joined ourselves to them. But we have been alone, omnipotent, omnipresent, ever blessed; our own Self was so pure and perfect that we required none else. We required none else to make us happy, for we are happiness itself. We shall find that this knowledge does not depend on anything else; throughout the universe there can be nothing that will not become effulgent before our knowledge. This will be the last state, and the Yogi will become peaceful and calm, never to feel any more pain, never to be again deluded, never to be touched by misery. He will know he is ever blessed, ever perfect, almighty.

योगाङ्गानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिरा विवेकख्यातेः ॥२८॥
28. By the practice of the different parts of Yoga the impurities being destroyed, knowledge be comes effulgent up to discrimination.

Now comes the practical knowledge. What we have just been speaking about is much higher. It is away above our heads, but it is the ideal. It is first necessary to obtain physical and mental control. Then the realization will become steady in that ideal. The ideal being known, what remains is to practice the method of reaching it.

यम-नियमासन-प्राणायाम-प्रत्याहार-धारणा-ध्यान-समाधयोऽष्टावङ्गानि ॥२९॥
29. Yama, Niyama, Âsana, Prânâyâama, Pratyâhâra, Dhâranâ, Dhyâna, and Samâdhi are the eight limbs of Yoga.

अहिंसा-सत्यास्तेय-ब्रह्मचर्यापरिग्रहा यमाः ॥३०॥
30. Non-killing, truthfulness, non-stealing, continence, and nor-receiving are called Yamas.

A man who wants to be a perfect Yogi must give up the sex idea. The soul has no sex; why should it degrade itself with sex ideas? Later on we shall understand better why these ideas must be given up. The mind of the man who receives gifts is acted on by the mind of the giver, so the receiver is likely to become degenerated. Receiving gifts is prone to destroy the independence of the mind, and make us slavish. Therefore, receive no gifts.

एते जाति-देश-काल-समयानवच्छिन्नाः सार्वभौमा महाव्रतम् ॥३१॥
31. These, unbroken by time, place, purpose, and caste-rules, are (universal) great vows.

These practices - non-killing, truthfulness, non-stealing, chastity, and non-receiving - are to be practised by every man, woman, and child; by every soul, irrespective of nation, country, or position.

शौच-सन्तोष-तपःस्वाध्यायेश्वरप्रणिधानानि नियमाः ॥३२॥
32. Internal and external purification, contentment, mortification, study, and worship of God are the Niyamas.

External purification is keeping the body pure; a dirty man will never be a Yogi. There must be internal purification also. That is obtained by the virtues named in I.33. Of course, internal purity is of greater value than external, but both are necessary, and external purity, without internal, is of no good.

वितर्कबाधने प्रतिपक्षभावनम् ॥३३॥
33. To obstruct thoughts which are inimical to Yoga, contrary thoughts should be brought.

That is the way to practise the virtues that have been stated. For instance, when a big wave of anger has come into the mind, how are we to control that? Just by raising an opposing wave. Think of love. Sometimes a mother is very angry with her husband, and while in that state, the baby comes in, and she kisses the baby; the old wave dies out and a new wave arises, love for the child. That suppresses the other one. Love is opposite to anger. Similarly, when the idea of stealing comes, non-stealing should be thought of; when the idea of receiving gifts comes, replace it by a contrary thought.

वितर्का हिंसादयः कृतकारितानुमोदिता लोभक्रोधमोहपूर्वका मृदुमध्याधिमात्रा दुःखाज्ञानानन्तफला इति प्रतिपक्षभावनम् ॥३४॥
34. The obstructions to Yoga are killing, falsehood, etc., whether committed, caused, or approved; either through avarice, or anger, or ignorance; whether slight, middling, or great; and they result in infinite ignorance and misery. This is (the method of) thinking the contrary.

If I tell a lie, or cause another to tell one, or approve of another doing so, it is equally sinful. If it is a very mild lie, still it is a lie. Every vicious thought will rebound, every thought of hatred which you may have thought, in a cave even, is stored up, and will one day come back to you with tremendous power in the form of some misery here. If you project hatred and jealousy, they will rebound on you with compound interest. No power can avert them; when once you have put them in motion, you will have to bear them. Remembering this will prevent you from doing wicked things.

अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः ॥३५॥
35. Non-killing being established, in his presence all enmities cease (in others).
If a man gets the ideal of non-injuring others, before him even animals which are by their nature ferocious will become peaceful. The tiger and the lamb will play together before that Yogi. When you have come to that state, then alone you will understand that you have become firmly established in non-injuring.

सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम् ॥३६॥
36. By the establishment of truthfulness the Yogi gets the power of attaining for himself and others the fruits of work without the works.

When this power of truth will be established with you, then even in dream you will never tell an untruth. You will be true in thought, word, and deed. Whatever you say will be truth. You may say to a man, "Be blessed," and that man will be blessed. If a man is diseased, and you say to him, "Be thou cured," he will be cured immediately.

अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम् ॥३७॥
37. By the establishment of non-stealing all wealth comes to the Yogi.

The more you fly from nature, the more she follows you; and if you do not care for her at all, she becomes your slave.

ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः ॥३८॥
38. By the establishment of continence energy is gained.

The chaste brain has tremendous energy and gigantic will-power. Without chastity there can be no spiritual strength. Continence gives wonderful control over mankind. The spiritual leaders of men have been very continent, and this is what gave them power. Therefore the Yogi must be continent.

अपरिग्रहस्थैर्ये जन्मकथन्तासंबोधः ॥३९॥
39. When he is fixed in non-receiving, he gets the memory of past life.

When a man does not receive presents, he does not become beholden to others, but remains independent and free. His mind becomes pure. With every gift, he is likely to receive the evils of the giver. If he does not receive, the mind is purified, and the first power it gets is memory of past life. Then alone the Yogi becomes perfectly fixed in his ideal. He sees that he has been coming and going many times, so he becomes determined that this time he will be free, that he will no more come and go, and be the slave of Nature.

शौचात्स्वाङ्गजुगुप्सा परैरसंसर्गः ॥४०॥
40. Internal and external cleanliness being established, there arises disgust for one's own body, and non-intercourse with others.

When there is real purification of the body, external and internal, there arises neglect of the body, and the idea of keeping it nice vanishes. A face which others call most beautiful will appear to the Yogi as merely animal, if there is not intelligence behind it. What the world calls a very common face he regards as heavenly, if the spirit shines behind it. This thirst after body is the great bane of human life. So the first sign of the establishment of purity is that you do not care to think you are a body. It is only when purity comes that we get rid of the body idea.

सत्त्वशुद्धि-सौमनस्यैकाग्र्येन्द्रियजयात्मदर्शन-योग्यत्वानि च ॥४१॥
41. There also arises purification of the Sattva, cheerfulness of the mind, concentration, conquest of the organs, and fitness for the realisation of the Self.

By the practice of cleanliness, the Sattva material prevails, and the mind becomes concentrated and cheerful. The first sign that you are becoming religious is that you are becoming cheerful. When a man is gloomy, that may be dyspepsia, but it is not religion. A pleasurable feeling is the nature of the Sattva. Everything is pleasurable to the Sâttvika man, and when this comes, know that you are progressing in Yoga. All pain is caused by Tamas, so you must get rid of that; moroseness is one of the Exults of Tamas. The strong, the well knit, the young, the healthy, the daring alone are fit to be Yogis. To the Yogi everything is bliss, every human face that he sees brings cheerfulness to him. That is the sign of a virtuous man. Misery is caused by sin, and by no other cause. What business have you with clouded faces? It is

terrible. If you have a clouded face, do not go out that day, shut yourself up in your room. What right have you to carry this disease out into the world ? When your mind has become controlled, you have control over the whole body; instead of being a slave to this machine, the machine is your slave. Instead of this machine being able to drag the soul down, it becomes its greatest helpmate.

सन्तोषादनुत्तमः सुखलाभः ॥४२॥
42. From contentment comes superlative happiness.

कायेन्द्रियसिद्धिरशुद्धिक्षयात्तपसः ॥४३॥
43. The result of mortification is bringing powers to the organs and the body, by destroying the impurity.

The results of mortification are seen immediately, sometimes by heightened powers of vision, hearing things at a distance, and so on.

स्वाध्यायादिष्टदेवतासंप्रयोगः ॥४४॥
44. By the repetition of the Mantra comes the realisation of the intended deity.

The higher the beings that you want to get the harder is the practice.

समाधिसिद्धिरीश्वरप्रणिधानात् ॥४५॥
45. By sacrificing all to Ishvara comes Samadhi.

By resignation to the Lord, Samadhi becomes perfect.

स्थिरसुखमासनम् ॥४६॥
46. Posture is that which is firm and pleasant.

Now comes Asana, posture. Until you can get a firm seat you cannot practice the breathing and other exercises. Firmness of seat means that you do not feel the body at all. In the ordinary way, you will find that as soon as you sit for a few minutes all sorts of disturbances come into the body; but when you have got beyond the idea of a concrete body, you will lose all sense of the body. You will feel neither pleasure nor pain. And when you take your body up again, it will feel so rested. It is only perfect rest that you can give to the body. When you have succeeded in conquering the body and keeping it firm, your practice will remain firm, but while you are disturbed by the body, your nerves become disturbed, and you cannot concentrate the mind.

प्रयत्नशैथिल्यानन्तसमापत्तिभ्याम् ॥४७॥
47. By lessening the natural tendency (for restlessness) and meditating on the unlimited, posture becomes firm and pleasant.

We can make the seat firm by thinking of the infinite. We cannot think of the Absolute Infinite, but we can think of the infinite sky.

ततो द्वन्द्वानभिघातः ॥४८॥
48. Seat being conquered, the dualities do not obstruct.

The dualities, good and bad, heat and cold, and all the pairs of opposites, will not then disturb you.

तस्मिन् सति श्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः ॥४९॥
49. Controlling the motion of the exhalation and the inhalation follows after this.

When posture has been conquered, then the motion of the Prana is to be broken and controlled. Thus we come to Pranayama, the controlling of the vital forces of the body. Prana is not breath, though it is usually so translated. It is the sum total of the cosmic energy. It is the energy that is in each body, and its most apparent manifestation is the motion of the lungs. This motion is caused by Prana drawing in the breath, and it is what we seek to control in Pranayama. We begin by controlling the breath, as the easiest way of getting control of the Prana.

बाह्याभ्यन्तरस्तम्भवृत्तिः देशकालसंख्याभिः परिदृष्टो दीर्घसूक्ष्मः ॥५०॥
50. Its modifications are either external or internal, or motionless, regulated by place, terns, and number, either long or short.

The three sorts of motion of Pranayama are, one by which we draw the breath in, another by which we throw it out, and the third action is when the breath is held in the lungs, or stopped from entering the lungs. These, again, are varied by place and time. By place is meant that the Prana is held to some particular part of the body. By time is meant how long the Prana should be confined to a certain place, and so we are told how many seconds to keep one motion, and how many seconds to keep another. The result of this Pranayama is Udghâta, awakening the Kundalini.

बाह्याभ्यन्तरविषयाक्षेपी चतुर्थः ॥५१॥
51. The fourth is restraining the Prana by reflecting on external or internal object.

This is the fourth sort of Pranayama, in which the Kumbhaka is brought about by long practice attended with reflection, which is absent in the other three.

ततः क्षीयते प्रकाशावरणम् ॥५२॥
52. From that, the covering to the light of the Chitta is attenuated.

The Chitta has, by its own nature, all knowledge. It is made of Sattva particles, but is covered by Rajas and Tamas particles, and by Pranayama this covering is removed.

धारणासु च योग्यता मनसः ॥५३॥
53. The mind becomes fit for Dharana.

After this covering has been removed, we are able to concentrate the mind.

स्वस्वविषयासम्प्रयोगे चित्तस्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः ॥५४॥
54. The drawing in of the organs is by their giving up their own objects and taking the form of the mind-stuff, as it were.

The organs are separate states of the mind-stuff. I see a book; the form is not in the book, it is in the mind. Something is outside which calls that form up. The real form is in the Chitta. The organs identify themselves with, and take the forms of, whatever comes to them. If you can restrain the mind-stuff from taking these forms, the mind will remain calm. This is called Pratyahara.

ततः परमा वश्यतेन्द्रियाणाम् ॥५५॥
55. Thence arises supreme control of the organs.

When the Yogi has succeeded in preventing the organs from taking the forms of external objects, and in making them remain one with the mind-stuff, then comes perfect control of the organs. When the organs are perfectly under control, every muscle and nerve will be under control, because the organs are the centres of all the sensations, and of all actions. These organs are divided into organs of work and organs of sensation. When the organs are controlled, the Yogi can control all feeling and doing; the whole of the body comes under his control. Then alone one begins to feel joy in being born; then one can truthfully say, "Blessed am I that I was born." When that control of the organs is obtained, we feel how wonderful this body really is.

CHAPTER III
POWERS

We have now come to the chapter in which the Yoga powers are described.

देशबन्धश्चित्तस्य धारणा ॥१॥
1. Dhâranâ is holding the mind on to some particular object.

Dharana (concentration) is when the mind holds on to some object, either in the body, or outside the body, and keeps itself in that state.

तत्र प्रत्ययैकतानता ध्यानम् ॥२॥
2. An unbroken flow of knowledge in that object is Dhyâna.

The mind tries to think of one object, to hold itself to one particular spot, as the top of the head, the heart, etc., and if the mind succeeds in receiving the sensations only through that part of the body, and through no other part, that would be Dharana, and when the mind succeeds in keeping itself in that state for some time, it is called Dhyana (mediation).

तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः ॥३॥
3. When that, giving up all forms, reflects only the meaning, it is Samâdhi.

That comes when in meditation the form or the external part is given up. Suppose I were meditating on a book, and that I have gradually succeeded in concentrating the mind on it, and perceiving only the internal sensations, the meaning, unexpressed in any form - that state of Dhyana is called Samadhi.

त्रयमेकत्र संयमः ॥४॥
4. (These) three (when practiced) in regard to one object is Samyama.

When a man can direct his mind to any particular object and fix it there, and then keep it there for a long time, separating the object from the internal part, this is Samyama; or Dharana, Dhyana, and Samadhi, one following the other, and making one. The form of the thing has vanished, and only its meaning remains in the mind.

तज्जयात् प्रज्ञाऽऽलोकः ॥५॥
5. By the conquest of that comes light of knowledge.

When one has succeeded in making this Samyama, all powers come under his control. This is the great instrument of the Yogi. The objects of knowledge are infinite, and they are divided into the gross, grosser, grossest and the fine, finer, finest and so on. This Samyama should be first applied to gross things, and when you begin to get knowledge of this gross, slowly, by stages, it should be brought to finer things.

तस्य भूमिषु विनियोगः ॥६॥
6. That should be employed in stages.

This is a note of warning not to attempt to go too fast.

त्रयमन्तरङ्गं पूर्वेभ्यः ॥७॥
7. These three are more internal than those that precede.

Before these we had the Pratyâhâra, the Prânâyâma, the Âsana, the Yama and Niyama; they are external parts of the three - Dharana, Dhyana and Samadhi. When a man has attained to them, he may attain to omniscience and omnipotence, but that would not be salvation. These three would; not make the mind Nirvikalpa, changeless, but would leave the seeds for getting bodies again. Only when the seeds are, as the Yogi says, "fried", do they lose the possibility of producing further plants. These powers cannot fry the seed.

तदपि बहिरङ्गं निर्बीजस्य ॥८॥
8. But even they are external to the seedless (Samadhi).

Compared with that seedless Samadhi, therefore, even these are external. We have not yet reached the real Samadhi, the highest, but a lower stage, in which this universe still exists as we see it, and in which are all these powers.

व्युत्थान-निरोधसंस्कारयोरभिभव-प्रादुर्भावौ निरोधक्षणचित्तान्वयो निरोध-परिणामः ॥९॥
9. By the suppression of the disturbed impressions of the mind, and by the rise of impressions of control, the mind, which persists in that moment of control, is said to attain the controlling modifications.

That is to say, in this first state of Samadhi the modifications of the mind have been controlled, but not perfectly, because if they were, there would be no modifications. If there is a modification which impels the mind to rush out through the senses, and the Yogi tries to control it, that very control itself will be a modification. One wave will be checked by another wave, so it will not be real Samadhi in which all the waves subside, as control itself will be a wave. Yet this lower Samadhi is very much nearer to the higher Samadhi than when the mind comes bubbling out.

तस्य प्रशान्तवाहिता संस्कारात् ॥१०॥
10. Its flow becomes steady by habit.

The flow of this continuous control of the mind becomes steady when practiced day after day, and the mind obtains the faculty of constant concentration.

सर्वार्थतैकाग्रतयोः क्षयोदयौ चित्तस्य समाधि-परिणामः ॥११॥
11. Taking in all sorts of objects, and concentrating upon one object, these two powers being destroyed and manifested respectively, the Chitta gets the modification called Samadhi.

The mind takes up various objects, runs into all sorts of things. That is the lower state. There is a higher state of the mind, when it takes up one object and excludes all others, of which Samadhi is the result.

शान्तोदितौ तुल्यप्रत्ययौ चित्तस्यैकाग्रता-परिणामः ॥१२॥
12. The one-pointedness of the Chitta is when the impression that is past and that which is present are similar.

How are we to know that the mind has become concentrated? Because the idea of time will vanish. The more time passes unnoticed the more concentrated we are. In common life we see that when we are interested in a book we do not note the time at all, and when we leave the book, we are often surprised to find how many hours have passed. All time will have the tendency to come and stand in the one present. So the definition is given: When the past and present come and stand in one, the mind is said to be concentrated.[1]

एतेन भूतेन्द्रियेषु धर्मलक्षणावस्थापरिणामा व्याख्याताः ॥१३॥
13. By this is explained the threefold transformation of form, time and state, in fine or gross matter and in the organs.

By the threefold changes in the mind-stuff as to form, time and state are explained the corresponding changes in gross and subtle matter and in the organs. Suppose there is a lump of gold. It is transformed into a bracelet and again into an ear-ring. These are changes as to form. The same phenomena looked at from the standpoint of time give us change as to time. Again, the bracelet or the ear-ring may be bright or dull, thick or thin, and so on. This is change as to state. Now referring to the aphorisms 9, l1 and 12, the mind-stuff is changing into Vrittis - this is change as to form. That it passes through past, present and future moments of time is change as to time. That the impressions vary as to intensity within one particular period, say, present, is change as to state. The concentrations taught in the preceding aphorisms were to give the Yogi a voluntary control over the transformations of his mind-stuff, which alone will enable him to make the Samyama named in III. 4.

शान्तोदिताव्यपदेश्यधर्मानुपातो धर्मी ॥१४॥
14. That which is acted upon by transformations,either past, present, or yet to be manifested is the qualified.

[1] The distinction among the three kinds of concentration mentioned in aphorisms 9, 11 and 12 is as follows: In the first, the disturbed impressions are merely held back, but not altogether obliterated by the impressions of control which just come in; in the second, the former are completely suppressed by the latter which stand in bold relief, while in the third, which is the highest, there is no question of suppressing, but only similar impressions succeed each other in a stream. — Ed.

That is to say, the qualified is the substance which is being acted upon by time and by the Samskâras, and getting changed and being manifested always.

क्रमान्यत्वं परिणामान्यत्वे हेतुः ॥१५॥
15. The succession of changes is the cause of manifold evolution.

परिणामत्रयसंयमादतीतानागतज्ञानम् ॥१६॥
16. By making Samyama on the three sorts of changes comes the knowledge of past and future.

We must not lose sight of the first definition of Samyama. When the mind has attained to that state when it identifies itself with the internal impression of the object, leaving the external, and when, by long practice, that is retained by the mind and the mind can get into that state in a moment, that is Samyama. If a man in that state wants to know the past and future, he has to make a Samyama on the changes in the Samskaras (III. 13). Some are working now at present, some have worked out, and some are waiting to work. So by making a Samyama on these he knows the past and future.

शब्दार्थप्रत्ययानामितरेतराध्यासात्सङ्करस्तत्प्रविभागसंयमात् सर्वभूतरुतज्ञानम् ॥१७॥
l7. By making Samyama on word, meaning and knowledge, which are ordinarily confused, comes the knowledge of all animal sounds.

The word represents the external cause, the meaning represents the internal vibration that travels to the brain through the channels of the Indriyas, conveying the external impression to the mind, and knowledge represents the reaction of the mind, with which comes perception. These three, confused, make our sense-objects. Suppose I hear a word; there is first the external vibration, next the internal sensation carried to the mind by the organ of hearing, then the mind reacts, and I know the word. The word I know is a mixture of the three - vibration, sensation, and reaction. Ordinarily these three are inseparable; but by practice the Yogi can separate them. When a man has attained to this, if he makes a Samyama on any sound, he understands the meaning which that sound was intended to express, whether it was made by man or be any other animal.

संस्कारसाक्षात्करणात् पूर्वजातिज्ञानम् ॥१८॥
18. By perceiving the impressions, (comes) the knowledge of past life.

Each experience that we have, comes in the form of a wave in the Chitta, and this subsides and becomes finer and finer, but is never lost. It remains there in minute form, and if we can bring this wave up again, it becomes memory. So, if the Yogi can make a Samyama on these past impressions in the mind, he will begin to remember all his past lives.

प्रत्ययस्य परचित्तज्ञानम् ॥१९॥
19. By making Samyama on the signs in another's body, knowledge of his mind comes.

Each man has particular signs on his body, which differentiate him from others; when the Yogi makes a Samyama on these signs he knows the nature of the mind of that person.

न च तत् सालम्बनं तस्याविषयीभूतत्वात् ॥२०॥
20. But not its contents, that not being the object of the Samyama.

He would not know the contents of the mind by making a Samyama on the body. There would be required a twofold Samyama, first on the signs in the body, and then on the mind itself. The Yogi would then know everything that is in that mind.

कायरूपसंयमात्तद्ग्राह्यशक्ति-स्तम्भे चक्षुःप्रकाशासंप्रयोगेऽन्तर्धानम् ॥२१॥
21. By making Samyama on the form of the body, the perceptibility of the form being obstructed and the power of manifestation in the eye being separated, the Yogi's body becomes unseen.

A Yogi standing in the midst of this room can apparently vanish. He does not really vanish, but he will not be seen by anyone. The form and the body are, as it were, separated. You must remember that this can only be done when the Yogi has attained to that power of concentration when form and the thing formed have been separated. Then he makes a Samyama on that, and the power to perceive forms is obstructed, because the power of perceiving forms comes from the junction of form and the thing formed.

एतेन शब्दाद्यन्तर्धानमुक्तम् ॥२२॥
22. By this the disappearance or concealment of words which are being spoken and such other things are also explained.

सोपक्रमं निरुपक्रमं च कर्म तत्संयमादपरान्तज्ञानमरिष्टेभ्यो वा ॥२३ ॥
23. Karma is of two kinds - soon to be fructified and late to be fructified. By making Samyana on these, or by the signs called Arishta, portents, the Yogis know the exact time of separation from their bodies.

When a Yogi makes a Samyama on his own Karma, upon those impressions in his mind which are now working, and those which are just waiting to work, he knows exactly by those that are waiting when his body will fall. He knows when he will die, at what hour, even at what minute. The Hindus think very much of that knowledge or consciousness of the nearness of death, becauseit is taught in the Gita that the thoughts at the moment of departure are great powers in determining the next life.

मैत्र्यादिषु बलानि ॥२४
24. By making Samyama on friendship, mercy, etc. (I.33), the Yogi excels in the respective qualities.

बलेषु हस्तिबलादीनि ॥२५॥
25. By making Samyama on the strength of the elephant and others, their respective strength comes to the Yogi.

When a Yogi has attained to this Samyama and wants strength, he makes a Samyama on the strength of the elephant and gets it. Infinite energy is at the disposal of everyone if he only knows how to get it. The Yogi has discovered the science of getting it.

प्रवृत्त्यालोकन्यासात् सूक्ष्म-व्यवहित-विप्रकृष्टज्ञानम् ॥२६॥
26. By making Samyama on the Effulgent Light (I.36), comes the knowledge of the fine, the obstructed, and the remote.

When the Yogi makes Samyama on that Effulgent Light in the heart, he sees things which are very remote, things, for instance, that are happening in a distant place, and which are obstructed by mountain barriers, and also things which are very fine.

भुवनज्ञानं सूर्ये संयमात् ॥२७॥
27. By making Samyama on the sun, (comes) the knowledge of the world.

चन्द्रे ताराव्यूहज्ञानम् ॥२८॥
28. On the moon, (comes) the knowledge of the cluster of stars.

ध्रुवे तद्गतिज्ञानम् ॥२९॥
29. On the pole-star, (comes) the knowledge of the motions of the stars.

नाभिचक्रे कायव्यूहज्ञानम् ॥३०॥
30. On the navel circle, (comes) the knowledge of the constitution of the body.

कण्ठकूपे क्षुत्पिपासानिवृत्तिः ॥३१॥
31. On the hollow of the throat, (comes) cessation of hunger.

When a man is very hungry, if he can make Samyama on the hollow of the throat, hunger ceases.

कूर्मनाड्यां स्थैर्यम् ॥३२॥
32. On the nerve called Kurma, (comes) fixity of the body.

When he is practising, the body is not disturbed.

मूर्धज्योतिषि सिद्धदर्शनम् ॥३३॥
33. On the light emanating from the top of the head, sight of the Siddhas.

The Siddhas are beings who are a little above ghosts. When the Yogi concentrates his mind on the top of his head, he will see these Siddhas. The word Siddha does not refer to those men who have become free - a sense in which it is often used.

प्रातिभाद्वा सर्वम् ॥३४॥
34. Or by the power of Prâtibha, all knowledge.

All these can come without any Samyama to the man who has the power of Pratibha (spontaneous enlightenment from purity). When a man has risen to a high state of Pratibha, he has that great light. All things are apparent to him. Everything comes to him naturally without making Samyama.

हृदये चित्त-संवित् ॥३५॥
35. In the heart, knowledge of minds.

सत्त्वपुरुषयोरत्यन्तासंकीर्णयोः प्रत्ययाविशेषाद् भोगः परार्थत्वात् स्वार्थसंयमात् पुरुषज्ञानम् ॥३६॥
36. Enjoyment comes from the non-discrimination of the soul and Sattva which are totally different because the latter's actions are for another. Samyama on the self-centred one gives knowledge of the Purusha.

All action of Sattva, a modification of Prakriti characterised by light and happiness, is for the soul. When Sattva is free from egoism and illuminated with the pure intelligence of Purusha, it is called the self-centred one, because in that state it becomes independent of all relations.

ततः प्रातिभश्रावणवेदनादर्शास्वादवार्ता जायन्ते ॥३७॥
37. From that arises the knowledge belonging to Pratibha and (supernatural) hearing, touching, seeing, tasting and smelling.

ते समाधावुपसर्गा व्युत्थाने सिद्धयः ॥३८॥
38. These are obstacles to Samadhi; but they are powers in the worldly state.

To the Yogi knowledge of the enjoyments of the world comes by the junction of the Purusha and the mind. If he wants to make Samyama on the knowledge that they are two different things, nature and soul, he gets knowledge of the Purusha. From that arises discrimination. When he has got that discrimination, he gets the Pratibha, the light of supreme genius. These powers, however, are obstructions to the attainment of the highest goal, the knowledge of the pure Self, and freedom. These are, as it were, to be met in

the way; and if the Yogi rejects them, he attains the highest. If he is tempted to acquire these, his further progress is barred.

बन्धकारणशैथिल्यात् प्रचारसंवेदनाच्च चित्तस्य परशरीरावेशः ॥३९ ॥
39. When the cause of bondage of the Chitta has become loosened, the Yogi, by his knowledge of its channels of activity (the nerves), enters another's body.

The Yogi can enter a dead body and make it get up and move, even while he himself is working in another body. Or he can enter a living body and hold that man's mind and organs in check, and for the time being act through the body of that man. That is done by the Yogi coming to this discrimination of Purusha and nature. If he wants to enter another's body, he makes a Samyama on that body and enters it, because, not only is his soul omnipresent, but his mind also, as the Yogi teaches. It is one bit of the universal mind. Now, however, it can only work; through the nerve currents in this body, but when the Yogi has loosened himself from these nerve currents, he can work through other things.

उदानजयाज्जलपङ्ककण्टकादिष्वसङ्ग उत्क्रान्तिश्च ॥४०॥
40. By conquering the current called Udâna the Yogi does not sink in water or in swamps, he can walk on thorns etc., and can, die at will.

Udana is the name of the nerve current that governs the lungs and all the upper parts of the body, and when he is master of it, he becomes light in weight. He does not sink in water; he can walk on thorns and sword blades, and stand in fire, and can depart this life whenever he likes.

समानजयात् प्रज्वलनम् ॥४१॥
41. By the conquest of the current Samâna he is surrounded by a blaze of light.

Whenever he likes, light flashes from his body.

श्रोत्राकाशयोः सम्बन्धसंयमाद्दिव्यं श्रोत्रम् ॥४२॥
42. By making Samyama on the relation between the ear and the Akâsha comes divine hearing.

There is the Akasha, the ether, and the instrument, the ear. By making Samyama on them the Yogi gets supernormal hearing; he hears everything. Anything spoken or sounded miles away he can hear.

कायाकाशयोः सम्बन्धसंयमाल्लघुतूलसमापत्तेश्चाकाशगमनम् ॥४३॥
43. By making Samyama on the relation between the Akasha and the body and becoming light as cotton-wool etc., through meditation on them, the yogi goes through the skies.

This Akasha is the material of this body; it is only Akasha in a certain form that has become the body. If the Yogi makes a Sanyama on this Akasha material of his body, it acquires the lightness of Akasha, and he can go anywhere through the air. So in the other case also.

बहिरकल्पिता वृत्तिर्महाविदेहा ततः प्रकाशावरणक्षयः ॥४४॥
44. By making Samyama on the "real modifications" of the mind, outside of the body, called great disembodiedness, comes disappearance of the covering to light.

The mind in its foolishness thinks that it is working in this body. Why should I be bound by one system of nerves, and put the Ego only in one body, if the mind is omnipresent? There is no reason why I should. The Yogi wants to feel the Ego wherever he likes. The mental waves which arise in the absence of egoism in the body are called "real modifications" or "great disembodiedness". When he has succeeded in making Samyama on these modifications, all covering to light goes away, and all darkness and ignorance vanish. Everything appears to him to be full of knowledge.

स्थूल-स्वरूप-सूक्ष्मान्वयार्थवत्त्वसंयमाद्भूतजयः ॥४५॥
45. By making Samyama on the gross and fine forms of the elements, their essential traits, the inherence of the Gunas in them and on their contributing to the experience of the soul, comes mastery of the elements.

The Yogi makes Samyama on the elements, first on the gross, and then on the finer states. This Samyama is taken up more by a sect of the Buddhists. They take a lump of clay and make Samyama on that, and gradually they begin to see the fine materials of which it is composed, and when they have known all the fine materials in it, they get power over that element. So with all the elements. The Yogi can conquer them all.

ततोऽणिमादिप्रादुर्भावः कायसम्पत्तद्धर्मानभिघातश्च ॥४६॥
46. From that comes minuteness and the rest of the powers, "glorification of the body," and indestructibleness of the bodily qualities.

This means that the Yogi has attained the eight powers. He can make himself as minute as a particle, or as huge as a mountain, as heavy as the earth, or as light as the air; he can reach anything he likes, he can rule everything he wants, he can conquer everything he wants, and so on. A lion will sit at his feet like a lamb, and all his desires will be fulfilled at will.

रूप-लावण्य-बल-वज्रसंहननत्वानि कायसम्पत् ॥४७॥
47. The "glorification of the body" is beauty, complexion, strength, adamantine hardness.

The body becomes indestructible. Nothing can injure it. Nothing can destroy it until the Yogi wishes. "Breaking the rod of time he lives in this universe with his body." In the Vedas it is written that for that man there is no more disease, death or pain.

ग्रहण-स्वरूपास्मितान्वयार्थवत्त्वसंयमादिन्द्रियजयः ॥४८॥
48. By making Samyama on the objectivity and power of illumination of the organs, on egoism, the inherence of the Gunas in them and on their contributing to the experience of the soul, comes the conquest of the organs.

In the perception of external objects the organs leave their place in the mind and go towards the object; this is followed by knowledge. Egoism also is present in the act. When the Yogi makes Samyama on these and the other two by gradation, he conquers the organs. Take up anything that you see or feel, a book for instance; first concentrate the mind on it, then on the knowledge that is in the form of a book, and then on the Ego that sees the book, and so on. By that practice all the organs will be conquered.

ततो मनोजवित्वं विकरणभावः प्रधानजयश्च ॥४९॥
49. From that comes to the body the power of rapid movement like the mind, power of the organs independently of the body, and conquest of nature.

Just as by the conquest of the elements comes glorified body, so from the conquest of the organs will come the above-mentioned powers.

सत्त्वपुरुषान्यताख्यातिमात्रस्य सर्वभावाधिष्ठातृत्वं सर्वज्ञातृत्वञ्च ॥५०॥
50. By making Samyama on the discrimination between the Sattva and the Purusha come omnipotence and omniscience.

When nature has been conquered, and the difference between the Purusha and nature realised - that the Purusha is indestructible, pure and perfect - then come omnipotence and omniscience.

तद्वैराग्यादपि दोषबीजक्षये कैवल्यम् ॥५१॥
51. By giving up even these powers comes the destruction of the very seed of evil, which leads to Kaivalya.

He attains aloneness, independence, and becomes free. When one gives up even the ideas of omnipotence and omniscience, there comes entire rejection of enjoyment, of the temptations from celestial beings. When the Yogi has

seen all these wonderful powers, and rejected them, he reaches the goal. What are all these powers? Simply manifestations. They are no better than dreams. Even omnipotence is a dream. It depends on the mind. So long as there is a mind it can be understood, but the goal is beyond even the mind.

स्थान्युपनिमन्त्रणे सङ्गस्मयाकरणं पुनरनिष्टप्रसङ्गात् ॥५२॥
52. The Yogi should not feel allured or flattered by the overtures of celestial beings for fear of evil again.

There are other dangers too; gods and other beings come to tempt the Yogi. They do not want anyone to be perfectly free. They are jealous, just as we are, and worse than us sometimes. They are very much afraid of losing their places. Those Yogis who do not reach perfection die and become gods; leaving the direct road they go into one of the side streets, and get these powers. Then, again, they have to be born. But he who is strong enough to withstand these temptations and go straight to the goal, becomes free.

क्षण-तत्क्रमयोः संयमाद्विवेकजं ज्ञानम् ॥५३॥
53. By making Samyama on a particle of time and its precession and succession comes discrimination.

How are we to avoid all these things, these Devas, and heavens, and powers? By discrimination, by knowing good from evil. Therefore a Samyama is given by which the power of discrimination can be strengthened. This by making a Samyama on a particle of time, and the time preceding and following it.

जाति-लक्षण-देशैरन्यताऽनवच्छेदात्तुल्ययोस्ततः प्रतिपत्तिः ॥५४॥
54. Those things which cannot be differentiated by species, sign, and place, even they will be discriminated by the above Samyama.

The misery that we suffer comes from ignorance, from non-discrimination between the real and the unreal. We all take the bad for the good, the dream for the reality. Soul is the only reality, and we have forgotten it. Body is an unreal dream, and we think we are all bodies. This non-discrimination is the cause of misery. It is caused by ignorance. When discrimination comes, it brings strength, and then alone can we avoid all these various ideas of body, heavens, and gods. This ignorance arises through differentiating by species, sign, and place. For instance, take a cow. The cow is differentiated from the dog by species. Even with the cows alone how do we make the distinction between one cow and another? By signs. If two objects are exactly similar, they can be distinguished if they are in different places. When objects are so mixed up that even these differential will not help us, the power of discrimination acquired by the above-mentioned practice will give us the

ability to distinguish them. The highest philosophy of the Yogi is based upon this fact, that the Purusha is pure and perfect, and is the only "simple" that exists in this universe. The body and mind are compounds, and yet we are ever identifying ourselves with them. This is the great mistake that the distinction has been lost. When this power of discrimination has been attained, man sees that everything in this world, mental and physical, is a compound, and, as such, cannot be the Purusha.

तारकं सर्वविषयं सर्वथाविषयमक्रमञ्चेति विवेकजं ज्ञानम् ॥५५॥
55. The saving knowledge is that knowledge of discrimination which simultaneously covers all objects, in all their variations.

Saving, because the knowledge takes the Yogi across the ocean of birth and death. The whole of Prakriti in all its states, subtle and gross, is within the grasp of this knowledge. There is no succession in perception by this knowledge; it takes in all things simultaneously, at a glance.

सत्त्वपुरुषयोः शुद्धिसाम्ये कैवल्यमिति ॥५६॥
56. By the similarity of purity between the Sattva and the Purusha comes Kaivalya.

When the soul realises that it depends on nothing in the universe, from gods to the lowest atom, that is called Kaivalya (isolation) and perfection. It is attained when this mixture of purity and impurity called Sattva (intellect) has been made as pure as the Purusha itself; then the Sattva reflects only the unqualified essence of purity, which is the Purusha.

CHAPTER IV
INDEPENDENCE

जन्मौषधि-मन्त्र-तपः-समाधिजाः सिद्धयः ॥१॥
1. The Siddhis (powers) are attained by birth, chemical means, power of words, mortification, or concentration.

Sometimes a man is born with the Siddhis, powers, of course, those he had earned in his previous incarnation. This time he is born, as it were, to enjoy the fruits of them. It is said of Kapila, the great father of the Sânkhya philosophy, that he was a born Siddha, which means literally a man who has attained to success.

The Yogis claim that these powers can be gained by chemical means. All of you know that chemistry originally began as alchemy; men went in search of the philosopher's stone and elixirs of life, and so forth. In India there was a sect called the Râsâyanas. Their idea was that ideality, knowledge,

spirituality, and religion were all very right, but that the body was the only instrument by which to attain to all these. If the body came to an end every now and again, it would take so much more time to attain to the goal. For instance, a man wants to practice Yoga, or wants to become spiritual. Before he has advanced very far he dies. Then he takes another body and begins again, then dies, and so on. In this way much time will be lost in dying and being born again. If the body could be made strong and perfect, so that it would get rid of birth and death, we should have so much more time to become spiritual. So these Rasayanas say, first make the body very strong. They claim that this body can be made immortal. Their idea is that if the mind manufactures the body, and if it be true that each mind is only one outlet to the infinite energy, there should be no limit to each outlet getting any amount of power from outside. Why is it impossible to keep our bodies all the time? We have to manufacture all the bodies that we ever have. As soon as this body dies, we shall have to manufacture another. If we can do that, why cannot we do it just here and now, without getting out of the present body? The theory is perfectly correct. If it its possible that we live after death, and make other bodies, why is it impossible that we should have the power of making bodies here, without entirely dissolving this body, simply changing it continually? They also thought that in mercury and in sulphur was hidden the most wonderful power, and that by certain preparations of these a man could keep the body as long as he liked. Others believed that certain drugs could bring powers, such as flying through the air. Many of the most wonderful medicines of the present day we owe to the Rasayanas, notably the use of metals in medicine. Certain sects of Yogis claim that many of their principal teachers are still living in their old bodies. Patanjali, the great authority on Yoga, does not deny this.

The power of words. There are certain sacred words called Mantras, which have power, when repeated under proper conditions, produce these extraordinary powers. We are living in the midst of such a mass of miracles, day and night, that we do not think anything of them. There is no limit to man's power, the power of words and the power of mind.

Mortification. You find that in every religion mortification and asceticisms have been practised. In these religious conceptions the Hindus always go to the extremes. You will find men with their hands up all their lives, until their hands wither and die. Men keep standing, day and night, until their feet swell, and if they live, the legs become so stiff in this position that they can no more bend them, but have to stand all their lives. I once saw a man who had kept his hands raised in this way, and I asked him how it felt when he did it first. He said it was awful torture. It was such torture that he had to go to a river and put himself in water, and that allayed the pain for a little while. After a month he did not suffer much. Through such practices powers (Siddhis) can be attained.

Concentration. Concentration is Samâdhi, and that is Yoga proper; that is the principal theme of this science, and it is the highest means. The preceding ones are only secondary, and we cannot attain to the highest through them. Samadhi is the means through which we can gain anything and everything, mental, moral, or spiritual.

जात्यन्तरपरिणामः प्रकृत्यापूरात् ॥२॥
2. The change into another species is by the filling in of nature.

Patanjali has advanced the proposition that these powers come by birth, sometimes by chemical means, or through mortification. He also admits that this body can be kept for any length of time. Now he goes on to state what is the cause of the change of the body into another species. He says this is done by the filling in of nature, which he explains in the next aphorism.

निमित्तमप्रयोजकं प्रकृतीनां वरणभेदस्तु ततः क्षेत्रिकवत् ॥३॥
3. Good and bad deeds are not the direct causes in the transformations of nature, but they act as breakers of obstacles to the evolutions of nature: as a farmer breaks the obstacles to the course of water, which then runs down by its own nature.

The water for irrigation of fields is already in the canal, only shut in by gates. The farmer opens these gates, and the water flows in by itself, by the law of gravitation. So all progress and power are already in every man; perfection is man's nature, only it is barred in and prevented from taking its proper course. If anyone can take the bar off, in rushes nature. Then the man attains the powers which are his already. Those we call wicked become saints, as soon as the bar is broken and nature rushes in. It is nature that is driving us towards perfection, and eventually she will bring everyone there. All these practices and struggles to become religious are only negative work, to take off the bars, and open the doors to that perfection which is our birthright, our nature.

Today the evolution theory of the ancient Yogis will be better understood in the light of modern research. And yet the theory of the Yogis is a better explanation. The two causes of evolution advanced by the moderns, viz sexual selection and survival of the fittest, are inadequate. Suppose human knowledge to have advanced so much as to eliminate competition, both from the function of acquiring physical sustenance and of acquiring a mate. Then, according to the moderns, human progress will stop and the race will die. The result of this theory is to furnish every oppressor with an argument to calm the qualms of conscience. Men are not lacking, who, posing as philosophers, want to kill out all wicked and incompetent persons (they are, of course, the only judges of competency) and thus preserve the human race! But the great

ancient evolutionist, Patanjali, declares that the true secret of evolution is the manifestation of the perfection which is already in every being; that this perfection has been barred and the infinite tide behind is struggling to express itself. These struggles and competitions are but the results of our ignorance, because we do not know the proper way to unlock the gate and let the water in. This infinite tide behind must express itself; it is the cause of all manifestation. Competitions for life or sex-gratification are only momentary, unnecessary, extraneous effects, caused by ignorance. Even when all competition has ceased, this perfect nature behind will make us go forward until everyone has become perfect. Therefore there is no reason to believe that competition is necessary to progress. In the animal the man was suppressed, but as soon as the door was opened, out rushed man. So in man there is the potential god, kept in by the locks and bars of ignorance. When knowledge breaks these bars, the god becomes manifest.

निर्माणचित्तान्यस्मितामात्रात् ॥४॥
4. From egoism alone proceed the created minds.

The theory of Karma is that we suffer for our good or bad deeds, and the whole scope of philosophy is to reach the glory of man. All the scriptures sing the glory of man, of the soul, and then, in the same breath, they preach Karma. A good deed brings such a result, and a bad deed such another, but if the soul can be acted upon by a good or a bad deed, the soul amounts to nothing. Bad deeds put a bar to the manifestation of the nature of the Purusha; good deeds take the obstacles off, and the glory of the Purusha becomes manifest. The Purusha itself is never changed. Whatever you do never destroys your own glory, your own nature, because the soul cannot be acted upon by anything, only a veil is spread before it, hiding its perfection.

With a view to exhausting their Karma quickly, Yogis create Kâya-vyuha, or groups of bodies, in which to work it out. For all these bodies they create minds from egoism. These are called "created minds", in contradistinction to their original minds.

प्रवृत्तिभेदे प्रयोजकं चित्तमेकमनेकेषाम् ॥५॥
5. Though the activities of the different created minds are various, the one original mind is the controller of them all.

These different minds, which act in these different bodies are called made-minds, and the bodies, made-bodies; that is, manufactured bodies and minds. Matter and mind are like two inexhaustible storehouses. When you become a Yogi, you learn the secret of their control. It was yours all the time, but you had forgotten it. When you become a Yogi, you recollect it. Then you can do anything with it, manipulate it in every way you like. The material out of which

a manufactured mind is created is the very same material which is used for the macrocosm. It is not that mind is one thing and matter another, they are different aspects of the same thing. Asmitâ, egoism, is the material, the fine state of existence out of which these made-minds and made-bodies of the Yogi are manufactured. Therefore, when the Yogi has found the secret of these energies of nature, he can manufacture any number of bodies or minds out of the substance known as egoism.

तत्र ध्यानजमनाशयम् ॥६॥
6. Among the various Chittas, that which is attained by Samadhi is desireless.

Among all the various minds that we see in various men, only that mind which has attained to Samadhi, perfect concentration, is the highest. A man who has attained certain powers through medicines, or through words, or through mortifications, still has desires, but that man who has attained to Samadhi through concentration is alone free from all desires.

कर्माशुक्लाकृष्णं योगिनस्त्रिविधमितरेषाम् ॥७॥
7. Works are neither black nor white for the Yogis; for others they are threefold - black, white, and mixed.

When the Yogi has attained perfection, his actions, and the Karma produced by those actions, do not bind him, because he did not desire them. He just works on; he works to do good, and he does good, but does not care for the result, and it will not come to him. But, for ordinary men, who have not attained to the highest state, works are of three kinds, black (evil actions), white (good actions), and mixed.

ततस्तद्विपाकानुगुणानामेवाभिव्यक्तिर्वासनानाम् ॥८॥
8. From these threefold works are manifested in each state only those desires (which are) fitting to that state alone. (The others are held in abeyance for the time being.)

Suppose I have made the three kinds of Karma, good, bad, and mixed, and suppose I die and become a god in heaven. The desires in a god body are not the same as the desires in a human body; the god body neither eats nor drinks. What becomes of my past unworked Karmas which produce as their effect the desire to eat and drink? Where would these Karmas go when I become a god? The answer is that desires can only manifest themselves in proper environments. Only those desires will come out for which the environment is fitted; the rest will remain stored up. In this life we have many godly desires, many human desires, many animal desires. If I take a god body, only the good desires will come up, because for them the environments are suitable. And if I take an animal body, only the animal desires will come

up, and the good desires will wait. What does this show? That by means of environment we can check these desires. Only that Karma which is suited to and fitted for the environments will come out. This shows that the power of environment is the great check to control even Karma itself.

जाति-देश-काल-व्यवहितानामप्यानन्तर्यं स्मृतिसंस्कारयोरेकरूपत्वात् ॥९॥
9. There is consecutiveness in desires, even though separated by species, space, and time, there being identification of memory and impressions.

Experiences becoming fine become impressions; impressions revivified become memory. The word memory here includes unconscious co-ordination of past experiences, reduced to impressions, with present conscious action. In each body, the group of impressions acquired in a similar body only becomes the cause of action in that body. The experiences of a dissimilar body are held in abeyance. Each body acts as if it were a descendant of a series of bodies of that species only; thus, consecutiveness of desires is not to be broken.

तासामनादित्वं चाशिषो नित्यत्वात् ॥१०॥
l0. Thirst for happiness being eternal, desires are without beginning.

All experience is preceded by desire for happiness. There was no beginning of experience, as each fresh experience is built upon the tendency generated by past experience; therefore desire is without beginning.

हेतुफलाश्रयालम्बनैः संगृहीतत्वादेषामभावे तदभावः ॥११॥
11. Being held together by cause, effect, support, and objects, in the absence of these is its absence.

Desires are held together by cause and effect; (The causes are the "pain-bearing obstructions" (II.3) and actions (IV.7), and the effects are "species, life, and experience of pleasure and pain" (II.13). - Ed.) if a desire has been raised, it does not die without producing its effect. Then, again, the mind-stuff is the great storehouse, the support of all past desires reduced to Samskara form; until they have worked themselves out, they will not die. Moreover, so long as the senses receive the external objects, fresh desires will arise. If it be possible to get rid of the cause, effect, support, and objects of desire, then alone it will vanish.

अतीतानागतं स्वरूपतोऽस्त्यध्वभेदाद्धर्माणाम् ॥१२॥
12. The past and future exist in their own nature, qualities having different ways.

The idea is that existence never comes out of nonexistence. The past and future, though not existing in a manifested form, yet exist in a fine form.

ते व्यक्त-सूक्ष्मा गुणात्मानः ॥१३॥
13. They are manifested or fine, being of the nature of the Gunas.

The Gunas are the three substances, Sattva, Rajas, and Tamas, whose gross state is the sensible universe. Past and future arise from the different modes of manifestation of these Gunas.

परिणामैकत्वाद्वस्तुतत्त्वम् ॥१४॥
14. The unity in things is from the unity in changes.

Though there are three substances, their changes being co-ordinated, all objects have their unity.

वस्तुसाम्ये चित्तभेदात्तयोर्विभक्तः पन्थाः ॥१५॥
15. Since perception and desire vary with regard to the same object, mind and object are of different nature.

That is, there is an objective world independent of our minds. This is a refutation of Buddhistic Idealism. Since different people look at the same thing differently, it cannot be a mere imagination of any particular individual. (There is an additional aphorism here in some editions:
न चैकचित्ततन्त्रं वस्तु तदप्रमाणकं तदा किं स्यात् ॥
"The object cannot be said to be dependent on a single mind. There being no proof of its existence, it would then become nonexistent."
If the perception of an object were the only criterion of its existence, then when the mind is absorbed in anything or is in Samadhi, it would not be perceived by anybody and might as well be said to be non-existent. This is an undesirable conclusion. - Ed.)

तदुपरागापेक्षित्वाच्चित्तस्य वस्तु ज्ञाताज्ञातम् ॥१६॥
16. Things are known on unknown to the mind, being dependent on the colouring which they give to the mind.

सदा ज्ञाताश्चित्तवृत्तयस्तत्प्रभोः पुरुषस्यापरिणामित्वात् ॥१७॥
17. The states of the mind are always known, because the lord of the mind, the Purusha, is unchangeable.

The whole gist of this theory is that the universe is both mental and material. Both of these are in a continuous state of flux. What is this book? It is a combination of molecules in constant change. One lot is going out, and another coming in; it is a whirlpool, but what makes the unity? What makes it the same book? The changes are rhythmical; in harmonious order they are sending impressions to my mind, and these pieced together make a continuous picture, although the parts are continuously changing. Mind itself

is continuously changing. The mind and body are like two layers in the same substance, moving at different rates of speed. Relatively, one being slower and the other quicker, we can distinguish between the two motions. For instance, a train is in motion, and a carriage is moving alongside it. It is possible to find the motion of both these to a certain extent. But still something else is necessary. Motion can only be perceived when there is something else which is not moving. But when two or three things are relatively moving, we first perceive the motion of the faster one, and then that of the slower ones. How is the mind to perceive? It is also in a flux. Therefore another thing is necessary which moves more slowly, then you must get to something in which the motion is still slower, and so on, and you will find no end. Therefore logic compels you to stop somewhere. You must complete the series by knowing something which never changes. Behind this never-ending chain of motion is the Purusha, the changeless, the colourless, the pure. All these impressions are merely reflected upon it, as a magic lantern throws images upon a screen, without in any way tarnishing it.

न तत् स्वाभासं दृश्यत्वात् ॥१८॥
18. The mind is not self-luminous, being an object.

Tremendous power is manifested everywhere in nature, but it is not self-luminous, not essentially intelligent. The Purusha alone is self-luminous, and gives its light to everything. It is the power of the Purusha that is percolating through all matter and force.

एकसमये चोभयानवधारणम् ॥१९॥
19. From its being unable to cognise both at the same time.

If the mind were self-luminous it would be able to cognise itself and its objects at the same time, which it cannot. When it cognises the object, it cannot reflect on itself. Therefore the Purusha is self-luminous, and the mind is not.

चित्तान्तरदृश्ये बुद्धिबुद्धेरतिप्रसङ्गः स्मृतिसङ्करश्च ॥२०॥
20. Another cognising mind being assumed, there will be no end to such assumptions, and confusion of memory will be the result.

Let us suppose there is another mind which cognises the ordinary mind, then there will have to be still another to cognise the former, and so there will be no end to it. It will result in confusion of memory, there will be no storehouse of memory.

चितेरप्रतिसंक्रमायास्तदाकारापत्तौ स्वबुद्धि-संवेदनम् ॥२१॥
21. The essence of knowledge (the Purusha) being unchangeable, when the mind takes its form, it becomes conscious.

Patanjali says this to make it more clear that knowledge is not a quality of the Purusha. When the mind comes near the Purusha it is reflected, as it were, upon the mind, and the mind, for the time being, becomes knowing and seems as if it were itself the Purusha.

द्रष्टृदृश्योपरक्तं चित्तं सर्वार्थम् ॥२२॥
22. Coloured by the seer and the seen the mind is able to understand everything.

On one side of the mind the external world, the seen, is being reflected, and on the other, the seer is being reflected. Thus comes the power of all knowledge to the mind.

तदसंख्येयवासनाभिश्चित्रमपि परार्थं संहत्यकारित्वात् ॥२३॥
23. The mind, though variegated by innumerable desires, acts for another (the Purusha), because it acts in combination.

The mind is a compound of various things and therefore it cannot work for itself. Everything that is a combination in this world has some object for that combination, some third thing for which this combination is going on. So this combination of the mind is for the Purusha.

विशेषदर्शिन आत्मभाव-भावनाविनिवृत्तिः ॥२४॥
24. For the discriminating, the perception of the mind as Atman ceases.

Through discrimination the Yogi knows that the Purusha is not mind.

तदा विवेकनिम्नं कैवल्यप्राग्भावं चित्तम् ॥२५॥
25. Then, bent on discriminating, the mind attains the previous state of Kaivalya (isolation). (There is another reading - कैवल्यप्राग्भारं। The meaning then would be: "Then the mind becomes deep in discrimination and gravitates towards Kaivalya." - Ed.)

Thus the practice of Yoga leads to discriminating power, to clearness of vision. The veil drops from the eyes, and we see things as they are. We find that nature is a compound, and is showing the panorama for the Purusha, who is the witness; that nature is not the Lord, that all the combinations of nature are simply for the sake of showing these phenomena to the Purusha, the enthroned king within. When discrimination comes by long practice, fear ceases, and the mind attains isolation.

तच्छिद्रेषु प्रत्ययान्तराणि संस्कारेभ्यः ॥२६॥
26. The thoughts that arise as obstructions to that are from impressions.
All the various ideas that arise, making us believe that we require something external to make us happy, are obstructions to that perfection. The Purusha is happiness and blessedness by its own nature. But that knowledge is covered over by past impressions. These impressions have to work themselves out.

हानमेषां क्लेशवदुक्तम् ॥२७॥
27. Their destruction is in the same manner as of ignorance, egoism, etc., as said before (II.10).

प्रसंख्यानेऽप्यकुसीदस्य सर्वथा विवेकख्यातेर्धर्ममेघः समाधिः ॥२८॥
28. Even when arriving at the right discriminating knowledge of the essences, he who gives up the fruits, unto him comes, as the result of perfect domination, the Samadhi called the cloud of virtue.

When the Yogi has attained to this discrimination, all the powers mentioned in the last chapter come to him, but the true Yogi rejects them all. Unto him comes a peculiar knowledge, a particular light, called the Dharma-megha, the cloud of virtue. All the great prophets of the world whom history has recorded had this. They had found the whole foundation of knowledge within themselves. Truth to them had become real. Peace and calmness, and perfect purity became their own nature, after they had given up the vanities of powers.

ततः क्लेशकर्मनिवृत्तिः ॥२९॥
29. From that comes cessation of pain and works.

When that cloud of virtue has come, then no more is there fear of falling, nothing can drag the Yogi down. No more will there be evils for him. No more pains.

तदा सर्वावरणमलापेतस्य ज्ञानस्याऽनन्त्याज्ज्ञेयमल्पम् ॥३०॥
30. The knowledge, bereft of covering and impurities, becoming infinite, the knowable becomes small.

Knowledge itself is there; its covering is gone. One of the Buddhistic scriptures defines what is meant by the Buddha (which is the name of a state) as infinite knowledge, infinite as the sky. Jesus attained to that and became the Christ. All of you will attain to that state. Knowledge becoming infinite, the knowable becomes small. The whole universe, with all its objects of knowledge, becomes as nothing before the Purusha. The ordinary man thinks himself very small, because to him the knowable seems to be infinite.

ततः कृतार्थानां परिणामक्रमसमाप्तिर्गुणानाम् ॥३१॥
31. Then are finished the successive transformations of the qualities, they having attained the end.

Then all these various transformations of the qualities, which change from species to species, cease for ever.

क्षणप्रतियोगी परिणामापरान्तनिर्ग्राह्यः क्रमः ॥३२॥
32. The changes that exist in relation to moments and which are perceived at the other end (at the end of a series) are succession.

Patanjali here defines the word succession, the changes that exist in relation to moments. While I think, many moments pass, and with each moment there is a change of idea, but I only perceive these changes at the end of a series. This is called succession, but for the mind that has realised omnipresence there is no succession. Everything has become present for it; to it the present alone exists, the past and future are lost. Time stands controlled, all knowledge is there in one second. Everything is known like a flash.

पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठा वा चितिशक्तेरिति ॥३३॥
33. The resolution in the inverse order of the qualities, bereft of any motive of action for the Purusha, is Kaivalya, or it is the establishment of the power of knowledge in its own nature.

Nature's task is done, this unselfish task which our sweet nurse, nature, had imposed upon herself. She gently took the self-forgetting soul by the hand, as it were, and showed him all the experiences in the universe, all manifestations, bringing him higher and higher through various bodies, till his lost glory came back, and he remembered his own nature. Then the kind mother went back the same way she came, for others who also have lost their way in the trackless desert of life. And thus is she working, without beginning and without end. And thus through pleasure and pain, through good and evil, the infinite river of souls is flowing into the ocean of perfection, of self-realisation.

Glory unto those who have realised their own nature. May their blessings be on us all!

Translated by S. N. Sastri
[Based on the bhAshya of SrI Sankara bhagavatpAda]

Chapter-1

sanatsujAtIyam is one of the three gems in the mahAbhArata on which SrI Sankara has given commentaries, the other two being the bhagavadgItA and vishNu sahasranAma. This forms chapters 41 to 46 of udyogaparva. It consists of four chapters with a total of 146 verses.

(samskRt names and words have been transliterated using ITrans).

The jIva (the individual), though he is in his true nature identical with the non-dual brahman which is Consciousness-Existence-Bliss, has fallen from his natural state because of avidyA (nescience) which causes him to identify himself with the non-Self in the form of the body, mind, and senses. As a result he has become subject to all miseries. He strives to attain what is pleasant and to avoid what is unpleasant through the performance of various actions. Failing to attain the highest goal of life, namely, liberation, even after performing various acts, both secular and religious, dragged about here and there by attachment, aversion, etc, as if by a crocodile, the jIva takes birth in various wombs as god, man, animal, and so on and, overcome by delusion, continues in the cycle of birth and death. Then, because of some merit (puNya) acquired, he becomes free from attachment and other defects by the performance of all actions as an offering to God, develops detachment towards all pleasures both in this world and in other (higher) worlds, and desires to realize his identity with brahman as laid down in vedAnta. He cultivates the means to liberation such as control of the mind, control of the senses, etc, and approaches an AcArya who has realized brahman. By the study of vedAnta in accordance with the instructions of the AcArya he attains the realization of the truth about brahman and the jIva in the form 'I am brahman' and, becoming free from ignorance and its effects, he remains as brahman. bhagavAn sanatsujAta expounds all this gradually to dhRtarAshTra in this work.

dhRtarAshTra, tormented by grief and delusion, and realizing, on hearing the vedAntic statement that the knower of brahman becomes free from sorrow, that eradication of sorrow is impossible without brahmavidyA, asks vidura, "You have told me most wonderful things. If there is any thing not yet said by you, please tell me that, since I am eager to hear". vidura, though learned in the scriptures, very compassionate, and omniscient, knowing brahmavidyA to be the province of persons competent to impart it, does not consider himself

competent to do it because of his birth from the womb of a SUdra woman. Pondering over the means by which he could establish dhRtarAshTra in the supreme brahman which is bliss itself, he remembers the famous story in the chAndogya upanishad and decides that none other than bhagavAn sanatsujAta would be able to lead him to the infinite supreme Self beyond the darkness of ignorance. He therefore invokes bhagavAn sanatsujAta by his yogic power, and after worshipping him with prostrations, tells him, "O bhagavAn, there is some doubt in dhRtarAshTra's mind, which cannot be cleared by me. I therefore request you to answer his doubt, on hearing which this king will go beyond all sorrow, and will be able to look with equanimity upon gain and loss, the desired and the hated, old age and death, joy and sorrow, hunger and thirst, fear and fearlessness, revulsion and inactivity, desire and anger, as well as decline and rise and, becoming free from all merits and sins which are the cause of transmigration, attain liberation and go beyond pleasure and pain.

vaiSampAyana (who is the narrator of the story) said:
tato rAjA dhrtarAshtro manIshI
sampUjya vAkyam vidureritam tat|
sanatsujAtam rahite mahAtmA
papraccha buddhim paramAm bubhUshan|| 1

1. Honouring the words of vidura and desiring to attain to the state of supreme bliss which is the state of liberation, the wise and great king dhRtarAshTra requested sanatsujAta, the mind-born son of brahmA (the four-faced God), also known as sanatkumAra, to impart to him the knowledge about the supreme Realty.

dhRtarAshtra asked:
sanasatsujAta yadidam SRNomi
mRtyurhi nAstIti tavopadeSam|
devAsurA Acaran brahmacaryam
amRtyave tat katarannu satyam|| 2

2. O, sanatsujAta, I hear that you are instructing people that there is no such thing as death. On the contrary, it is said in the chAndogya upanishad that indra, the king of the gods and virocana, the king of the asuras, went to prajApati, to attain the knowledge that would make them immortal and practised celibacy as instructed by prajApati. So which is the truth? Is there death or is there no death?

Note: In chAndogya upanishad, VIII.7 this story is narrated. indra and virocana went to prajApati and prayed for the knowledge that would make them free from old age, death, hunger, thirst, and all other causes of sorrow. As instructed by prajApati they lived there the disciplined life of celibate

students for thirty-two years. At the end of that period prajApati instructed them about the AtmA. Both of them misunderstood prajApati's instruction and left with the impression that the body itself was the AtmA. virocana went back to the asuras and instructed them accordingly. So, the upanishad says, the asuras adorn the body of a dead person with clothes and ornaments, considering it to be the AtmA. But indra felt, after going a little distance, that his understanding could not be correct because the body undergoes change all the time, whereas the AtmA is said to be changeless. So he went back to prajApati. The latter instructed him to observe celibacy for another thirty-two years. Again indra misunderstood prajApati's instruction at the end of that period, as meaning that the indidual (jIva) in the dream state was the Atman. But he went back to prajApati on realizing his mistake. After he had stayed for another thirty-two years indra again misunderstood prajApati as saying that the jIva in the state of deep sleep was the AtmA. Again he realized his mistake and went back. Then prajApati asked him to stay for another five years. At the end of that period indra understood that the AtmA is beyond the states of waking, dream and deep sleep and beyond the body and mind. Thus indra spent a total of one hundred and one years as a celibate student to attain the knowledge that would make him immortal. dhRtarAshtra's question is, if there is no death at all, why should indra have taken so much trouble to become free from death?

sanatsujAta replied:
amRtyuh karmaNA kecit mRtyurnAstIti cApare|
SRNu me bruvato rAjan yathaitat mA viSankithAh|| 3

3. Some say that immortality is attained through the performance of Vedic rituals. Others hold that there is no death at all. O King, hear my explanation in this matter. Do not have any doubt.

Some people, being absolutely unenlightened, think that death is real and that it can be conquered by the performance of vedic rituals and therefore perform such rituals for attaining immortality. Some others, who are engrossed in sensual pleasures, think that a state of liberation in which there are no objects of enjoyment is not worth attaining. They quote a verse which says, "Even being a jackal in deserted vRndAvana is preferable to a liberation devoid of objects of enjoyment". Therefore they strive to become gods in heaven by the performance of vedic rites. Yet others, who do not see a second entity different from paramAtmA, say that immortality is attained through a combination of rituals and knowledge. Still others, who hold that other than the non-dual AtmA there is nothing, say that there is no death at all, because the AtmA has neither birth nor death. I shall explain to you how these apparently contradictory views can be reconciled.

ubhe satye kshatriya AdyapravRtte
moho mRtyuh sammato yah kavInAm|
pramAdam vai mRtyumaham bravImi
sadaa apramAdam amRtatvam bravImi|| 4

4. Both the views, namely that there is death and there is no death, are true and have been prevalent since the beginning of creation. There would be contradiction between these two views if death were real, but that is not so. Some seers are of the view that delusion, which means looking upon the not-self as the self, is death. But I do not say so. I say that pramAda, which means fall from the state of being brahman, which is the natural state of all beings, is death. This pramAda is the cause of even false knowledge, the ignorance of the self and the seed of all calamities such as birth, death etc. So also, I say that being ever vigilant, and remaining established in one's natural state as brahman, is immortality.

The Sruti says that being established in one's real nature is liberation. The results of action (karma) fall into four categories: production, attainment, modification and purification. Liberation, which is eternal, is not something produced. brahman, being the self of all, is ever present and does not need to be attained. brahman is changeless and so it cannot be the result of modification or purification of any other object. If liberation be the result of action, it will be impermanent, like the result of any action. Even action combined with knowledge (jnAna) cannot be the cause of liberation. Action, if performed without desire for the fruit, purifies the mind and makes it fit for knowledge of brahman. The Sruti says that liberation can be attained through knowledge alone.

How is it known that pramAda is death and apramAda, ever being vigilant, is immortality? This is answered:

pramAdAd vA asurAh parAbhavan
apramAdAd brahmabhUtAh surAsca|
na vai mRtyurvyAghra iva atti jantUn
nApyasya rUpamupalabhyate hi|| 5

5. The asuras failed (to realize the self) because of pramAda, while the devas realized their identity with brahman by apramAda. Death does not eat living beings like a tiger. Nor does it have any form.

Because of fall from their real nature as brahman and consequently looking upon the body as the self, the asuras, led by virocana, failed in their attempt to know brahman, as described in the chandogya upanishad. On the other hand, the devas, led by indra, attained realization of their identity with brahman, by remaining established in the knowledge that they were the non-

dual Self which is Existence, Consciousness and Bliss. asuras are those who revel in sense-pleasures and are ignorant of the Self. They take birth as animals, etc. The gods are those who revel in the Self alone. By ever remaining vigilant in the knowledge that they are in reality brahman, they become free from nescience and its effects.

In the story of satyavAn and sAvitri in the mahAbhArata it is said that yama pulled out the thumb-sized soul of satyavAn from his body by tying it with a rope. So how can it be said that death has no form? This is answered:

yamam tveke mRtyum ato''nyamAhuh
AtmAvAsam amRtam brahmacaryam |
pitRloke rAjyam anuSAsti devah
Sivah SivAnAm aSivo''SivAnAm|| 6

6. Some say that yama is Death. He resides in the hearts of all beings. He is immortal and is established in brahman. He is the god who rules over the world of the manes. He bestows happiness on the virtuous and is ill-disposed towards evil-doers.

No doubt, yama, who is described as Death by some, has a form. But he is not the real death. Ignorance, which has been referred to as pramAda or absence of constant awareness of one's real nature, is the real death, because it is the cause of spiritual destruction. The Kena upanishad says (II.5): "There is great loss if brahman is not realized here (in this life itself)". In bRhadAraNyakopanishad ignorance, which is called pramAda, is shown to be the real death (Br.up.1.3.28): "Darkness is death and light is immortality". Since pramAda or lack of constant awareness of one's real nature is the actual seed of all suffering, one should never be devoid of such awareness. One should ever remain established in the awareness that one is the non-dual brahman who is Existence, Consciousness and Bliss. The Lord also has stated that ignorance is the cause of bondage and knowledge is the cause of liberation in the bhagavadgItA, 5.15:"Knowledge is covered by ignorance and so all beings are deluded".

For the very reason that lack of awareness of one's real nature is death and awareness is immortality, and for the reason that liberation is ever present and ever attained, it cannot be produced or attained by action (karma). The br. up. says (4.4.23): "This is the eternal glory of a knower of brahman; it neither increases nor decreases because of any action. Hence one should know the nature of that glory. Knowing it, one is not affected even by evil action". The SvetASvatara upanishad says (3.8):"Knowing That alone, one goes beyond death. There is no other way to reach the goal". The statement in the br. up (4.4.21), "The intelligent seeker of Brahman, knowing about this alone, should attain intuitive knowledge", emphasizes that knowledge alone is

the means to liberation. The muNDakopanishad says (3.1.8): "It is not perceived by the eye, nor expressed by speech, nor known through the other senses; nor is it attained through austerity or karma. It can be attained only through meditation by an intellect which has become absolutely pure". It will be said in this text itself (chapter 3, verse 18): "O King! Those who are devoted to karma alone attain to worlds which are impermanent as the fruit of their karma. But by knowledge one attains to the eternal light. There is no other means to attain that". And also in 1.16: "Knowing that death which is known as pramAda appears in the form of anger etc., one gets rid of these defects and, cultivating freedom from anger, etc, remains established as the non-dual Existence-Consciousness-Bliss and does not fear death at all". So also in moksha dharma "One becomes bound by karma and is liberated by knowledge. Therefore aspirants for liberation who are farsighted do not perform karma (motivated by desire)". And also:- "Knowledge is superior, and not vedic sacrifice. Obstruction to liberation is crossed over by knowledge and not by sacrifices". So also, bhagavAn manu who considers knowledge to be the sole means of liberation prescribes renunciation of all action thus: "The wise man, giving up all the aforesaid actions, devotes himself to self-knowledge, quietude and study of the vedas" (12.92).
In that case does it mean that the actions prescribed in the vedas need not be performed at all? Not so. They are to be performed, but not by those who have already realized the Self. So Lord kRshNa says in bhagavadgItA (3.17): "For the man who ever revels in the Self and is contented with the Self alone (not dependent on sense objects for happiness), there is no duty to be performed".

The rituals prescribed in the Vedas are to be performed only by those who have not yet realized Brahman and who aspire for liberation. Lord Krishna has said in chapter 3 of the bhagavadgItA that two paths have been laid down by Him from ancient times, the path of action for spiritual aspirants and the path of renunciation and pursuit of Self-knowledge for those who have attained total detachment towards all worldly actions. The spiritual aspirant should perform all actions without desire for the fruit and as an offering to God, in order that the actions may not cause bondage. It is said in the bhagavadgItA (3.9): One becomes bound by actions other than those dedicated to God; therefore actions should be performed without attachment and as an offering to God. Such actions lead to purity of the mind. Only when the mind has been cleansed of all taint can realization of the Self arise. In ISAvAsyopanishad in the first mantra it is said that the world perceived by the senses should be covered by God, i.e. everything in this world should be looked upon as the manifestation of God. For attaining this goal renunciation of all worldly pursuits is laid down as a necessary condition. In the second mantra it is said that those who are unable to renounce action should perform them for attaining purity of mind. These statements establish that action is only the means to purity of mind and not to liberation. Liberation is attained

only through Self-knowledge, but knowledge does not arise unless the mind has become pure, i.e. free from desire and the concomittant emotions such as anger, greed, etc.

AsyAdesha nissarate narANAm
krodhah pramAdo moharUpaSca mRtyuh|
ahamgatenaiva caranvimArgAn
na cAtmano yogam upaiti kincit|| 7

7. Death in the form of ignorance of one's real nature, which has been called "pramAda", manifests at first as the ego. (In this verse the word "Asya" has been given the meaning "ego" by SrI Sankara). Then it becomes desire. When desire is thwarted it turns into anger, pramAda (fall from one's natural state of identity with Brahman), and delusion. Because of this ego he identifies himself as a brAhmaNa, kshatriya, stout, lean, son of so and so, etc. As a result he becomes affected by attachment and aversion and goes into wrong paths. He then loses all chances of realizing his identity with brahman.

Ignorance of one's real nature is the cause of desire. A person who has realized that he is brahman sees nothing other than himself, because brahman is all. Desire is always for something other than oneself. When one realizes that everything is brahman there can be no desire. Desire leads to action for its fulfillment. This is the cause of the continuous chain of births and deaths.

te mohitAstadvaSe vartamAnA
itah pretAstatra punah patanti |
tatastam devA anu pariplavante
ato mRtyum maraNAdabhyupaiti || 8

8. Being deluded by ignorance which has become transformed as the ego, etc., they look upon the body, etc., as the self and remain under the control of death in the form of pramAda (fall from their real nature). When they die their souls depart by the path of smoke, etc., and after sojourn in other worlds according to their merit they return to this earth. Then they act according to the dictates of their sense-organs for sensual pleasures alone. Then again they die and are born again. Thus they continue in this endless chain of births and deaths and never attain release. This continues as long as they do not realize their real nature as the supreme brahman.

It has been shown that ignorance and desire are the causes of bondage. Now it is explained how actions lead to bondage:

karmodaye karmaphalAnurAgAh
tatrAnuyAnti na taranti mRtyum |
sadarthayogAnavagamAtsamantAt
pravartate bhogayogena dehI || 9

9. The person who performs an action becomes attached to its result. This leads to another birth to enjoy the results. Thus he can never get release from the chain of births and deaths. Because of not realizing his identity with brahman he pursues sense-pleasures alone.

In this verse the view of the pUrvamImAmsakas that immortality can be attained through action is refuted.

tadvai mahAmohanamindriyANAm
mithyArthayogasya gatirhi nityA |
mithyArthayogAbhihatAntarAtmA
smarannupAste vishayAn samantAt || 10

10. Attachment to sense-objects which are all unreal (mithyA) is what causes the greatest delusion to the sense-organs. This attachment is permanent. One who is overcome by attachment to sense objects always thinks only of them (and never of the means to liberation).

abhidhyA vai prathamam hanti cainam
kAmakrodhau gRhya cainam tu paScAt |
ete bAlAn mRtyave prApayanti
dhIrAstu dhairyeNa taranti mRtyum || 11

11. Constant thinking of sense-objects first destroys him, i.e. makes him fall from his real state. Then desire and anger take hold of him and bring about his downfall. These three make the unwise who lack discrimination subject to death (repeated transmigration). Those, however, who with determination conquer the desire for sense-objects, cross over death.

yo ''bhidhyAyannutpatishNUn nihanyAt
anAcAreNApratibudhyamAnaH |
sa vai mRtyum mRtyurivAtti bhUtvA
hyevam vidvAn yo'' bhihantIha kAmAn || 12

12. He who summarily rejects sense-objects which come up, realizing that they are ephemeral, impure, and leading only to sorrow, and never even thinks of them becomes the death of death itself. He who knows this overcomes all desires.

kAmAnusArI purushaH kAmAnanu vinaSyati |
kAmAn vyudasya dhunute yatkimcit purusho rajah || 13

13. One who is intent only on the fulfillment of his desires perishes along with the objects of his desire. By renouncing desires with right discrimination he becomes free from all his accumulated merit and demerit (puNya and pApa). (puNya is also an obstacle to liberation because it gives rise to another birth. So one has to become free from both puNya and pApa).

deho "prakASo bhUtAnAm narako" yam pradRSyate |
gRdhyanta eva dhAvanti gacchantah SvabhramunmukhAH || 14

14. The body is insentient. It is seen to be hell itself because it is constituted of impure ingredients such as skin, bone, blood, etc., and contains phlegm, urine, excreta, etc., within. Those who are attached to the body and are ever running after sense pleasures go only to hell.

amanyamAnah kshatriya kaScidanyam
nAdhIyate tArNa ivAsya vyAghrah |
krodhAllobhAnmohabhayAntarAtmA
sa vai mRtyustvaccharIre ya eshah || 15

15. He who is blinded by desires for sense-objects does not know about his own Self which is different from them. He does not study the scriptures which impart knowledge of the Self. Even if such a person has studied all the vedas with their six limbs, he is worthless like a tiger made of straw. Sage vasishTha has said: "A brAhmaNa, who, though he has studied all the four vedas, has not realized the subtle brahman, is like a donkey struggling under the load of the vedas". Not only is his body worthless, but he is his own death. Because of anger and greed his mind is full of delusion and fear. Such a mind in his own body is his own death.

bhagavadgItA says, "One is one's own friend and one is one's own enemy" (Ch. 6.5).

evam mRtyum jAyamAnam viditvA
jnAnena tishThan na bibheti mRtyoh |
vinaSyate vishaye yasya mRtyuh
mRtyoryathA vishayam prApya martyah || 16

16. Thus, knowing that death which is called pramAda and manifests itself as anger, etc., is the seed of all evils such as birth, death, etc., one should give up anger, etc which consume one. By cultivating freedom from anger etc., one realizes the non-dual Bliss-Consciousness and has no more any fear of

death. Such a person conquers death in the form of ignorance, while one who indulges only in sense pleasures is overcome by death.

It has thus been shown that actions lead to bondage and Self-knowledge alone is the means to liberation.

dhRtarAshtra said:
yAnevAhurijyayA sAdhulokAn
dvijAtInAm puNyatamAn sanAtanAn |
teshAm parArtham kathayantIha vedA
etadvidvAn naiti katham nu karma || 17

17. How can action cause bondage? It has been said in the vedas that by performing sacrifices the eternal higher worlds meant for meritorious souls are attained. These are described as the highest human goals. Knowing this, why would persons not perform such sacrifices?

sanatsujAta replied:
evam hyavidvAn pariyAti tatra
tathArthajAtam ca vadanti vedAh |
sa nehAyAti param parAtmA
prayAti mArgeNa nihantyamArgAn || 18

18. It is only the ignorant man who performs karma for attaining such worlds. The vedas prescribe karma only for such ignorant persons. But the person who realizes that his self is identical with the supreme Self does not take to the path of karma. By taking the right path of knowledge he rejects all wrong paths.

The higher worlds attained by the performance of vedic karma all fall within the sphere of transmigratory existence. The happiness attained there is transient. Such persons will be born again on this earth on the exhaustion of the merit acquired by them. Only the realization of one's identity with brahman leads to infinite and eternal happiness.

dhRtarAshtra said:
ko'sau niyungkte tamajam purANam
sa cedidam sarvamanukrameNa |
kim vAsya kAryamathavAsukham ca
tanme vidvan brUhi sarvam yathAvat || 19

19. If it is the Supreme Being Himself who creates the entire universe constituted of the five elements from ether to earth and, entering all the jIvas, takes the form of the five sheaths, etc., and transmigrates, who is it that makes him do so? If he does it on his own, what purpose does he achieve by

taking birth in various wombs? Or, since He is established in his own glory, what adverse result can befall to Him by not doing so? O learned one, be kind enough to explain all this to me exactly as it is.

sanatsujAta said:
dosho mahAnatra vibhedayoge
hyanAdiyogena bhavanti nityAh|
tathAsya nAdhikyamapaiti kincit
anAdiyogena bhavanti pumsah || 20

20. If multiplicity is accepted in brahman it will be a great defect, because non-duality will be contradicted. Moreover, if brahman is considered as having taken different forms, then brahman will be impermanent. If difference between the jIva and brahman is accepted, then also there are serious adverse consequences as seen from the statements in the upanishads, "One who sees even the slightest difference between the two is beset by fear", and "One who sees multiplicity goes from death to death". The statements such as "That thou art", "I am brahman", etc., will also be contradicted. But from the empirical standpoint brahman and the jIva appear different because of beginningless association with mAyA. brahman appears as the innumerable jIvas because of mAyA. The jIvas, being in reality identical with brahman, are eternal. The upanishads say: "The jIva never dies" (ch.up. 6.11.3), "That birthless Self is undecaying, immortal, undying, fearless, and brahman itself" (br.up. IV. iv. 25). But in spite of appearing as jIvas brahman's immutability and infinitude are not affected at all. The jIvas appear only because of mAyA which has no beginning.

yadetadaddhA bhagavAn sa nityam
vikArayogena karoti viSvam |
tathA ca tacchaktiriti sma manye
tadarthayoge ca bhavanti vedAh || 21

21. The creation of the universe is done by mAyA, the power of the supreme Being, by the mere will of brahman. The pure non-dual brahman who is Consciousness-Bliss is not by Himself the cause of creation, but only because of association with mAyA. The vedas bear testimony to this in innumerable statements such as, "indra (the Lord) through his power, mAyA, assumes many forms", "From this mAyA He creates the universe", etc.

dhRtarAshtra said:
yasmAddharmAn AcarantIha kecit
tathA adharmAn kecidihAcaranti |
dharmah pApena pratihanyate vA
utAho dharmah pratihanti pApam || 22

22. In this world people perform righteous deeds as well as unrighteous deeds. Is the merit acquired by righteous deeds destroyed by the sin resulting from unrighteous deeds, or does the merit destroy the sins? The idea is, do merit (puNya) and sin (pApa) cancel each other, or do their fruits have to be experienced separately?

sanatsujAta said:
tasmin sthito vApyubhayam hi nityam
jnAnena vidvAn pratihanti siddham |
athAnyathA puNyamupaiti dehI
tathAgatham pApamupaiti siddham || 23

23. The enlightened person destroys both merit and sin by virtue of having realized the Self. This is well known from the scriptures. The unenlightened person who identifies himself with his body experiences the fruits of both merit and sin separately. (They do not cancel each other). This is also well known from the scriptures.

gatvobhayam karmaNA bhujyate'sthiram
Subhasya pApasya sa caapi karmaNA |
dharmeNa pApam praNudatIha vidvAn
dharmo balIyAniti tasya viddhi || 24

24. The unenlightened person goes to other worlds taking the fruits of his good and bad karma with him. These fruits, which are impermanent, are experienced by him. The wise man who dedicates all his actions to God destroys his sins with his merits. His merits are stronger than his sins.

yeshAm dharmeshu vispardhA
bale balavatAmiva |
te brAhmaNA itah pretya
svarge yAnti prakASatAm || 25
yeshAm na ca spardhA
teshAm tajjnAnasAdhanam |
te brAhmaNA ito muktAh
svargam yAnti trivishTapam || 26
25 & 26. Those persons who are entitled to perform sacrifices and perform them in a spirit of competition with the aim of excelling all others and thus become eligible to enjoy all the pleasures of heaven, just as a strong king tries to become stronger than other kings and wants to vanquish them all, go after death through the southern path (the path of smoke, night, etc.,) and shine in heaven like stars, etc. (They are born again on this earth on the exhaustion of their merit). But, for those who are not attracted by the pleasures of heaven, the sacrifices performed by them without desire for the fruit and as an offering to God become the means of attaining realization by

purifying the mind. They are liberated and realize their identity with brahman who is supreme bliss.
Note. The word "brAhmaNa" has been interpreted by SrI Sankara as "those who are eligible to perform sacrifices". The words "svargam trivishTapam" mean brahman.

tasya samyaksamAcAramAhurvedavido janAH |
nainam manyeta bhUyishTham bAhyamAbhyantaram janam || 27

27. Knowers of the vedas say that the conduct of such a person (as the one mentioned in the previous verse) should be such that neither those who are close to him (wife, son, friends) nor outsiders think highly about him. (He is so humble that even those very close to him do not know his greatness).

yatra manyeta bhUyishTham prAvRshIva tRNodakam |
annapAnaM ca brAhmaNastajjIvennAnusamjvaret || 28

28. He should live in a place where there is abundance of food and water, just as grass and water are abundant during the rainy season. He should not worry about getting food and water. Such worry is an obstacle to meditation.

yatrAkathayamAnasya prayacchatyaSivam bhayam |
atiriktamivAkurvan sa SreyAnnetaro janah || 29

29. The place should be one where the people around, seeing that he never speaks, never reveals his knowledge, and behaves like an inert being, a dumb man or an idiot, ridicule and humiliate him, being unaware of his greatness. He should not stay where the people are different, i.e., where the people prostrate before him and honour him. Manu says that an enlightened person should shun honour like poison. He should welcome humiliation like nectar.

yo vAkathayamAnasya hyAtmAnam nAnusamjvaret |
brahmasvam nopahanyAdvA tadannam sammatam satAm || 30

30. The food fit to be taken by such a person is what is offered by a person who does not trouble him and who does not cause any damage to the articles that he needs for meditation such as bark garment, deer skin, books, etc.

nityamajnAtacaryA ma iti manyeta brAhmaNah |
jnAtInAm tu vasan madhye naiva vindeta kincana || 31

31. The knower of Brahman should take care to see that his actions and movements always remain unknown to others. He will not gain anything by remaining in the midst of his relations. He should not consider himself as the

son of so and so, etc., but should always have his mind fixed on Brahman. Or another meaning is: he should consider himself as a mere witness to whatever is experienced by his sense-organs and should not become involved in them. (Here brAhmaNah means "knower of Brahman". The word jnAti can also be taken to mean "sense-organs" according to SrI Sankara).

ko hyevamantarAtmAnam brAhmaNo mantumarhati |
nirlingamacalam Suddham sarvadvandvavivarjitam || 32

32. Which enlightened person can know the indwelling Self (as an object) - the Self that has no indicatory marks such as quality, action, etc., is immovable, pure, and beyond all duality? The idea is that the Self is not an object of knowledge.

yonyathA santamAtmAnam anyathA pratipadyate |
kim tena na kRtam pApam coreNAtmApahAriNa || 33

33. He who understands the Self that is pure consciousness, devoid of indicatory marks, pure, beyond all duality, non-dual existence-consciousness-bliss, differently, as having the qualities of the gross and subtle bodies, as a doer, enjoyer, happy, unhappy, stout, or lean, etc., what a great sin does he not commit? By understanding the Self wrongly in this manner he "steals" the Self, as it were.

aSrAntah syAdanAdAtA
sammato nirupadravah |
SishTo na SishTavatsa syAd
brAhmaNo brahmavit kavih || 34

34. He who does not identify the not-Self with the Self is not affected by the sorrows of the world. He is not tainted by anger, greed, desire, delusion, etc. He is accepted by the enlightened . But he himself behaves like an inert being and does not display his knowledge. Such a person is a knower of Brahman and a sage.

ye yathA vAntamaSnanti bAlA nityamabhUtaye |
evam te vAntamaSnanti svavIryasyopabhojanAt || 35

35. Dogs eat their own vomit and children may also do the same sometimes. For an enlightened person, proclaiming his own glory to the world is tantamount to eating vomit. It is disastrous for him. He should always behave in such a way that people do not know his greatness.

anADhyA mAnushe vitte AdhyA vedeshu ye dvijAh |
te durdharshA dushprakampyA vidyAt tAn brahmaNastanum || 36

36. Those who are not attached to worldly possessions or to wife, son, etc., but only to the virtues laid down in the vedas such as non-injury, truth, non-stealing, non-acceptance of gifts, celibacy, contemplation, etc., should be looked upon as brahman itself.

sarvAn svishTakRto devAn vidyAdya iha kaScana |
na samAno brAhmaNasya yasmin prayatate svayam || 37

37. One who knows how to invoke the deities such as agni who confer benefits, and performs sacrifices to them is not by any means equal to a knower of brahman. Even the deity to whom sacrifice is performed is not equal to a knower of brahman. bhagavAn manu has said, " There is none superior to the knower of brahman".

yamaprayatamAnam tu mAnayanti sa mAnitah |
Na mAnyamAno manyeta nAvamAne visamjvaret || 38

38. If people who know his greatness honour a realized soul, even though he does not indulge in any activity, he should not feel that it is he who is being honoured and should not be elated by such honour. On the other hand, if people, not knowing his greatness, treat him with contempt and ridicule him, he should not be affected in the least.

lokasvabhAvavRttirhi nimeshonmeshavat sadA |
vidvAmso mAnayantIha iti manyeta mAnitah || 39
adharmavidusho mUDhA lokaSAstravivarjitAh |
na mAnyam mAnayishyanti iti manyed amAnitah || 40

39 & 40. If wise people honour a realized soul, he should consider it to be as natural to them as winking of the eye. Similarly, if people who are ignorant of the scriptures and who are devoid of discriminating capacity despise him, he should consider it as their nature not to honour those who deserve to be honoured.

na vai mAnaSca maunam ca sahitau vasatah sadA |
ayam mAnasya vishayo hyasau maunasya tadviduh || 41

41. Honour and contemplation cannot co-exist. Honour has as its sphere this world, while contemplation has as its object brahman. (The idea is that those who aspire for honour have their sights fixed on worldly activities, while the contemplatives are rooted in brahman).

SrIrhi mAnArthasamvAsAt
sA cApi paripanthinI |
brAhmI sudurlabhA SrIrhi
prajnAhInena kshatriya || 42

42. One acquires worldly prosperity if one is engaged in the sphere relating to honour (worldly activities). But this is an obstacle (to liberation). The wealth that is brahman is impossible to get for such a person who is devoid of wisdom.

dvArANi samyak pravadanti santo
bahuprakArANi durAcarANi |
satyArjave hrIrdamaSaucavidyAh
shaNmAnamohapratibandhakAni || 43

43. The wise speak of many ways for the attainment of brahman, which are difficult to practise. These are six: truth, rectitude, humility, control of the senses, purity of mind, and knowledge. These help to keep out pride and delusion.

End of Chapter-1

Chapter-2

Having heard about the greatness of "maunam" or contemplation,

1. dhRtarAshtra said:
kasyaisha maunah katarannu maunam
prabrUhi vidvanniha maunabhAvam |
maunena vidvAnupayAti maunam
katham mune maunamihAcaranti || 1

1. (The word "maunah" has two meanings: (1) refraining from speaking and (2) contemplation. The king desires to know which is applicable here).

Whose is this "maunah"? That is, who is the person who can be said to practise this "maunah"? Is it a person who merely refrains from speaking, or is it a person who contemplates? Which of these two is "maunah"? O wise one, please tell me this. Does a person attain brahman by merely refraining from speaking? How does one practise "maunam" in this world?

Note. The word "maunam" at the end of the third line in the above verse means "brahman" accordng to SrI Sankara's bhAshya.

sanatsujAta said:
yato na vedA manasA sahainam
anupraviSyanti tato"tha maunam |
yatrotthito vedaSabdastathAyam
sa tanmayatvena vibhAti rAjan || 2

2. brahman is "maunam" because neither the vedas nor the mind can reach (describe) Him. He is the source from which the vedas have arisen. Or, He is the consciousness because of which the words of the vedas are pronounced. He shines as effulgence itself.

Note. The taitt. up. says, "That from which the words return along with the mind without reaching it (is brahman)".

dhRtarAshtra said:
Rco yajUmshyadhIte yah sAmavedam ca yo dvijah |
pApAni kurvan pApena lipyate na sa lipyate || 3

3. Does a twice-born (brAhmaNa, kshatriya, or vaiSya) who has learnt the Rg, yajur, and sAma vedas become tainted by the sins he commits or does he not become tainted by them?

Note. The question is whether a person can escape the consequences of his sinful actions by the mere fact of having learnt the Vedas.

sanatsujAta said:
nainam sAmAni Rco vApi yajUmshi ca vicakshaNa |
trAyante karmaNah pApAt na te mithyA bravImyaham || 4

4. The Vedas do not protect an evil-doer from the consequences of his evil acts. What I am telling you is not false. You should not have any doubt on this.

na cchandAmsi vRjinAt tArayanti
mAyAvinam mAyayA vartamAnam |
nIDam SakuntA iva jAtapakshAh
chandAmsyenam prajahantyantakAle || 5

5. The vedas do not protect from sin such a hypocrite who commits evil deeds in spite of having learnt the vedas. The vedas will forsake him at the time of his death, just as young birds leave the nests of their mother as soon as their wings have grown. The idea is that the Vedas do not help such a person to attain the ultimate goal of life.

dhRtarAshtra said:
na cedvedA vedavidam trAtum SaktA vicakshaNa |
atha kasmAt pralApo"yam brAhmaNAnAm sanAtanah || 6

6. O wise one, if the Vedas do not have the power to save a person who has studied them, why this ancient prattle by brAhmaNas (that the vedas should be studied, their meaning understood and their injunctions should be practiced)?

The obligatory and desire-oriented actions (nitya and kAmya karma) prescribed in the vedas can lead a person only to other worlds such as heaven which are all within the transmigratory state. They cannot lead one to liberation from bondage. The question asked by the king is therefore, what is the idea in the learned people proclaiming that one should study the vedas and perform the actions laid down. What benefit is achieved by it?

sanatsujAta said:
tasyaiva nAmAdiviSesharUpaih
idam jagad bhAti mahAnubhAva |
nirdiSya samyakpravadanti vedAh
tadviSvavairUpyamudAharanti || 7

7. O great one! This universe consisting of names and forms is nothing but the appearance of that brahman due to mAyA. The vedas as well as the sages further speak about the real nature of Brahman (as different from this universe).

The upanishads say, "indra (brahman) appears as many forms because of mAya", "ether was born from the Atman". These show that the universe is only an appearance of Brahman through mAyA. The real nature of brahman is described by statements such as: This Brahman is beyond cause and effect, all-pervasive and without any differences either inside or outside. It is beyond the reach of speech and the mind. It is experienced as consciousness by every one.

By the two following verses it is pointed out that actions performed as an offering to God become an indirect means to the ultimate human goal of liberation by purifying the mind and making it fit to receive knowledge of the Self. Actions performed not as offering to God, but with desire for the fruit, become the cause of further bondage.

tadarthamuktam tapa etadijyA
tAbhyAmasau puNyamupaiti vidvAn |
puNyena pApam vinihatya paScAt
sa jAyate jnAnavidIpitAtmA || 8

jnAnena cAtmAnamupaiti vidvAn
na cAnyathA vargaphalAnukAngkshI |
asmin kRtam tatparigRhya sarvam
amutra bhungkte punareti mArgam || 9

8 &9. By performing austerities, sacrifices etc., as an offering to that brahman the wise man acquires merit which destroys his sins and ultimately becomes free from all taint. Then knowledge of the Self dawns and he realizes that he

is the non-dual Self which is Existence-Consciousness-Bliss. This does not happen if his actions are not offered to God and if he is desirous of the fruit of his actions. Such a person goes to other worlds such as heaven and, after enjoying the merits acquired he is born again in this world according to his residual karma.

For liberation one has to become free from both puNya and pApa. Actions performed as an offering to God do not produce any new puNya which is also an obstacle to liberation. They only destroy the existing pApa. The puNya in the prArabdhakarma is destroyed by enjoyment in this life.

The difference between the fruits of action of the enlightened and the unenlightened is stated in the next verse:

asmin loke tapas taptam phalamanyatra bhujyate |
brAhmaNAnAm tapah svRddham anyeshAm tAvadeva tat || 10

10. The fruit of austerities performed in this world (by the unenlightened and with desire for the fruit) is enjoyed in the next world. The fruit is limited to what is stated in the vedas for the particular action (such as heaven, etc.). But in the case of a knower of brahman the austerities performed yield abundant results.

The idea is: Austerities and other actions performed with desire for the fruit give just the result laid down for that particular action in the vedas, such as sojourn in heaven till the exhaustion of the merit earned. But a knower of brahman performs actions only for the welfare of others and not for any benefit for himself. So the fruits of that action, which benefit the world, become abundant. In his bhAshya on this verse SrI Sankara quotes the statement in chAndogya upanishad (1.1.10), "That action which is performed with right knowledge, faith and concentration becomes exceedingly fruitful".

On hearing this, dhRtarAshtra asked:
katham samRddham atyartham tapo bhavati kevalam |
sanatsujAta tadbrUhi katham vidyAmaham prabho || 11

11. O sanatsujAta, how does pure austerity become exceedingly fruitful? Please tell me. How am I to know this?

sanatsujAta said:
nishkalmasham tapastvetat kevalam paricakshate |
etat samRddham atyartham tapo bhavati nAnyathA || 12

12. Austerity which is free from all taint is known as "kevala" or pure tapas. Only such austerity yields plentiful results, and not when the austerity is otherwise. (What are the taints? These are described in subsequent verses).

SrI Sankara says: The cause (or seed) of this entire universe is called "kevala". He quotes bhagavAn Sukra's statement, "When the three guNas are in equilibrium the state is said to be "kevala". From this kevala the universe consisting of gross and subtle things is born". The idea is that, similarly, austerity which is "kevala" is the seed of plentiful results.

This austerity is now praised:
tapomUlamidam sarvam yanmAm pRcchasi kshatriya |
tapasA vedavidvAmsah param tvamRtamApnuyuh || 13

13. O king, all that you are asking has tapas as the root. It is through tapas that knowers of the vedas attain to the supreme immortal Being.

dhRtarAshtra then asked:
kalmasham tapaso brUhi Srutam nishkalmasham tapah |
sanatsujAta yenedam vidyAm guhyam sanAtanam || 14

14. O sanatsujAta, I have heard from you about (the glory of) taintless tapas. Please tell me what are the taints of tapas, so that, avoiding them, I may attain this eternal profound knowledge.

Thus asked, sanatsujAta said:
krodhAdayo dvAdaSa yasya doshAh
tathA nRSamsAni ca sapta rAjan |
jnAnAdayo dvAdaSa cAtatAnAh
SAstre guNA ye viditA dvijAnAm |15

15. Anger, etc., are twelve defects which affect tapas; so also are another set of seven defects such as malice, O king! The good qualities which make the tapas pure are twelve beginning with knowledge, which are elaborated in the scriptures as the qualities of the twice-born.

Now the twelve such as anger are described:
krodhah kAmo lobhamohau vivitsA
akRpAsUyA mAnaSokau spRhA ca |
IrshyA jugupsA ca mahAguNena
sadA varjyA dvAdaSaite nareNa || 16

16. Anger, lust, greed, lack of discrimination about right and wrong, desire to know about the pleasures from sense-objects, cruelty, the tendency to attribute evil qualities to those who are good, pride, lamentation, desire for

sensual enjoyment, envy, and hatred are the twelve taints that should be avoided by a spiritual aspirant.

ekaikamete rAjendra manushyam paryupAsate|
lipsamAno"ntaram teshAm mRgANAmiva lubdhakah || 17

17. Just as a hunter searches for the weak spots of animals to hunt them down, so also each of these defects takes advantage of the weak spots of each person and attacks him, O king!

sambhogasamvidvishamedhamAno
dattAnutApI kRpaNo "balIyAn |
vargapraSamsI vanitAm ca dveshTA
ete pare sapta nRSamsarUpAh || 18

18. There are seven kinds of malice. These are - the mind being ever intent on enjoying sensual pleasures, prospering by harming others, lamenting after having given away a gift, being prepared to put up with any amount of humiliation out of greed for some paltry gain, lack of the strength of right knowledge (discrimination), boasting about one's own mental and physical faculties, and ill-treating one's own totally dependent wife.

These are obstacles in the path towards spiritual progress.

jnAnam ca satyam ca damah Srutam ca
amAtsaryam hrIstitikshAnasUyA |
yajnaSca dAnam ca dhRtih SamaSca
mahAvratA dvAdaSa brAhmaNasya || 19

19. The twelve great vows of a brAhmaNa are: knowledge of the Reality, speaking what is true and good for others, control of the mind, study of vedAnta, being free from intolerance of the well-being of others, unwillingness to do anything improper, forbearance in adverse circumstances, not giving publicity to the faults of others, performing sacrifices prescribed in the vedas, giving away wealth to the deserving, self-control even in the presence of temptation, control of the senses. These are the means towards spiritual progress.

yastvetebhyo "pravaseddvAdaSabhyah
sarvAmimAm pRthivIm sa praSishyAt |
tribhirdvAbhyAmekato va vimuktAh
kramAdviSishTA maunabhUtA bhavanti || 20

20. Those who have achieved perfection in the above twelve great vows will be in a position to control the whole world. Even a person who has perfected

three, two, or one of these will gradually attain knowledge and realize his identity with brahman.

The defects that one should guard against while cultivating control of the senses, etc., are stated in the following three verses.

damo'shTAdaSadoshah syAt pratikUlam kRte bhavet |
anRtam paiSunam tRshNA prAtikUlyam tamo''ratih || 21

lokadvesho ''bhimAnaSca vivAdah prANipIDanam |
parivAdo'' tivAdaSca paritApo'' kshamA dhRtih || 22

asiddhih pApakRtyam ca himsA ceti prakIrtitAh |
etairdoshairvimukto yah sa damah sadbhirucyate || 23

21, 22 & 23. Sages say that control of the senses is effective only if the person practising it is free from the following eighteen defects which are opposed to it - speaking untruth, talking ill of others, yearning for enjoyment of sense-objects, being ill-disposed towards every one, ignorance, lack of contentment, behaving in a way that afflicts people, disrespect to all, quarrelsomeness, killing animals for nourishing oneself, telling one's defects to one's face, purposeless chattering, vain lament over past sorrows, inability to bear the pairs of opposites such as heat and cold, etc., being tempted in the presence of sense-objects, failure to attain perfection in the practice of dharma, knowledge and detachment, committing forbidden actions, and causing injury (other than in sacrifices sanctioned by scripture).

In the next Sloka "mada" (pride) is described as having eighteen "defects", i.e. eighteen qualities which are opposed to pride and which therefore help one to get rid of pride.

mado'shTAdaSadoshah syAt tyAgo bhavati shaDvidhah |
viparyayAh smRtA ete damadoshA udAhRtAh || 24

24. There are eighteen "defects" of pride. Six of these fall under the category "sacrifice". (all these are described in the subsequent Slokas). These are the opposites of those which have been described earlier as the eighteen defects of "dama" (control of the senses).

SreyAmstu shaDvidhastyAgastRtIyastatra dushkarah |
tena duhkham tarantyeva tasmimstyakte jitam bhavet || 25

25. All the six kinds of sacrifice conduce to one's good. Out of these the third (set of two) is very difficult to practise. By practising this third kind of sacrifice one becomes free from all sorrow and conquers everything.

The six kinds of sacrifice are now described:
arhate yAcamAnAya putrAn vittam dadAti yat |
ishTApUrtam dvitIyam syAnnityam vairAgyayogatah || 26

kAmatyAgaSca rAjendra sa tRtIya iti smRtah |
apramAdI bhavedetaih sa cApyashTaguNo matah || 27

26, 27. Of these six, the first set of two is gifting (the service or help of) one's own sons and one's wealth to a deserving supplicant. The second set of two is giving gifts during the course of rituals laid down in the Sruti and smRti. (Or gifts to gods and the manes). The third set of two is always giving away gifts of money and possessions with detachment and a pure mind and with the knowledge that they are all ephemeral, and also giving up all desires, O king. By these six kinds of sacrifice one becomes free from "pramAda" or the fall from one's natural state of identity with brahman. This freedom from "pramAda" has eight virtues as its features.

These eight virtues are now described:
satyam dhyAnam samAdhAnam codyam vairAgyameva ca |
asteyo brahmacaryam ca tathAsamgraha eva ca || 28

28. Truthfulness in speech, keeping the mind fixed continuously on some auspicious object, withdrawing the mind from all external objects while chanting "Om" and remaining established as the non-dual blissful Self, pondering on questions such as "who am I", "where do I come from", etc., an attitude of detachment towards all worldly matters, non-stealing of other's wealth and also not stealing the Self by mistaking it for something else as stated in Sloka 33 of chapter 1, celibacy, and not storing up wealth etc., for the morrow - these are the eight virtues.

The defects to be eschewed are:
evam doshA damasyoktAstAndoshAn parivarjayet |
doshatyAge"pramAdah syAt sa cApyashTaguNo matah || 29

29. The eighteen defects of dama which have been mentioned should be eradicated. When they are got rid of there will be no pramAda. The eight virtues of apramAda have been narrated above.

Now truthfulness is praised:

satyAtmA bhava rAjendra satye lokAh pratishThitAh |
tAmstu satyamukhAnAhuh satye hyamRtamAhitam || 30

30. O king, Let Truth be your very nature. All the worlds are established in Truth. Their very existence is said to be dependent on Truth. Immortality is based on Truth.

nivRttenaiva dosheNa tapovratamihAcaret |
etad dhAtrA kRtam vittam satyameva satAm varam || 31

31. Austerities should be practised in this world only after becoming free from the defects mentioned. This has been ordained by the supreme Lord. Truth is the best wealth of the good.

doshairetairviyuktam tu guNairetaih samanvitam |
etat samRddhamatyartham tapo bhavati kevalam || 32

32. To one who is free from these defects and endowed with these excellences, austerities become pure and yield plentiful results.

yanmAm pRcchasi rAjendra samkshepAt tad bravImi te |
etat pApaharam Suddham janmamRtyujarApaham || 33

33. O king, I shall tell you briefly what you are asking me. This will cleanse all sins, is pure and will put an end to birth, death and old age.

indriyebhyaSca pancabhyo manasaScaiva bhArata |
atItAnAgatebhyaSca muktaScet sa sukhI bhavet || 34

34. O bhArata, if one becomes free from the bondage of the senses, sense-objects, mind and thoughts of the past and the future, he will be happy.

dhRtarAshtra said:
AkhyAnapancamairvedairbhUyishTham katthyate janah |
tathA cAnye caturvedAstrivedASca tathApare || 35

dvivedAScaikavedASca anRcaSca tathApare |
eteshu me dhikam brUhi yamaham veda brAhmaNam || 36

35 & 36. One who has mastered all the four vedas as well as the purANas, which are considered to be the fifth veda, is highly praised by people. There are others who have mastered the four vedas, or three vedas, or two vedas, or one veda and those who have not studied any veda. Please tell me which of these persons is the greatest, which of them is a "brAhmaNa".
Pointing out that it is only the person who remains established as brahman which is existence-consciousness-bliss who can be called a brAhmaNa, it is said that all others are in ignorance:

ekavedasya cAjnAnAdvedAste bahavo bhavan |
satyasyaikasya rAjendra satye kaScidavasthitah || 37

37. The vedas have become many because of ignorance of the one "veda", brahman. They are known as vedas because they attempt to know that one brahman by enquiry. In that one Truth a rare person is established. (Such a person is really a brAhmaNa).

ya enam veda tat satyam prAjno bhavati nityadA |
dAnamadhyayanam yajno lobhAdeva pravartate || 38

38. One who has realized this Truth is always an enlightened person. Giving gifts, studying the scriptures, and performing sacrifices (when these are not undertaken as means for the purification of the mind and attainment of Self-knowledge but only for attaining other fruits such as heaven) are motivated only by desire.

satyAt pracyavamAnAnAm samkalpA vitathAbhavan |
tatah karma pratAyeta satyasyAnavadhAraNAt || 39

39. The resolves of those who have fallen from the natural state of identity with brahman and therefore identify themselves with the not-self become futile. Because they have not realized the Truth they go on performing more and more actions such as sacrifices. They become subject to all kinds of sorrow.

vidyAd bahupaTham tam tu bahuvAgiti brAhmaNam |
ya eva satyAnnApaiti sa jneyo brAhmaNastvayA || 40

40. Know that a brAhmaNa (here refers to an unenlightened person) who has merely studied many books is no more than a great speaker. Know that only that person who does not swerve from the Truth (who is established in brahman) is a real brAhmaNa.

chandAmsi nAma dvipadAm varishTha
svacchandayogena bhavanti tatra |
chandovidastena ca tAnadhItya
gatA hi vedasya na vedyamAryAh || 41

41. O best among men! The vedas on their own are the means for knowing brahman. The wise study the vedas and thereby attain knowledge of brahman and not knowledge of the world.

But the upanishads say that brahman is different from the known as well as the unknown, and that neither words nor the mind can reach it. So how can the vedas impart knowledge of brahman? This doubt is being answered:

na vedAnAm veditA kaScidasti
vedena vedam na vidur na vedyam |
yo veda vedam sa ca veda vedyam
yo veda vedyam na sa veda satyam || 42

42. The vedas cannot know brahman, since brahman, being pure consciousness, is not an object of knowledge. vedas are insentient and so neither brahman nor the world can be known through them. He who knows brahman knows the entire universe of objects, since, by knowing brahman everything is known. But he who knows only the universe of objects does not know brahman.

yo veda vedAn sa ca veda vedyam
na tam vidur vedavido na vedAh |
tathApi vedena vidanti vedam
ye brAhmaNA vedavido bhavanti || 43

43. He who knows the vedas knows only the universe of objects. Neither the vedas nor the knower of the vedas can know brahman, since brahman cannot be objectified. All the same, brAhmaNas (enlightened persons) who know how to understand the purport of the vedas know brahman through the vedas.

yAmAmSabhAgasya tathA hi vedA
yathA hi SakhA ca mahIruhasya |
samvedane "pyevamathAmananti
tasmin hi nitye paramAtmano" rthe || 44

44. Just as the thin digit of the moon on the first day of the bright fortnight can be pointed out only by first pointing to the branch of a tree through which it can be seen, so also the vedas indicate the nature of the eternal supreme Self only with the help of various hints.

An object can be described by words only if it has some quality such as name, form, action, relationship with some other object, etc. The Self does not have any quality at all. The vedas cannot therefore directly describe the supreme Self. They only point to it by means of various arrow-marks.

abhijAnAmi brAhmaNam AkhyAtAram vicakshaNam |
evam yo"bhivijAnAti sa jAnAti param hi tat || 45

45. I consider one who understands the purport of the vedas thus and expounds it to be a wise man. One who knows thus knows the supreme Self.

nAsya paryeshaNam gacchet pratyarthishu kadAcana |
avicinvannimam vede tatah paSyati tam prabhum || 46

46. The spiritual aspirant should not should not identify himself with the body and senses and should not go after sense-objects which take him away from the Self. Shunning accumulation of sense-objects, he should contemplate on the meanings of the words ""that" and "thou" in the upanishads and realize the supreme brahman as his own self.

tUshNImbhUta upAsIta na cecchenmanasA api |
abhyAvarteta brahmAsmai bahvanantaramApnuyAt || 47

47. Since the Self can be realized only by giving up all sense-objects, one should resort to quietude, i.e., give up all action and meditate on the Self. He should not even think of sense-objects. To such a person the Self reveals itself and he attains the Self which is beyond the dense darkness of ignorance.

(In many of these verses the words do not themselves convey all the meanings. SrI Sankara has given extended meanings conveying the real purport. The translation here is based on his commentary.)

maunAddhi munirbhavati nAraNyavasanAnmunih |
aksharam tam tu yo veda sa muniSreshTha ucyate || 48

48. Only by quietude (by giving up all action and always meditating on the Self) one becomes a muni, and not merely by living in a forest. He who has realized the eternal supreme Self is the greatest of munis.

sarvArthAnAm vyAkaraNAd vaiyAkaraNa ucyate |
tanmUlato vyAkaraNam vyAkarotIti tat tathA || 49

49. A grammarian merely analyses words and derives them from their sources. He thus knows the sources of words. brahman is the source of all names and forms. The knower of the Self thus knows the source of everything in this universe. He is therefore the real grammarian.

There is a statement in the br. up, "anena jIvenAtmanA anupraviSya nAmarUpe vyAkaravANi", which means "By entering in the form of the jIva I shall manifest all names and forms". Here the word "vyAkara" is used from which the word "vyAkaraNa" which means "grammar is derived.

pratyakshadarSI lokAnAm sarvadarSI bhavennarah |
satye vai brahmaNi tishThamstadvidvAn sarvavid bhavet || 50

50. The person who sees the worlds as they are (as brahman itself) is the one who sees everything. Being established in brahman which is Truth, the knower of brahman is omniscient.

JnAnAdishu sthito"pyevam kshatriya brahma paSyati |
VedAnAm cArapUrveNa caitadvidvan bravImi te || 51

51. O Kshatriya, By being established in knowledge and the other disciplines mentioned earlier such as truthfulness, study of the vedas, reflection and contemplation, etc., one realizes brahman. O wise one, I shall tell you about these (study, reflection and contemplation) now (in the next chapter).

End of Chapter-2.

Chapter-3

Realization of identity with brahman, which is the goal of the spiritual aspirant, is explained in chapters 3 and 4.

dhRtarAshtra said:
sanatsujAta yadimAm parArthAm
brAhmIm vAcam vadasi hi viSvarUpAm |
parAm hi kAryeshu sudurlabhAm kathAm
prabrUhi me vAkyamevam kumara || 1

1.O sanatsujAta, you have been telling me about the various means of attaining brahman, which is the highest goal of human life, in words which are very lofty and convey many meanings. It is very difficult even to get an opportunity to hear these in this world of objects. Please tell me now about brahman itself.

sanatsujAta said:
naitad brahma tvaramANena labhyam
yanmAm pRcchasyabhishangeNa rAjan |
buddhau praline manasi pracintyA
vidyA hi sA brahmacaryeNa labhyA || 2

2. O king, this brahman about which you are asking me with such eagerness cannot be attained by a person who is in a hurry. This knowledge is to be meditated upon by the intellect in which the mind has merged, i.e., when the cogitating mind has been withdrawn from all external objects and has become

fixed on the Self. This knowledge which is to be meditated upon can be attained only by the practice of "brahmacarya" .

AdyAm vidyAm vadasi hi satyarUpAm
yA prApyate brahmacaryeNa sadbhih |
yAm prApyainam martyabhAvam tyajanti
yA vai vidyAguruvRdheshu nityA || 3

3. You are asking about the knowledge of that uncaused Truth which is beyond this unreal universe. It can be attained only by the wise who practise brahmacarya. On attaining that one sheds the notion of being a mere mortal. This knowledge reposes in one to whom it has been imparted by his guru.

On hearing this dhRtarAshtra said:
brahmacaryeNa yA vidyA SakyA veditum anjasA |
tat katham brahmacaryam syAd etad vidvan bravIhi me || 4

4. O wise one, please tell me about that brahmacarya by means of which this knowledge can be attained.

sanatsujAta said:
AcAryayonimiha ye praviSya
bhUtvA garbham brahmacaryam vadanti |
ihaiva te SAstrakArA bhavanti
vihAya deham paramam yAnti satyam || 5

5. Those who enter the womb of a guru, i.e., approach a guru in the prescribed manner, become his disciples and serve him, become learned in the scriptures in this world itself. Then, by the practice of reflection and contemplation they attain the supreme Being who is of the nature of Truth when they cast off their bodies on the exhaustion of their prArabdha karma.

asmin loke vijayantIha kAmAn
brAhmIm sthitim anutitikshamANAh |
ta AtmAnam nirharantIha dehAn
munjAdishIkAmiva dhIrabhAvAt || 6

6. They conquer all desires in this world itself. Constantly practising the state of identity with brahman with determination they separate the Self from the body, just as one would separate the stalk from the munja grass
Note. The KaThopanishad, 2.3.17, says: The indwelling Self of the size of one's thumb ever resides in the heart of living beings. That should be separated with determination from one's body in the same way as one separates the stalk from the munja grass. Know that Self to be pure and immortal.

SarIrametau kurutah pita mAtA ca bhArata |
AcAryatastu yajjanma tat satyam vai tathAmRtam || 7

7. O bharata, the father and mother give you this body which is not real (but only mithyA). The birth from the guru as brahman which is existence-consciousness-bliss is real and it is immortal.

Note. The praSnopanishad says: You (guru) are our father who has taken us beyond ignorance.

Apastamba says: The AcArya creates the disciple out of knowledge. That is the highest birth. The parents create only the body.

sa AvRNotyamRtam samprayaccham-
stasmai na druhyet kRtamasya jAnan |
gurum Sishyo nityamabhivAdayati
svAdhyAyamicchecca sadApramattah || 8

8. He (AcArya) leads the disciple to the attainment of brahman which is immortal. The disciple should never do any harm to his AcArya, knowing what very great good he has done. The disciple should pay his respectful obeisance to the AcArya every day. He should always be vigilant and eager to learn from the AcArya.

Note. The SvetAsvatara upanishad says: Only that noble soul who has supreme devotion to God and equal devotion to his guru will be able to understand the real purport of these teachings.

Apastamba says: The disciple should never do any harm to his guru who perfects his disciple by imparting knowledge.

Now brahmacarya is described:
SishyavRttikrameNaiva vidyAmApnoti yah Sucih |
brahmacaryavratasyAsya prathamah pAda ucyate || 9

9. The disciple who is pure in mind receives knowledge by resorting to a guru in the prescribed manner. This is the first step of the vow of brahmacarya.

yathA nityam gurau vRttirgurupatnyAm tathAcaret |
tatputre ca tathA kurvan dvitIyah pAda ucyate || 10

10. The disciple should show the same respect towards the wife and son of the guru as to the guru himself. This is called the second step of brahmacarya.

AcAryeNAtmakRtam vijAnan
jnAtvA cArtham bhAvito'smItyanena |
yanmanyate tam prati hRshTabuddhih
sa vai tRtIyo brahmacaryasya pAdah || 11

11. Realizing the great benefit conferred by the AcArya on him, and understanding the ultimate purport of the vedas, considering himself as having attained his natural state of being the non-dual brahman which is existence-consciousness-bliss, he becomes happy and grateful to the AcArya. This is the third step of brahmacarya.

AcAryAya priyam kuryAt prANairapi dhanairapi |
karmaNA manasA vAcA caturthah pAda ucyate || 12

12. He should do whatever is good for the AcArya with his life and wealth, and by deed, thought and word. This is the fourth step.

kAlena pAdam labhate tathAyam
tathaiva pAdam guruyogataSca |
utsAhayogena ca pAdamRcchet
SAstreNa pAdam ca tato"bhiyAti || 13

13. The disciple learns one-fourth from the guru, one-fourth by his own effort, one-fourth by discussion with his co-disciples, and one-fourth by the efflux of time. (The expression "through the Sastra" in the last line means "by discussion with other disciples" according to Sri Sankara.)

jnAnAdayo dvAdaSa yasya rUpam
anyAni cAngAni tathA balam ca |
AcAryayoge phalatIti cAhu-
rbrahmArthayogena ca brahmacaryam || 14

14. The twelve great vows beginning with knowledge of the Reality (mentioned in Sloka 19 of chapter2) which form his essence, the six kinds of sacrifice (mentioned in Slokas 25, 26 and 27 of chapter 2), the capacity to practise them-all these become fruitful only with the support of the AcArya, it is said. The practice of brahmacarya culminates in the realization of identity with brahman only by the service of the AcArya.

etena brahmacaryeNa devA devatvam Apnuvan |
RshayaSca mahAbhAgA brahmacaryeNa cAbhavan || 15
etenaiva sagandharvA rUpam apsaraso"jayan |
etena brahmacaryeNa sUrya ahnAya jAyate || 16

15 & 16. It is by this brahmacarya that the gods got their godhood, the sages attained greatness, the gandharvas and divine damsels got their beautiful form, and the sun was born to illumine the world.

How can brahmacarya produce so many different results? This is being answered:

AkAngkshArthasya samyogAd rasabhedArthinAm iva |
evam hyetat samAjnAya tAdRgbhAvam gatA ime || 17

17. Just as people desiring different objects are brought into contact with those objects (by wish-fulfilling gems like chintAmaNi), so also the devas and others, knowing that brahmacarya could fulfill their desires, observed brahmacarya and attained the desired results.

So the spiritual aspirant should observe brahmacarya, living with the AcArya, for attaining the highest goal, liberation.

Is jnAna alone the cause of the supreme goal or is it karma?

antavantah kshatriya te jayanti
lokAn janAh karmaNA nirmitena |
jnAnena vidvAmsteja abhyeti nityam
na vidyate hyanyathA tasya panthAH || 18

18. O kshatriya, by means of karma people attain only the impermanent worlds such as those of the gods and the manes. By knowledge the enlightened person attains that eternal effulgence which is the supreme Self. There is no other path to it.

dhRtarAshtra said:
AbhAti Suklamiva lohitamivAtho
kRshNamathArjunam kAdravam vA |
yad brAhmaNah paSyati yatra vidvAn
katham rUpam tad amRtamaksharam param || 19

19. Is that immortal, imperishable, supreme Being whom the enlightened person realizes white, red, black, bright, or smoky in colour? What is his form? Where is he realized?

sanatsujAta replies:
nAbhAti Suklamiva lohitamivAtho
kRshNam athArjunam vA kAdravam vA|
na pRthivyAm nAntarikshe
naitat samudre salilam bibharti || 20

20. It does not appear as white, or red, or black, or bright, or smoky, because it has no colour. It is neither on the earth nor in the sky. Nor does it reside in the ocean with a body made up of the five elements.

Note. SrI Sankara says that the word "salilam" in the last line which means "water" stands for all the five elements. Brahman has no form. It is not confined to any place because it is infinite. It does not have a body made up of the five elements.

naivarkshu tanna yajuHshu nApyatharvasu
na dRSyate vai vimaleshu sAmasu |
rathantare bArhate vApi rAjan
mahAvratasyAtmani dRSyate tat || 21

21. It is not seen in the Rgveda or the yajurveda or the atharva veda or in the pure sAma veda, nor in the sections of sAmaveda known as rathantara or bRhatsAma. It is seen in the self of the person who practises the great vows described earlier.

avAraNIyam tamasaH parastAt
tadantato"bhyeti vinASakAle |
aNIyarUpam ca tathApyaNIyasAm
mahatsvarUpam tvapi parvatebhyaH || 22

22. It can never be negated. It is beyond ignorance. At the time of pralaya the universe merges into it. It is subtler than the subtlest and bigger than the mountain.

tadetadahnA samsthitam bhAti sarvam
tadAtmavit paSyati jnAnayogAt |
tasmin jagat sarvamidam pratishThitam
ya etadviduramRtAste bhavanti || 23

23. This entire universe shines (appears) only because of the light of this brahman. The knower of the Self sees it through the yoga of jnAna. All this universe is established in it. Those who know it become immortal.

End of Chapter-3

Chapter-4

yattacchukram mahajjyotirdIpyamAnam mahadyaSaH|
yadvai devA upAsate yasmAdarko virAjate ||
yoginastam prapaSyanti bhagavantam sanAtanam || 1

1. Those who practise jnAnayoga realize the eternal Lord (brahman) who is pure, supreme effulgence, resplendent, and supreme glory itself. The gods worship Him. The sun shines because of Him.
Note. The Sruti says, "By its light everything here shines", "Its name is supreme glory", "Illumined by whom the sun shines".

SukrAd brahma prabhavati brahma SukreNa vardhate |
Tat Sukram jyotishAm madhye"taptam tapati tApanam |
yoginastam prapaSyanti bhagavantam sanAtanam || 2

2. From the pure brahman hiraNyagarbha is born. This hiraNyagarbha grows into virAT. That pure brahman shines by its own luminosity. It does not need to be illumined by the sun and other luminaries, but it is what enables them to shine. The yogis realize this brahman.
Note. hiraNyagarbha is consciousness associated with the totality of the subtle bodies. virAt is consciousness associated with the totality of the gross bodies. Pure unconditioned brahman is the substratum of both these.

pUrNAt pUrNam uddharanti pUrNAt pUrNam pracakshate |
haranti pUrNAt pUrNam ca pUrNenaivAvaSishyate ||
yoginastam prapaSyanti bhagavantam sanAtanam || 3

3. From the supreme Self which is not limited by time, space and other objects emerges the jIva who is also declared by the wise to be unlimited, being identical with the supreme Self. When the jIva who is associated with the subtle and gross bodies realizes that he is separate from those bodies, he remains as the supreme Self which is non-dual,, infinite, consciousness, and bliss.
Note. This Sloka conveys the same idea as br. up. 5.1 -

pUrNamadaH pUrNamidam pUrNAt pUrNamudacyate|
pUrNasya pUrNamAdAya pUrNamevAvaSishyate||

brahman, the cause of the universe, indicated by the word "adaH" is infinite. brahman as the indwelling self of the jIva is also in reality infinite, because it is the same brahman. When the jIva who, due to ignorance, thinks of himself as a limited being, realizes that he is none other than the infinite brahman, there remains no separate jIva and there is only the infinite brahman.

yathAkASe vakASo'sti gangAyAm vIcayo yathA |
tadvaccarAcaram sarvam brahmaNyutpadya LIyate||
yoginastam prapaSyanti bhagavantam sanAtanam || 4

4. Just as ether accommodates everything, just as the river Ganga has waves, so also the entire universe of movables and immovables arises from brahman and merges in brahman. Yogis see that eternal supreme Being.

Apo"thAdbhyaH salilam tasya madhye
ubhau devI SiSriyAte"ntarikshe |
AdadhrIcIh savishUcIrvasAnA-
vubhau bibharti pRthivIm divam ca ||
yoginastam prapaSyanti bhagavantam sanAtanam || 5

5. Water was first created. "Water" stands for all the five subtle elements. Then "salilam", which stands for all the gross bodies, was created. In the midst of these gross bodies, in the space within the heart of these created beings, two resplendent beings, the jIvAtmA and paramAtmA, dwell, covering all the cardinal and other directions. The jIvAtmA, unaware of his real nature as non-dual brahman who is Existence-Consciousness-Bliss identifies himself with his body and experiences joy, sorrow, etc., according to his karma. This is mentioned in this verse as "supporting the earth". The other, paramAtmA, supports heaven, i.e., remains in his own real divine nature as brahman. The yogis see this eternal supreme Being.

This conveys the same idea as muNDaka up. 3.1.1 - dvA suparNA - which means: "Two birds that are ever inseparable and have similar names, embrace the same tree. Of these, one eats the fruits of different tastes (experiences joy, sorrow, etc.,) and the other watches without eating".

cakre rathasya tishThantam dhruvasya avyayakarmaNah|
ketumantam vahantyaSvAH tam divyam ajaram divi ||
yoginastam prapaSyanti bhagavantam sanAtanam || 6

6. The three worlds are the chariot of the supreme Being who is eternal and whose actions are fruitful. The body of the wise man is his chariot. With the help of this he attains to the effulgent Being who is beyond old age and death. The horses of the chariot (in the form of the senses) take him to the world of light. The yogis see this eternal Being.
This conveys the same idea as kaThopanishad, 1.3.3 & 4 - AtmAnam rathinam viddhi -

na sAdRSye tishThati rUpamasya
na cakshushA paSyati kaScidenam|
manIshayAtho manasA hRdA ca
ya enam viduramRtAste bhavanti||
yoginastam prapaSyanti bhagavantam sanAtanam || 7

7. There is nothing comparable to the form of this supreme Being. None can see with his eyes Him who is within as the Self. He can be known only through the heart and the intellect. He who knows this supreme Being as identical with his own self becomes immortal. The yogis see this eternal Being.

dvAdaSa pUgAh sarito devarakshitA madhvISate|
tadanuvidhAyinastadA samcaranti ghoram ||
yoginastam prapaSyanti bhagavantam sanAtanam || 8

8. The group of twelve, namely, the five subtle organs of sense, the subtle organs of action, mind and intellect, are restless and are protected by the Lord. They go after their respective objects which are like honey to them. Because of this they are the cause of transmigration. Therefore the organs and the mind and intellect should be withdrawn from external objects and concentrated on the Self. The yogis see this eternal Lord.

tadardhamAsam pibati sancitam bhramaro madhu |
ISAnaH sarvabhUteshu havirbhUtamakalpayat ||
yoginastam prapaSyanti bhagavantam sanAtanam || 9

9. The bee collects honey during six months of the year and consumes it during the remaining six months. Similarly the jIva experiences in another birth the results of karma performed in a previous birth. The Lord has created food (all worldly joys and sorrows) for all beings which they get according to their karma. The yogis see this eternal Lord.

hiraNyaparNam aSvattham abhipatya hyapakshakAH |
tatra te pakshiNo bhUtvA prapatanti yathAsukham ||
yoginastam prapaSyanti bhagavantam sanAtanam || 10

10. The wingless beings, i.e., the ignorant human beings, who are devoid of the wing of knowledge of the Self, dwell on the peepal tree with leaves which are agreeable and beautiful. That is, they revel in worldly pleasures. Then, when they are born in bodies which are conducive to spiritual advancement, they attain knowledge of the Self and are liberated. The yogis see this eternal Lord.

apAnam girati prANaH prANam girati candramAH |
Adityo girate candramAdityam girate paraH ||
yoginastam prapaSyanti bhagavantam sanAtanam || 11

11. apAna is merged in prANa. prANa is merged in the moon, i.e., the mind. The moon (mind) is merged in the sun (intellect). The sun (intellect) is merged in the supreme brahman. Yogis see that eternal Lord.
The process of withdrawing all activities and thoughts and entering into samAdhi is described here.

ekam pAdam notkshipati salilAddhamsa uccaran |
tam cet satatam utkshipenna mRtyurnAmRtam bhavet ||
yoginastam prapaSyanti bhagavantam sanAtanam || 12

12. hamsa, (the one who destroys avidyA along with its effects), i.e., the supreme Being, remaining beyond this universe made up of the elements and all created bodies, is also in the universe in the form of jIvas. If not, there would be no jIva, no samsAra, no death, and no immortality. The yogis see this eternal Lord.

angushThamAtraH purusho ntarAtmA
lingasya yogena sa yAti nityam |
tam Isam Idyam anukalpam Adyam
paSyanti mUDhA na virAjamAnam ||
yoginastam prapaSyanti bhagavantam sanAtanam || 13

13. That non-dual Existence-consciousness-Bliss, the indwelling Self of all, who is infinite, the supreme Being, transmigrates (apparently) with the subtle body of the size of one's thumb as the limiting adjunct. Those devoid of discrimination, who identify themselves with their two bodies (gross and subtle) do not see that Lord who rules over every one, who is worthy of worship, who appears as all beings, and who is resplendent. The yogis see that eternal Lord.

gUhanti sarpA iva gahvareshu
kshayam nItvA svena vRttena martyAn |
te vipramuhyanti janA vimUDhAh
tairdattA bhogA mohayante bhavAya ||
yoginastam prapaSyanti bhagavantam sanAtanam || 14

14. Just as snakes come out of their holes, kill men with their poisonous bite and go back and hide in their holes, so also, the senses, going out to their respective objects which are like poison, destroy the man. He becomes deluded by the sense-objects and continues in the transmigratory cycle. They do not see the supreme Being because of delusion, but the yogis see Him.

asAdhanA vApi sasAdhanA vA
samAnam etaddRSyate mAnusheshu |
samAnam etad amRtasyetarasya
yuktAstatra madhva utsam samApuh ||
yoginastam prapaSyanti bhagavantam sanAtanam || 15

The same AtmA dwells in those who have acquired control of the senses, control of the mind and the other preliminary requisites for a spiritual aspirant, as well as in those who have not acquired these. The AtmA is the same in the states of bondage as well as liberation. Those who have acquired these qualities attain the supreme bliss that is brahman. The yogis see this eternal Lord.

ubhau lokau vidyayA vyApya yAnti
tadAhutam cAhutam agnihotram |
mA te brAhmI laghutAmAdadhIta
prajnAnam syAnnAma dhIrA labhante ||
yoginastam prapaSyanti bhagavantam sanAtanam || 16

16. brahman which is infinite bliss pervades this world and the other world by knowledge. By the attainment of the knowledge of the Self the result of agnihotra (fire-sacrifice) is attained even without the performance of the sacrifice, i.e., the results of all rituals are attained by the knowledge of the Self alone. But it is not the transient result of rituals that is attained by knowledge but one realizes the supreme brahman as one's own self. brahman is known as prajnAnam or Consciousness.

evamrUpo mahAnAtmA pAvakam purusho giran |
yo vai tam purusham veda tasyehAtmA na rishyate ||
yoginastam prapaSyanti bhagavantam sanAtanam || 17

17. Such a person who knows that he is the Self who is pure consciousness and infinite, remains as brahman. Just as fire consumes everything, the jIvAtmA absorbs within itself the subtle body which is the effect along with its cause. The subtle body of such a person is not destroyed, meaning, it does not go out to take another body as in the case of the unenlightened. Yogis see this eternal Lord.
Note. br.up.3.2.11 says that when a liberated person dies, his subtle body merges in him.

tasmAt sadA satkRtaH syA-
nna mRtyuramRtam kutaH |
satyAnRte satyasamAnubandhinI
sataSca yonirasataScaika eva ||
yoginastam prapaSyanti bhagavantam sanAtanam || 18

18. One who always identifies himself with the Reality (brahman) remains as brahman. There is no death for him. When there is no death, where is the question of immortality? All that has empirical reality is superimposed on brahman, the only Reality, like illusory silver on shell. Both the empirical and the illusory have the Reality as substratum.

angushThamAtraH purusho"ntarAtmA
na dRSyate'sau hRdaye nivishTaH |
ajaScaro divArAtram atandritaSca
sa tam matvA kavirAste prasannaH || 19

19. The indwelling self, of the size of the thumb, resides in the heart. It cannot be seen in its real nature as non-dual Existence-Consciousness-Bliss. It is unborn and is the self of all the moving and unmoving. The wise man knows it by negating the five sheaths by constant meditation day and night. He then becomes fulfilled.

tasmAcca vAyurAyAtastasmimSca pralayastathA |
tasmAdagniSca somaSca tasmAcca prANa AgataH || 20
tatpratishThA tadamRtam lokAstad brahma tadyaSaH |
bhUtAni jajnire tasmAt pralayam yAnti tatra ca || 21

20 and 21. From it originates air and merges in it. Fire, soma, prANa, are born from it. It is the support of all. It is immortal. It is all the worlds. It is brahman. It is glory. All beings are born from it and merge in it.

ubhau ca devau pRthivIm divam ca
diSaSca Sukram bhuvanam bibharti |
tasmAddiSaH saritaSca sravanti
tasmAtsamudrA vihitA mahAntaH || 22

22. The pure brahman supports jiva, ISvara, Earth, Heaven, the directions and the whole universe. From it flow the directions, rivers and the mighty oceans.

yaH sahasram sahasrANAm pakshAnAhRtya sampatet |
nAntam gacchet kAraNasya yadyapi syAnmanojavaH ||
yoginastam prapaSyanti bhagavantam sanAtanam || 23

23. Even if one has thousands of wings and has the speed of the mind, one will not be able to reach the end of the Cause of the universe. Yogis see this eternal Lord.

adarSane tishThati rUpamasya
paSyanti cainam susamiddhasattvAH |
hIno manIshI manasAbhipaSyet
ya enam viduramRtAste bhavanti || 24

24. The form of this Being is beyond sight. Those with well illumined minds see Him. The wise man who is free from attachment, aversion, etc., realizes Him in his mind. Those who know Him become immortal.

imam yaH sarvabhUteshu AtmAnamanupaSyati |
anyatrAnyatra yukteshu sa kim Socet tataH param || 25

25. He who sees this Self which is in all bodies, what sorrow will he thereafter have?

yathodapAne mahati sarvataH samplutodake |
evam bhUteshu sarveshu braahmaNasya viSeshataH || 26

26. For the knower of brahman there is no need for anything else in the world, just as there is no need to go about in search of water when the reservoirs are full.

aham evAsmi vo matA pita putro'smyaham punaH |
AtmAham asmi sarvasya yacca naasti yadasti ca || 27

27. I myself am your mother, father, as well as son. I am the self of all that exists and all that exists not.

pitAmaho'smi sthaviraH pita putraSca bharata |
mamaiva yUyamAtmasthA na me yUyam na cApyaham || 28

28. O Bharata, I am the old grandsire, father and son. You are all mine as the Self. Again, you are not mine, nor am I yours.
The apparently contradictory statements are to be understood in the same manner as in Bhagavadgita, Ch.9. verses 4 and 5. From the point of view of absolute reality there is none other than brahman and so there are no relationships at all. But from the empirical point of view all these exist.

Atmaiva sthAnam mama janma cAtmA
otaproto''hamajarapratishThaH |
ajaScaro divArAtramatandrito''ham
mAm vijnAya kavirAste prasannaH || 29

29. The AtmA is my support. Everything is born from the AtmA. I am the warp and woof of the world. I am established in my own glory which is devoid of

birth and death. I am birthless and always active and untiring. Knowing me the wise one remains in bliss.

aNoraNIyAn sumanAH sarvabhUteshvavasthitaH |
pitaram sarvabhUtAnAm pushkare nihitam viduH || 30

30. I am subtler than the subtlest. I am auspicious-free from aversion, pride, envy, grief, delusion, etc., and of the nature of non-dual brahman which is pure consciousness, existence, and bliss. I am the father of all beings. The wise know me as dwelling in the hearts of all beings as their self.

End of Chapter-4



Download Link of Sanatsujatiyam with Devanagari Script [Separate PDF File]

Siddhanta Bindu

By Madhusudana Sarasvati
[Commentary on Dasasloki of Sri Sankara Bhagavatpada]
English Translation by S. N. Sastri

Introduction

Siddhantabindu is a commentary on the Dasasloki of Sri Sankara Bhagavatpada. It is said that the Dasasloki was composed by Sri Sankara spontaneously when Sri Govindapada, whom he approached with a request to be accepted as a disciple, asked him who he was. The ten slokas which have become famous as 'Dasasloki' were Sri Sankara's answer to this question. Madhusudana Sarasvati has, in his commentary on these ten slokas, refuted the views of other schools and established Advaita.

In the present translation the Sanskrit text has been demarcated into paragraphs for easier understanding (there is no such demarcation in the original text). Each paragraph is followed by its translation and explanatory notes. In addition to the translation of the Sanskrit text, elaborate explanatory notes have been added under each paragraph so as to make the translation easily understandable by even those who have not yet acquired sufficient knowledge of the abstruse aspects of Vedanta.

The commentary on the first three verses deals with the import of the term 'thou' in the Mahavakya, 'That thou art'. The views of various schools starting from Charvaka on the nature of the self are examined and found to be untenable. The view of Advaita Vedanta is established after refuting all possible objections. It is pointed out that the universe is a mere superimposition on Brahman or pure consciousness by nescience. Nescience is not mere absence of knowledge. It is positive in nature, though it cannot be categorized as either real or unreal. Nescience is first superimposed on pure consciousness. On that the ego is superimposed. On that again are superimposed the qualities of the ego such as desire, resolve, etc., and the qualities of the sense organs such as blindness, deafness, etc. On that the qualities of the gross body, such as stoutness, are superimposed. Similarly, there is also superimposition of the consciousness on the ego and up to the gross body. This mutual superimposition is the cause of the notions of 'I' and 'mine'.

The various views on the method of interpretation of the Mahavakya are then expounded, such as jahallakshana, ajahal - lakshana, etc. The commentary goes on to discuss the various theories regarding the nature of the jiva, namely, the reflection theory, the semblance theory and the limitation theory.

Distinctions such as caste, stage of life, etc., do not apply to the pure self, nor do relationships such as father, son etc. All these relate only to the body-mind complex. The self is beyond hunger and thirst, grief and delusion, and old age and death.

From sloka 4 onwards the import of the term 'that' is expounded. The theories of various schools regarding the cause of the universe are examined and refuted. The upanishadic view that Brahman associated with Maya is the efficient as well as the material cause of the world is established.

The upanishads are not subservient to the karma kanda of the Vedas. The difference between the Arthavadas in the karma kanda and the statements in the upanishads has been brought out clearly. The upanishadic statements are the means to the ultimate goal of liberation which is supreme bliss and total cessation of sorrow. They do not depend on anything else, unlike the Arthavadas in the karma kanda which have to be connected with an injunction for becoming purposeful.

The contention that since Brahman is the material cause of the universe which is full of misery, Brahman also must have misery is rejected by pointing out that the substratum is not affected in the least by the qualities of what is superimposed by delusion.

Brahman is devoid of all qualities such as colour, size, etc. It is never an object of knowledge.

The Vedas as well relationships such as teacher and disciple are valid only in the empirical state and not after the dawn of knowledge of the self.

There are no distinctions such as waking, dream and deep sleep for the self.

In Advaita there are only two categories, the seer and the seen. The seer is threefold, as Isvara, jiva and witness, but these are only due to the limiting adjuncts. The three states of waking, dream and deep sleep of the jiva are described in detail.

The order of creation is then described. The theory of quintuplication of the subtle elements is explained. The theory of triplication upheld by certain Advaitic teachers is referred to and it is concluded that the theory of quintuplication is preferable. The different kinds of pralaya are explained.

Thus almost all the important aspects of Advaita Vedanta are dealt with in this work.

Madhusudana Sarasvati was one of the most brilliant luminaries in the firmament of Advaita Vedanta. His devotion to Sri Sankara was exemplary. While being a staunch Advaitin, he was also an ardent devotee of Sri Krishna. He wrote a number of books on the path of devotion, the most notable among them being Bhaktirasayana. His most famous work is Advaitasiddhi, in which he refutes all the objections raised against Advaita by Vyasatirtha. In his commentary on the Sivamahimnastotra of Pushpadanta he has displayed great skill by interpreting each sloka in two different ways, as praising Lord Siva and also as praising Lord Krishna.

There are different views about the date of Madhusudana Sarasvati. After considering the different views some scholars have come to the conclusion that he lived at the beginning of the 16th century. His ancestor, Rama Misra Agnihotri, is believed to have migrated from Kannauj (in the present Uttar Pradesh) and settled down in Bengal where Kamalanayana, who was to become Madhusudana Sarasvati, was born. He was initiated into sannyasa by a revered sannyasi by name Visvesvarananda Sarasvati, to whom he pays obeisance at the beginning of Siddhantabindu.

This translation is based on the scintillating discourses of Dr. R. Krishnamurthi Sastrigal, former Principal of Madras Sanskrit College, on the Siddhantabindu to a small group of students. It is his erudite and lucid exposition that has enabled me to translate this text into English. I am deeply indebted to him for this. I am extremely grateful to Smt. Aruna Sankaran for very kindly providing me with the CD recordings of these discourses.

The commentary in Sanskrit of Mahamahopadhyaya Vasudev Shastri Abhyankar has been of great help to me for preparing the explanatory notes.

Siddhantabindu

With prostrations to Sri Visvesvara who is a re-incarnation of Sri Sankaracharya, and who is the preceptor for the whole world, I am composing some kind of a treatise for the instruction of those who do not have the inclination to undertake a detailed study of the scriptures that expound Vedanta.

1. The revered Acharya Bhagavan Sri Sankara, being desirous of lifting all living beings (out of this transmigratory existence) either immediately or mediately, composed the 'Dasasloki' for the purpose of expounding briefly the means of discriminating the not-self from the self which is eternal (nitya), free from the stain of ignorance (shuddha), self-luminous (buddha) and free from the bondage of agency, etc., (mukta).

Note: Liberation will result immediately from hearing the Dasasloki for those who have attained complete purity of mind and thereby become most competent spiritual aspirants (Uttama-adhikaari). For others, hearing should be followed by reflection and meditation.

2. Objection: Every one discriminates the not-self which is referred to as 'this' from the self which is denoted by the word 'I' when he says 'I am', but, in spite of that, he experiences sorrow; therefore since only what is already known is being taught, and since it does not produce any benefit, the exposition of the nature of the self is futile.

3. Answer: It is not so. Even the body and the senses which should in fact be referred to as 'this' because they are all illumined by the pure Consciousness (and are therefore insentient), are denoted by the word 'I' due to non-discrimination caused by illusion (resulting from ignorance). Because of this (non-discrimination), suffering, etc., are attributed (wrongly) to the pure self. This is removed along with its cause (ignorance) by the knowledge of the identity of the individual self and Brahman declared in the scriptures. Therefore, since what is taught is something that is not known previously and since it does produce a benefit (removal of sorrow, etc.,) the exposition of the nature of the self is not futile.

Note: When a person says 'I am so and so', 'I live in such and such a place', etc., he is referring to the aggregate of the body, mind and senses as 'I'. Actually, the body, senses and mind are insentient and, like any object outside the body, they deserve to be referred to only as 'this'. The self, which is pure consciousness, can alone be rightly denoted by the word 'I'. This failure to discriminate between the self on the one hand, and the body, mind and senses on the other, is the reason for every one attributing to himself the sorrows, etc., which pertain only to the body, mind and sense organs. The scriptures point out that the individual self is different from the aggregate of body, mind and senses and is identical with the supreme Self or Brahman, which is the indwelling self of all beings. A person who, as a result of this knowledge, dissociates himself from the body, etc., is free from all sorrow.

4. The knowledge of the self can be acquired only from the Mahavakyas in Vedanta (the Upanishads) such as 'That thou art' (Ch.Up. 6.8.7), 'I am Brahman' (Br. Up. 1.4.10). A sentence conveys its meaning only through the meanings of the words in it. The meanings of the words in the above sentences which would be in consonance with the sense of the sentence as a whole can be known only from the scriptures and not from any other source. This is like the meanings of the words 'yupa' and 'ahavaniya' which can be known only from the Vedas.

Note: The words 'that', 'thou', 'I', have certain meanings in ordinary parlance, but that is not the sense in which they are used in the above sentences. The senses in which they are used here can be known only from the Upanishads. This is also the case with other words used in the Vedas, such as 'yupa' and ahavaniya'. 'Yupa' is the name of the pole to which the sacrificial animal is tied in a sacrifice. This is known from the statements in the Vedas - "He fashions the yupa", "He makes the yupa octagonal". Ahavaniya is one of the three fires in which the sacrifice is offered. This is known from the Vedic statement "One pours the oblation in the ahavaniya".

5. Thus, the sentences such as the one starting with "That from which all these beings are born", (Tai.Up. 3.1.1) which deal with creation, etc., give the primary meaning of the word 'That'. Sentences such as "Brahman is Reality, Consciousness and Infinite" (Tai.Up.2.1.1) give the implied meaning of the same word.

6. Similarly, sentences such as, "Just as a big fish swims to both the banks, eastern and western, even so does this infinite entity move between the two states of dream and waking" (Br. Up. 4.3.18), which deal with the states of waking, dream and deep sleep, give the primary meaning of the word 'thou'. Sentences such as "This entity which is identified with the intellect, which is amid the organs, and which is the effulgence within the heart" (Br. Up. 4.3.7), and "You cannot see the seer of sight" (Br. Up. 3.4.2), present the implied meaning of 'thou'.

7. Since it is found that sentences such as 'That thou art' (which declare the identity of 'that' and 'thou') cannot logically apply to the entities denoted by the primary meanings of these terms, we naturally think of applying this identity to the pure, unconditioned jiva and Brahman, by having recourse to the implied (or secondary) meanings of these terms which are known from the subordinate sentences. This is also because it is accepted that it is the pure unconditioned witness consciousness that is experienced in deep sleep. Moreover, though the terms 'reality'. 'consciousness', etc., which are intended to denote the non-dual Brahman can, by their primary meaning, denote the consciousness conditioned by the limiting adjuncts, they have their purport in the pure consciousness alone and so a mental impression arises only about that part (of the primary meaning, namely, pure conscious-ness).

Note-1: The omnipotent, omniscient, Creator (God) who is denoted by the primary meaning of the term 'that' as is known from the subordinate sentence "That from which all these beings are born", (Tai.Up. 3.1.1) cannot obviously be identified with the jiva with limited power and limited knowledge who is denoted by the primary meaning of the term 'thou' as known from the subordinate sentence "Just as a big fish swims to both the banks, eastern and western, even so does this infinite entity move between the two states of

dream and waking" (Br. Up. 4.3.18). We have therefore to take recourse to the implied meanings of these terms as known from the other two subordinate sentences reproduced earlier, namely. "Brahman is Reality, Consciousness and Infinite" (Tai.Up.2.1.1) and "This entity which is identified with the intellect, which is amid the organs, and which is the effulgence within the heart" (Br.Up. 4.3.7). The implied meaning of the term 'that' is unconditioned Brahman and the implied meaning of the term 'thou' is the individual self without the limiting adjuncts in the form of the body, mind and senses. These are identical, both being pure consciousness.

Note-2: In deep sleep the body, mind and senses are not experienced, but pure unconditioned consciousness exists as seen from the fact that when a person wakes up he says, "I slept happily, I did not know anything". This recollection of happiness and total ignorance shows that pure consciousness without attributes existed during deep sleep and it alone was experienced.

8. Some (like the author of Nyayachintamani) hold the view that words like 'akasa' (ether) denote an attributeless entity, because the sense of a word depends on the intention (of the speaker).

Note: The idea is that, when even the word 'akasa' can give rise to the recollection of an entity without attributes, the word 'Brahman' which denotes a much subtler entity can certainly give rise to such a recollection. The recollection depends on the intention of the speaker, which is inferred from the context. For example, the word 'saindhava' means 'salt' as well as 'horse'. When a person who is taking his meal asks for 'saindhava', the hearer understands from the context that he wants salt and not a horse.

9. By this (by accepting that it is the unconditioned Brahman that is the subject matter of the Mahavakya 'That thou art'), it follows that the distinction of knower and known has no place in the understanding of the Mahavakya. This is supported by the fact that Asamprajnatasamadhi (in which the distinction of knower, knowing and known does not exist) is accepted by Sruti and Smrti.

Note: Asamprajnatasamadhi is described in Katha Upanishad, 2.3.10:-"When the five senses come to rest along with the mind, and the intellect too ceases to function, that is known as the supreme state". In the Bhagavadgita this samadhi is described in 6.20: "When the mind, restrained through the practice of Yoga remains free from modifications, and when, seeing the Self with the mind one remains contented in the Self alone".

10. The goal of life is not attained by the mere knowledge of the (primary) meanings of the terms 'that' and 'thou', because of imperceptibility (of the Creator) and multiplicity (of the jivas).

Note: There can be no identity between God who is the primary sense of 'that' and the individual jiva who is the primary sense of 'thou', because God is only one and cannot be known by the senses, and jivas are many and are actually perceived.

11. There is no tautology (in the sentence 'That thou art') because there is an apparent difference between the primary senses of the two terms. Since the implied meanings are identical, a non-relational sense is conveyed.

Note: It cannot be said that in the Mahavakya there is tautology-- saying the same thing over again in different words - on the ground that two words with the same meaning, namely 'that' and 'thou' are used. There is no such defect because the primary meanings of the two words are different. At the same time, this difference is only apparent and not substantial, because the implied senses are identical, namely, pure consciousness. A sentence such as 'The cloth is blue" is said to be relational, because it brings out the relationship of substance and quality between the cloth and blueness. But in the sentence 'That thou art' there is no such relationship because both the terms refer to the same partless entity, pure consciousness. So this sentence is described as non-relational.

12. When a sentence is non-relational, denoting an unconditioned entity, the mental impression created by the words in that sentence is also that of an unconditioned entity, if the words are understood in a manner that is in consonance with the sense of the sentence as a whole. This is in conformity with our experience. The recollection brought about by a sentence is that of a conditioned entity only when the entity denoted by the words in it is conditioned. In the present instance the sense of the sentence (the Mahavakya) is unconditioned (and therefore non-relational), because that alone, being right knowledge, has the capacity to destroy nescience.

Note: This paragraph is intended to refute the view held by the adherents of some other schools. According to them a sentence, whether scriptural or otherwise, can convey only a relational sense and can therefore refer only to a conditioned entity. This view is rejected and it is pointed out that the sense of the sentence depends on the nature of the entity it denotes. Two examples of non-relational sentences are generally given in Vedantic works. One is the sentence, "This is that Devadatta". By this sentence the identity of the person now in front and a person named Devadatta who was seen at another time and place, is conveyed. Another sentence is, "The most resplendent is the moon", said in reply to the question, "Which is the moon?". This sentence does not intend to convey any relational content, but merely identifies the moon.

13. It cannot be said that a word can be given an implied meaning only if the entity intended to be denoted by the implied meaning has a special characteristic. The primary or implied meanings of the words in a sentence are those which are in consonance with the sense of the sentence as a whole.

Note: In the sentence "There are huts on the Ganga", the implied meaning (lakshya-artha) of the term 'Ganga' is the bank of the river, since there cannot be huts on the river itself. The special characteristic feature of the bank is 'tiratva' or bankness. An objection may be raised that resort to the implied meaning of a word is possible only when the particular implied meaning intended to be given to the word has some characteristic (known as 'lakshyata - avacchedaka), just as the 'bank' has the characteristic feature 'bankness'. Therefore, it may be contended, the unconditioned jiva and Brahman, which have no characteristics at all, cannot be the implied meaning of the terms 'thou' and 'that'. This objection is rejected by pointing out that the existence of any characteristic feature for the sense implied by a word is not an essential condition for the word to have that implied sense. What is necessary is only that the implied sense should be in consonance with the idea intended to be conveyed by the sentence, just as the meaning 'bank' for the word 'Ganga' is in consonance with the idea intended to be conveyed by the sentence "There are huts on the Ganga".

14. Objection: Since the import of the Mahavakya becomes known through the understanding of the meaning of the words in it from the subsidiary Vedantic sentences themselves, and since the Mahavakya is itself self-valid (a valid means of knowledge by itself), it is reasonable to conclude that the Mahavakya itself can cause the cessation of nescience and its effects. So what is the need for an enquiry?

15. Ans: It is true that Vedantic statements, being by themselves authoritative, can give rise to the direct realization of the unconditioned Self. But because of the obstruction caused by the doubts arising from the contradictory views of various schools, the Vedantic statements are not able to destroy the ignorance of those whose minds have not attained the necessary maturity. By enquiry the doubts are removed and then cessation of ignorance invariably results. Therefore enquiry is undertaken for the refutation of the contradictory views which are the cause of the doubts.

16. Now, the contradictory views about the meaning of the word 'thou' are first taken up. Though the entity denoted by the word 'that' deserves great respect since it is the ultimate import of the scriptures, the entity denoted by the word 'thou' deserves to be given more importance because it is that entity that attains liberation, which is the fruit of the scriptures.

Note: Strictly speaking, since 'thou' and 'that' are identical, there can be no question of the one being the attainer and the other the attained. So the language used here is only a concession to the popular notion that liberation is 'attained' on the removal of nescience.

17. The Charvakas say that the meaning of the word 'thou' (i.e. the individual self) is only the four elements (air, fire, water and earth) modified in the form of the body. Some other Charvakas hold that the eye, etc., individually is the self..Others hold that it is all these organs together. Some say that it is the mind and some that it is the vital air. The Saugatas (Buddhist idealists) say that it is momentary consciousness. The Madhyamika Buddhists hold that it is the void. The Jains say that it is something different from the body and of the size of the body. The Vaiseshikas, Naiyayikas and Mimamsakas of the Prabhakara school hold that it is the agent and enjoyer and is insentient and all-pervading. The Mimamsakas of the Bhatta school say that it is both sentient and insentient. (According to this school the self is both the subject and the object of every cognition. Being the subject it is consciousness itself, and being the object it is inert. They hold that the self has an element of consciousness which is the subject of cognition, and a substance element which is the object of cognition and therefore insentient). According to the Sankhyas and the followers of Patanjali's Yoga the self is pure consciousness and only an enjoyer (not agent). The followers of the Upanishads hold that the self is looked upon as an agent, etc., only because of nescience and that it is in reality free from attributes, and is supreme bliss and consciousness.

18. Thus, because of the different views held by the various schools, doubt arises about the nature of the self that is consciousness and is known in a general way as 'I'. Therefore, in order to determine specifically what is the basis of the notion 'I', the revered Acharya says: "I am not the element earth, nor water, nor fire, nor air, nor ether, nor any of the organs individually, nor all the elements and organs together as a whole. Because of variability (of the limiting adjuncts in the states of waking and dream), the self exists by itself only in deep sleep (without the limiting adjuncts in the form of the senses, mind, etc.). I am that most auspicious, attributeless, non-dual entity who alone remains (when all duality is negated). -- Sloka 1

19. This is the meaning: Aham-the basis of the cognition 'I'. Ekah - without a second. Avasishtah - what is not negated even when all duality is negated. Sivah-of the nature of supreme bliss and consciousness, that alone being most auspicious. Kevalah-devoid of attributes.

20. Therefore the meaning is that the view of the followers of the Upanishads, that the basis of the cognition 'I' is the non-dual supreme bliss-consciousness which is beyond the scope of all means of knowledge, is superior. To establish this, the view that the body itself is the self is first taken up with the

intention of refuting the views of all other schools. So it has been said: "Not the element earth, nor water, nor fire, nor air, nor ether". The word 'I' is to be connected with each negation. I am not what is called the earth; the earth is not what is known as 'I'. Thus absence of mutual identity is to be understood.

21. Though this school (Charvaka) does not claim that each of the elements such as earth separately is the self, but it only says that their combination is the self, still, for refuting their view that the body is the self, the rejection of each of the elements separately is resorted to, because the concept of a combination has no place in the Charvaka school for the following reasons: (1) they do not accept the idea of a combination as distinguished from its constituents, (2) they do not accept such relations as 'conjunction', because that is possible only if they admit a fifth element (namely, ether) and (3) in their school there is no entity that can bring about a combination.

22. Though, according to those who hold the view that there are only four elements, ether cannot be the cause of the body since it is merely absence of covering, is eternal and non-existent, it is rejected here because according to Advaita Vedanta ether is accepted as existent and a cause of the body, etc., and could therefore be claimed to be the self (by the Charvakas).

23. Or, it may be said that the rejection of the view that the body is the self ends with the statement 'not air'. The statement 'not ether' is for rejecting the Buddhist doctrine that the void is the self, since the word 'kham' has the same import as the word 'void'.

24. By the words 'not an organ' the view that any one of the organs is the self is rejected. By the statement 'not their aggregate', the view that the self is the aggregate of the elements and of the organs which have collectively become the body is rejected. The difference is that previously the possibility of a combination was not admitted and the view that each of the elements individually was the self was rejected, but now, even admitting a combination, the view that the self could be such a combination of the elements has been rejected.

25. By the rejection of the elements, the vital air and mind, which are products of the elements are also rejected. By the rejection of the mind, the Buddhist view that momentary consciousness is the self is also rejected, since it is only a modification of the mind. Consequently, the Vaiseshika theory in which the self which is different from the body (and the mind) is accepted to be the agent and enjoyer also stands rejected, because agency and enjoyership pertain to the mind. This is because according to Advaita Vedanta knowledge, desire, happiness, etc. are in the mind. The Sruti says, "Desire, resolve, etc., are all nothing but the mind' (B. Up. 1.5.3). Therefore it is established that all the views starting from the view that the self is the body, up to those which consider the self to be merely an enjoyer, are untenable.

26. The reason for this is given:- Because they (body, mind, senses) are variable; i.e. they are always changing and so perishable. The self cannot have either antecedent non-existence (non-existence before origination), or annihilative non-existence (non-existence after destruction), because the self is not limited by space and time (and has therefore neither origination nor destruction, being eternal). Things which are so limited, such as a pot, cannot be the self, and cannot know their antecedent non-existence or annihilative non-existence. Things which are different from the self (such as the body, etc.,) are insentient; they cannot have the characteristics of the self. Even though the self (in all bodies) is only one, it is quite logical that there is no mixing up of the joys, sorrows, etc., of different jivas, because the mind which is the locus of joy and sorrow is accepted to be different for each individual (jiva). It is not possible for an entity to know its own non-existence, since the knower and his non-existence cannot be there at the same time. Moreover, if the self has origination and destruction, there will be loss of the fruits of actions performed and the experiencing of results without corresponding actions. Therefore there can be no antecedent or annihilative non-existence for the self. Since the self which is existence itself is present everywhere, there can never be absolute non-existence for it.

27. Since duality is not real (mithya), it has existence only because of its having attained identification with the reality of the substratum. As in the case of nacre-silver, etc., it is illogical to say that there is absence of identification of the superimposed with the substratum.

Note: A piece of nacre is mistaken for silver only because the superimposed silver is identified with the substratum, nacre. The silver is not real, only the nacre exists. Without the substratum, nacre, silver would not appear at all. Similarly, the world of duality, which is not real from the absolute standpoint, appears to be real only because it is identified with the substratum, Brahman, which alone is real.

28. Therefore the self is not the counter-correlative of non-existence. The body, senses, etc., are counter-correlatives of non-existence. Therefore these (body, senses, etc.,) are not the self. The essence of the conclusion is that these (body, etc.,) are indescribable (as real or unreal) and are merely superimposed by beginningless, indescribable nescience on the self which is self-luminous pure consciousness, even though it is without a second.

Note-1: Pratiyogi means 'counter-correlative'. When it is said that there is no pot at a particular place or time, the pot is said to be the counter-correlative of its non-existence at that place or time. A thing can be the counter-correlative of its non-existence only if it can be non-existent at some time or place. Everything in this world, including our own bodies, occupies only a limited space and is non-existent elsewhere. All things are non-existent before they

come into existence and after their destruction. So all things are non-existent at some time and in some place. They can therefore be counter-correlatives of their non-existence. But the self is eternal and all-pervading. It can never be non-existent in space or time. It is therefore said here that the self is not the counter-correlative of non-existence.

Note-2: Even when the world is experienced, the self is the only reality. The world has no reality, but appears to be real only because of the substratum, self or pure consciousness, just as the unreal silver appears to exist only because of the substratum, nacre. Even when the silver appears to exist, there is really nothing but nacre. This is what is stressed here.

29. A doubt may arise here. Since it is admitted that the self is of the nature of consciousness, and since there is no consciousness during deep sleep as seen from the fact that a person who wakes up from deep sleep recollects that he was totally ignorant and knew nothing during sleep, how can the self be said to be a constant factor (in all the three states)? In reply to this it is said "Its existence can be clearly established only in the state of deep sleep".

Note: Though the self exists in all the three states, it cannot be known by itself in the waking and dream states because of the presence of the limiting adjuncts in the form of the mind and senses. In deep sleep these adjuncts are not there and only the self exists.

30. This is the meaning: Since the self is the witness in deep sleep, it is not non-existent then. If it were, the recollection, "I was ignorant" would not be possible. Even though the knower, means of knowledge, knowledge and the object known vary, the witness of their existence and non-existence remains unchanged in all the three periods of time.

Note: When a person says, "I know this", the self is the witness of his knowledge. When he says, "I do not know this", the self is again the witness of his absence of knowledge.

31. Objection (by the Tarkikas): The knower is the substratum of knowledge (i.e. the place where the knowledge rests). He is himself the agent and the enjoyer and, like a lamp, he illumines himself and everything else. So he does not need another witness as a pot does.

Note: According to the Tarkikas, the self is not itself sentient, but becomes a knower when the self comes into contact with an object through the mind and the senses. Therefore. they say, there is no need for another entity to be the witness; that is to say, to know the existence of the knower himself.

32. Ans: It is not so. Since the knower of a particular knowledge (who, according to Advaita, is the mind itself assuming the shape of the object known, with the reflection of consciousness in it) undergoes changes, he cannot be the witness of his own changes. What is an object of knowledge cannot be the knower. The knower of a particular knowledge is a changing entity (because he is different after the origin of that knowledge from what he was before) and is therefore himself an object of knowledge. Only a single changeless entity can be a witness of everything (of all changes). Note. According to Advaita, the self is pure consciousness. There are two kinds of knowledge. One is the eternal knowledge of the self or pure consciousness. This is always existent, even when there is no object to be known. The other is a particular knowledge which arises when the mind stretches out through the appropriate sense organ and takes the shape of a particular object. This knowledge has a beginning and an end. The question raised by the Tarkikas arises only because they do not accept the existence of an eternal pure consciousness. According to Advaita, the self (Atma or Brahman) is the witness of even the absence of knowledge in deep sleep. In deep sleep there is no knowledge of any particular object. That is to say, there is no knower of any particular knowledge. But the eternal pure consciousness, the self, is there in deep sleep also, and it is the witness of the absence of a knower of a particular knowledge.

33. Objection: We do not accept a single, immutable, attributeless witness because there is no authority for that.

34. Ans: Not so (there is authority). "Everything shines because of his shining; because of his effulgence all these shine variously" (Katha Up. 2.2.15), "You cannot see the seer of sight' (Br. Up. 3.4.2), "He is never seen, but is the seer" (3.7.23), "There is no seer other than him" (3.7.23) - by such lofty authoritative state-ments in Vedanta it (the self) is itself anointed as the witness of everything.

35. Obj: It is indeed incomprehensible (like a magical trick) that, leaving aside the substrata of knowledge, which are free from deceit (or which are capable of undergoing changes), the lofty authority makes something that is fraudulent (or incapable of change), and which is not the substratum of knowledge, the witness of everything.

36. Ans: True. This is indeed incomprehensible, like dream, because it is the play of nescience.

37. Obj: Even then, since a knowable object like pot is insentient, how can the mind be the substratum of knowledge?

38. Ans: The objection is not tenable. Since the mind is pure like a mirror, it can receive the reflection of pure consciousness (Brahman-Atman). Or, identity with pure consciousness is attributed to the mind because of superimposition on pure consciousness.

Note: The mind is the product of the sattva portion of all the five elements. It is therefore pure like a mirror and can take the reflection of consciousness just as a mirror takes the reflection of light. Or, it becomes identified withconsciousness on which it is superimposed. In either case, it appears to have consciousness, and can therefore be the substratum of knowledge.

39. Obj: How can an object without form and without parts have a reflection?

40. Ans: What is the incongruity in that? The causes of illusion are strange. The red colour of the Japa flower (China rose) is seen to be reflected in crystal, etc., even though the colour has no form. Sound is seen to have a reflection in the form of the echo. By common consent their reflections are not considered as different from the originals.

41. Obj: Even then, there can be a reflection only for an object that can be known by any of the sense-organs.

42. Ans: It is not so, because there is no such invariable rule. Even space which cannot be grasped by the senses and which is revealed only by the witness-consciousness is seen to be reflected in water, etc. But for such a reflection there would not be the appearance of great depth in mere knee-deep water. Even though the reflection of space is revealed by the witness-consciousness itself, the eye is needed for seeing the light and the clouds which are also reflected along with the space and also for seeing the medium of reflection.

43. By this is explained both the functioning and the non-functioning of the eye in an erroneous perception of the form 'The sky is blue'. Here the substratum (of the blueness) is the sky accompanied by light. Therefore it is to be understood that a form is needed only when a thing or its reflection is to be seen by the eye, and not otherwise.

Note. The erroneous perception of blueness in the sky occurs only when there is light and not when there is total darkness. The substratum of this blueness is therefore not the sky alone, but the sky accompanied by light. Similarly, the substratum of the illusory snake is the rope along with dim light, since the illusion of a snake does not appear when there is bright light or total darkness. For the illusion to appear, the rope must be seen in a general way as something lying in front. So also, the erroneous perception of blueness appears only when both the sky and the light are perceived. For the

perception of the sky the eye is not needed, as it is a direct perception by the witness-consciousness. For the perception of the light the eye is needed. This is what is brought out above.

44. Question: All the same, what is the authority for saying that the self has a reflection?

45. Ans: 'He (Brahman) assumed the likeness of each form. That form of his was for revealing himself' (Br.Up2.5.19), 'The one and only Supreme Being dwells in each being; he appears as one and also as many, like the reflection of the moon in (various vessels of) water' (Brahmabindu Up. 12), Maya creates jiva and Isvara by reflection (of Brahman in itself' (Nrsimhottaratapini Up. 9), are the Sruti statements which support this conclusion. The statements such as 'He has entered here' (Br.Up.1.4.7), 'Having split this very end, he entered through this opening' (Ait. Up. 1.3.12), 'Having created it, he entered that itself' (Taitt.Up. 2.6.1) which speak of entering are not explainable otherwise (if reflection of the self is not accepted). The aphorisms of the great sage (Vyasa) such as 'And the (individual soul) is certainly a reflection (of the supreme Self)' (Br.Su. 2.3.50), 'Therefore the comparison with the sun's reflection, etc.,' (Br.Su. 3.2.18) are also authority for this.

46. The adherents of the reflection theory (the authors of Vivarana and Samkshepasarirakam and their followers) hold that the reflection is real. The adherents of the semblance theory (Sureshvaracharya and his followers) hold that it is 'mithya', that is, it cannot be described either as real or as unreal, like the rope-snake). There is however no dispute about the existence of the reflection itself. It is established by Sruti and by direct perception that the reflection is different from insentient things. Therefore it is established that the mind becomes a knower because of the reflection of the self in it and because of identification with the self.

Note: The Sruti statement 'This infinite entity that is identified with the intellect and is in the midst of the organs' (Br.Up.4.3.7) establishes that the jiva is sentient. Moreover direct perception also shows that every creature is sentient.

47. Obj: Besides, superimposition is not possible here. To explain: Is the not-self superimposed on the self, or is the self-superimposed on the not-self? The first is not possible. Since the self does not have any general or special characteristics, is always self-effulgent, and has no similarity with the not-self, it cannot be the substratum of any superimposition.

Note: In the case of superimposition of snake on rope, the rope is known only in a general way as 'this object in front'. Its special characteristic, ropeness, is not known. It is not clearly seen because of the dim light. There is similarity in

appearance between a snake and a rope which makes it possible for the rope to be mistaken for a snake. None of these conditions exist in the case of the self. It is devoid of all attributes (nirguna) and so there is no question of any general or special characteristics. It is always effulgent. The rope was mistaken for a snake because its real nature was obscured by the dimness of the light. But nothing can obscure the self. There can be no similarity whatsoever between the self and the not-self and so there is no possibility of their being mistaken for each other.

48. Objection contd: The second alternative - the self-superimposed on the not-self, is also not tenable, since the not-self is admitted to be 'mithya' (not real). If an object that is not real is claimed to be the substratum of superimposition, then it results in the theory of the void. If (to avoid this difficulty), the not-self is claimed to be real, then it can never be sublated and so there is no possibility of liberation. A real object can never be negated, nor can it be destroyed by knowledge. The Srutis themselves say that the not-self is not real, as seen from the following quotations: "When the Supreme Nirguna Brahman, which appears also as the universe, is realized as identical with one's own self, then the knot of the heart is cut asunder, all doubts are resolved, and all results of actions (karma) are destroyed" (Mund. Up. 2.2.8). "By knowing that alone, one goes beyond death; there is no other way to liberation" (Sve. Up. 3.8), "The knower of the self crosses over sorrow" (Cha. Up. 7.1.3) - statements such as these indicate the unreality of the not-self by declaring that transmigratory existence is put an end to completely by knowledge.

49. "One only, without a second" (Cha. Up. 6.2.1), "Everything other than this is perishable" (Br. Up. 3.4.2), "There is no diversity whatsoever in it" (Br. Up. 4.4.19), "Now therefore the description, not this, not this" (Br. Up. 2.3.6) - such statements expressly declare the unreality of the not-self. The unreality is also inferred from the fact that the not-self is knowable, like the nacre-silver, etc.

50. Obj. contd: Only when the not-self is established to be superimposed on the self, can there be superimposition of the self on the not-self. The self can be said to have some defect or similarity, etc., only when it is established that the not-self is superimposed on it. Only thereafter (that is to say, only after it is established that the self has some defect or similarity with the not-self) can it be established that the not-self is superimposed on the self. Thus defects such as self-dependence, etc., arise.

Note: The objector proceeds on the assumption that there can be superimposition only if the substratum has some defect and some similarity with the object superimposed. This assumption is based on the fact that in the rope-snake example the rope which is the substratum has the defect of being

in dim light and has similarity with a snake in appearance. In the nacre-silver example, the nacre has the defect of being at a distance and has similarity to silver in brightness. These two facts, defect and similarity, become known only after the illusory snake or silver is seen. So the objector says, firstly, that there can be superimposition on the self only if the self has a defect and a similarity with the superimposed object. Then he says that the existence of the defect and the similarity can be known only after the fact of superimposition is established. So the establishment of superimposition depends on the existence of defect and similarity and the establishment of the existence of defect and similarity depends on the establishment of superimposition. Thus the defects of self-dependence and mutual dependence arise.

51. Obj. contd: By this, the contention that the mutual superimposition of the self and the not-self cannot be debated because it is due to nescience, is refuted, since nescience is not logically possible in the self which is self-effulgent (pure consciousness). Moreover, is the nescience illusory or real? In the first alternative, how can defects such as self -dependence be avoided? (Nescience can be illusory only if it is superimposed on the self by nescience, which means there is the defect of self-dependence. If the superimposition is caused by another nescience, then there is the defect of infinite regress). In the second alternative, since nescience is real there can be no liberation. If everything is due to superimposition, there can be no distinction between illusion and right knowledge. To say that the same self is the means of knowledge, the object of knowledge, the knowledge itself and the knower is contradictory. If it is claimed that there is no contradiction, then it will become the same as vijnanavada (according to which everything is nothing but internal cognition).

52. Answer: Now we say: It is well known that everyone has the knowledge in the form, "I am a man, I am an agent and experiencer, etc.". That is not a mere remembrance because it is directly experienced and is devoid of the cognition of difference (between himself and his body). Nor is it right knowledge, because it is contradicted by Sruti and reasoning.

Note: Knowledge is of two kinds, namely, remembrance and experience. The knowledge mentioned above is directly experienced and so it cannot be mere remembrance which relates only to something experienced previously. Experience is again of two kinds, illusory like that of nacre being taken for silver, and real like actual silver being recognized as silver. In the illusory knowledge there is non-cognition of difference between nacre and silver and this is due to some defect in the sense-organ, etc. In the right knowledge of silver as silver also there is non-cognition of difference, and this is because there is actually no difference between what is in front and what it is recognized to be. So non-cognition of difference is common to illusory as well

as right knowledge. Therefore the opponent can contend that the knowledge "I am a man, etc." could be real, like the knowledge of real silver as silver, since no difference is cognized between the self and the body. This contention is refuted by pointing out that it is contradicted by Sruti and reasoning, as will be seen from the following paragraphs.

53. "The infinite entity that is identified with the intellect and is amid the organs" (Br. Up. 4.3.7), "This self is Brahman" (Br. Up. 2.5.19), "Brahman is Reality, Consciousness and Infinitude" (Tai. 2.1.1), "Brahman is Consciousness and Bliss" (Br. Up. (3.9.28), "The self that is free from sin" (Cha. 8.7.1), "The Brahman that is immediate and direct; the self that is within all" (Br. Up. 3.4.1), "That which transcends hunger and thirst, grief, delusion, decay and death" (Br. Up. 3.5.1), "He is untouched by whatever he sees in that state (of dream), for this infinite being is free from all attachment" (Br. Up. 4.3.15) - Sruti statements such as these declare that the self is not an agent nor an experiencer, and is itself Brahman which is of the nature of supreme bliss.

54. The knowledge common to everyone in the form "I am a man, etc.", cannot be right knowledge (prama) because of the following reasons. Things which undergo change (such as the body) have necessarily to be limited in time, space and with respect to other objects and so they cannot be the self. (A thing which changes must perish some day and so it is limited in time. Change implies increase or decrease in size. This is not possible for an entity that is all-pervading and so it must be limited in space. it is also limited by other objects). The body cannot know itself, because the same entity cannot be both subject and object at the same time and so the relationship of seer and seen is not possible. The relationship of quality and its possessor is not possible between knowledge and the body, whether they are considered as different from each other or as non-different. In the view that knowledge is not eternal the difference between various knowledges, their non-existence after destruction and prior to origination, the relationship of inherence, and a genus 'knowledgeness' which is the common quality of all different knowledges (just as cowness is the common quality of all cows) will have to admitted, and that is cumbersome. If knowledge is accepted as only one (though the objects of knowledge are many) there will be simplicity. Differences in knowledge, such as 'knowledge of pot', 'knowledge of cloth' are only due to the different limiting adjuncts (pot and cloth). By itself knowledge is only one. The notion of origination and destruction of knowledge is only due to the necessity of relating the knowledge to the object of knowledge (since we have to say what a particular knowledge is about, such as knowledge of pot, etc.). The difference between one pot and another is known by itself without the need of referring to any adjunct, and there can be no difference of opinion on this matter (unlike knowledge where the adjunct, namely, object of knowledge has also to be specified). If knowledge which is only one (whatever may be the

object of knowledge) is split up and considered as 'many knowledges', then space, time and the directions will also have to be considered as many (which is not accepted even by Tarkikas). Moreover, if agency, etc., are real, then there can be no liberation at all, because that which is the real nature of a thing can never be removed from it. If the self is not self-luminous, the universe will be blind (insentient). Being the object of supreme love of all, the self is of the nature of bliss (since what every living being wants is happiness). Therefore the self is devoid of qualities, eternal, self-luminous and of the nature of bliss.

55. Thus, since the only course left is to conclude that this (the cognition 'I am a man, etc.,') is only a delusion, it is necessary to postulate a proper cause for this delusion. That cause is found to be something whose existence is established as superimposed on the non-dual self, from the fact of the appearance of the dharmi (the entity who describes himself as 'I am a man, etc.). That cause is the indescribable ignorance which is experienced by the witness-consciousness in the form 'I do not know'. This is not of the nature of non-existence (in the form of mere absence of knowledge). Since it has been said that knowledge is eternal, there can never be absence of knowledge.

Note: Since it has been concluded that the cognition 'I am a man' is neither remembrance nor right knowledge, it follows that it is only a delusion (like the cognition of nacre as silver). Now we have to state the cause of this delusion. The cause has to be something that has the capacity not only to conceal the self, but also to make the self identify itself with the body and attribute to itself the qualities of being a man, an agent, experiencer, etc. This cause is nescience which cannot be described either as existent or as non-existent. This is the ignorance that is actually experienced when a person says 'I do not know'.

56. (If nescience is claimed to be only absence of knowledge of atman), then there will be self-contradiction if it is said that the dharmi, 'I' and the pratiyogi, absence of knowledge of the atman, are both known. Equally, there will be self-contradiction if it is said that neither of them is known, because the presence of a thing cannot be negated without knowing both the place where the thing is negated and the object that is negated; for example it cannot be said that there is no pot in a particular place unless that place and the pot are both known.

Note: This is another argument to show that nescience is not mere 'abhava' or absence of knowledge of atman, but is of the nature of a positive entity. At the same time, nescience cannot be categorized either as existent or as non-existent, and is indescribable (anirvachaniya).

57. This nescience cannot be of the nature of delusion, doubt or a succession of mental impressions caused by delusion or doubt, because it is directly experienced. Delusions, doubts and their impressions which relate to the past or to the future cannot be experienced directly at the present time. This nescience cannot be mere negation because it is something which covers or hides (the atman) and is the material cause of the delusion in the form 'I am a man, etc'. The self cannot be the cause of this delusion because it is immutable. Nor can the mind, etc., be the cause of the delusion, because they are themselves products of nescience.

58. Sruti statements such as--"(They realized) the power of the supreme Being which is concealed by its own gunas (or effects)" (Sve. 1.3), which speaks of the power as constituted of the gunas; "Know maya to be prakriti and the wielder of maya to be the supreme Lord" (Sve.4.10); "The supreme Being is perceived as having manifold forms because of maya" (Br. Up. 2.5.19); "They are covered by ignorance" (Ch. 8.3.2); "Covered by mist" (Tai. Sam. 4.6.2.2); "Then finally cessation of all maya": (Sve.1.10);-show that maya which is nescience, is indescribable, unreal, removable by the knowledge of the Reality, is the cause of the superimposition of itself and others (such as ego, mind, senses, body). Defects such as self-dependence do not arise here because nescience has no beginning and the self -luminous self is itself pure consciousness.

Note: The Sruti statements quoted above establish that nescience is not mere negation of knowledge and that at the same time it cannot be categorized either as real or as unreal. Since it is destroyed by knowledge it cannot be real. Since its effect, the world, is actually experienced, it is not unreal. It is therefore indescribable. It cannot be said that there is the defect of self-dependence on the ground that nescience is the cause of its own superimposition, because nescience has no beginning at all. Since the self is eternal, no such defect can arise with regard to it either.

59. Thus, the ego is superimposed on pure consciousness on which nescience has already been superimposed. On that are superimposed the qualities of the ego such as desire, resolve, etc., and the qualities of the sense organs such as one-eyedness, deafness, etc. Since the senses are not directly perceivable, they are themselves not superimposed. (No one says, "I am the eye or ear", but one may say, "I am one-eyed", or "I am deaf". Thus only the quality of the sense organs is superimposed and not the organ itself). On that the gross body is superimposed, but only with reference to its qualities, in the form, "I am a man". (The body is itself not superimposed, but only its qualities).

60. There is no superimposition of the body itself, because nobody has a perception in the form "I am this body". Only the qualities of the body such as stoutness, etc are superimposed.(One says "I am stout, I am lean, I am tall, etc. These are all qualities of the physical body and not of the self, but they are attributed to oneself by superimposition). On that there is the superimposition of the well-being or otherwise of son, wife, etc. (A man feels happy when his son, wife, etc, are happy and the opposite when they are unhappy. Thus there is the superimposition of the happiness, unhappiness, success, failure, etc of persons near and dear to him).

61. Similarly, there is also the superimposition of consciousness on the ego and upto the gross body. This superimposition is only by association and it is known as samsarga adhyaasa. (Even this association is only by way of reflection of consciousness in the mind, because there cannot be any actual association between consciousness which is absolutely real and the mind which has only empirical reality. Because of this reflection, the mind appears to have sentiency of its own, just as the moon appears to have brightness because of the reflection of the sun's light on it).

Note: Superimposition is of two kinds. When a rope is mistaken for a snake, the snake alone is seen. The existence of the rope is not known at all. Here the snake is said to be superimposed on the rope. This is known as svaroopa-adhyaasa. The second kind of superimposition is when a crystal appears to be red in the proximity of a red flower. Here both the crystal and the flower are seen as existing, and the redness of the flower is attributed to the crystal also. This is known as samsarga-adhyaasa. Both these kinds of superimposition are present in the mutual superimposition of the self and the non-self. Because of the superimposition of the not-self on the self, the existence of the self is not recognized at all, and the not-self, (that is, the body, mind and organs), is alone recognized as existing. This is svaroopa-adhyaasa. In the superimposition of the self on the not-self, only the consciousness of the self is attributed to the body, mind and organs. This is samsarga-adhyaasa.

62. There is gradation in attachment depending on the gradation in proximity between the substratum and what is superimposed. It is said by the Vartikakara (Suresvaracharya): "The son is dearer than wealth, one's own body is dearer than the son, the senses are dearer than the body, the mind is dearer than the senses, the self is dearer than the mind and is the most loved". (Brihadaranyakopanishad bhashya vartikam, 1.4.1031) Pinda - the physical body; prana- the inner organ (mind); That the senses are dearer than the physical body is patent from the common experience of a person instinctively closing his eyes at the fall of a weapon or when there is a sudden downpour. Because of the mutual superimposition, the consciousness and the inert (self and not-self) become bound together (and appear as one

inseparable whole). If it is said that there is superimposition of only one entity on another, (and not mutual superimposition of two entities), then the other (the entity on which there is superimposition) will not be perceived (just as the rope is not perceived when there is superimposition of snake on it). In a delusion, only that which is superimposed is perceived. There has therefore necessarily to be mutual super-imposition as in the case of the erroneous group cognition in the form 'These are tin and silver'.

63. Since the consciousness remains as the ultimate entity when all else is negated, there is no possibility of this view being equated with the theory of the void. This is because superimposition is the appearance of the association of the real and the unreal. Therefore, every subsequent superimposition of the ego has as its cause an earlier superimposition. This is beginningless like the seed and the sprout. The superimposition of nescience is, however, only one, and it has no beginning.

Note: Consciousness (or Brahman) is alone real. The ego, etc., are superimposed as such on consciousness. Like the snake superimposed on a rope, they are not real and are therefore negated when the self is realized. But consciousness is not superimposed as such on the ego, etc. Only its quality, sentience, is superimposed. So, even when the ego, etc., are negated, consciousness remains as such. Only the false notion that the ego, body, etc., themselves have sentience is removed and it is realized that the sentience is due only to consciousness. In superimposition the consciousness, which is real, appears to be associated with the ego, etc., which are not absolutely real, but have only empirical reality. A rope can be mistaken for a snake only when the person has previously seen a snake somewhere else, and not otherwise. The mental impression of the snake seen elsewhere previously is the cause of his mistaking the rope for a snake. So the question arises, how can the ego be superimposed unless the person has experienced the ego before? The answer to this is that he had experienced the ego in a previous birth. That again is due to his experience in an earlier birth. This chain is beginningless, like the seed and the sprout. The fact that the ego was not real in past births cannot affect this theory, because there is no rule that only a real thing can create a mental impression. Even a person who has seen a snake only in a picture can have a mental impression of it, which may make him mistake a rope for a snake. As far as avidya is concerned, it is only one and no beginning can be postulated for it. Nobody says, "Ignorance has now arisen in me", though one does say, "This knowledge has now come to me". Its superimposition is also therefore beginningless.

64. Obj: If superimposition of nescience has no beginning, then the definition given by the author of the Bhashya that superimposition is the appearance elsewhere, similar in nature to recollection, of a thing seen previously, will be

contradicted, because that definition speaks of the origin of a mental impression of the nature of recollection.

Note: When superimposition is defined as being of the nature of recollection, it means that it cannot be beginningless, because a recollection must have a beginning. This is the objection.

65. Ans: No, because that definition is (only) in respect of the superimposition of an effect. The definition which applies to both (super-imposition of cause as well as effect) is merely, "The appearance of one thing in (or as) another thing". Or, in view of the words 'combining the real and the unreal' in the Bhashya, the definition of superimposition according to this system is 'the appearance of the real and the unreal in combination''. This definition does not fail to cover the superimposition of the cause also. Since the superimposition of the effect is beginningless in a continuous succession like the seed and the sprout, there is no defect.

Note: The cause is nescience. It is always one and the same and is beginningless. The ego, etc. are the effects. This is also beginningless, but the continuity is from one ego to another and then to yet another and so on, like the sprout from the seed and the seed from the sprout.

66. Superimposition having been thus established, distinctions such as jiva and Isvara, even though there is nothing but one self (as the only reality), become logically tenable. So also, distinctions such as means of knowledge and object of knowledge, become logically tenable.

Note: According to Advaita, there is only one reality, Brahman-Atman, which is pure consciousness. Therefore the question arises, how can there be a multiplicity of jivas and an Isvara different from them? The answer is that these are not real entities like Brahman - Atman, but only superimpositions and therefore mithya like the rope-snake.

67. The self, with nescience as limiting adjunct, is not discriminated from its own reflection in nescience (chidabhasa) which has become identified with nescience. It is therefore described as inner controller, witness, the cause of the universe, and Isvara. Because of non-discrimination from its own reflection in the intellect, which has become identified with the intellect, the same self is known as jiva, agent, enjoyer, and knower. This is the view of the revered Vartikakara (Sureshvaracharya).

Note: "According to Sureshvara Isvara and jiva are the reflections of pure consciousness, i.e. Brahman, in avidya and intellect respectively. He further holds that the reflection in entirety is false or indeterminable either as sentient or as insentient. Isvara, although indeterminable, is falsely identified with the

consciousness that serves as the original and is viewed as the creator of the universe. Jiva too, although indeterminable, is falsely identified with the pure consciousness that serves as the original and is viewed as the agent, enjoyer, etc. This theory is known as aabhaasa-vaada. The primary meanings of both the terms are indeterminable and hence they must be discarded. The terms totally abandon their primary senses and secondarily signify the pure consciousness with which their primary senses are falsely identified. Sureshvara thus adopts the secondary signification known as jahallakshana". (From Preceptors of Advaita, Samata edition, p.72).

68. Since the intellect in each body is different, the reflection of consciousness is also different. Therefore the consciousness identified with it also appears to be different. Nescience is however the same everywhere and so there is no difference in the consciousness reflected in it. So the witness-consciousness which is not discriminated from it does not ever appear different; i.e. it is only one.

Note: There are innumerable jivas because there are innumerable intellects. But there is only one nescience and so Isvara is only one.

69. According to this view (aabhaasa-vaada) the identity of 'That' and 'Thou' is only through exclusive secondary signification (jahal-lakshana), because the primary meaning of the limiting adjunct with the reflection of consciousness in it is totally abandoned and the reflection, being different from both sentient and insentient, is indeterminable. It has been said in Samkshepasariraka: If the words 'Brahman' and 'aham' primarily signify respectively avidya with the reflection of consciousness in it and the ego (intellect with the reflection of consciousness in it), then jahallakshana (exclusive secondary signifi-cation) has to be resorted to (for getting the import of the statement 'aham Brahma asmi'). (I.169).

Note: Jahallakshana is applied when the primary meaning of a word has to be abandoned totally, as in the sentence "There is a hamlet on the Ganga". Here the literal meaning of the word 'Ganga' cannot apply because there can be no hamlet on the river itself. So the word is interpreted as 'the bank of Ganga'. In the present case, the primary meanings of the words 'Brahman' and 'aham' do not include pure consciousness which is the original (bimba). The primary meanings are, respectively, avidya with the reflection of consciousness in it and the intellect with the reflection of consciousness. Both these are indeterminable as either real or unreal. The reflection is indeterminable as either sentient or insentient. Therefore the primary meanings have to be abandoned and pure consciousness which is the basis for both has to be accepted as the meaning. The same is the case with the sentence "That thou art'.

70. It cannot be said that, since bondage is only for the reflection and liberation is only for the pure consciousness, the locations of bondage and liberation are different; and that no one would make an effort for his own destruction. This is because bondage has been attributed to the pure consciousness itself, through the reflection. It has been said by the revered Vartikakara: "This alone is our bondage that we look upon ourselves as a transmigrating entity".

Therefore, the reflection of pure consciousness is itself the bondage and its cessation is liberation. There is nothing inconsistent in this.

Note: Identification of the jiva with the reflection of consciousness in the intellect, which is due to nescience, is bondage. The cessation of this identification is liberation.

71. Or, pure consciousness not discriminated from the reflection is also (to be included in) the primary sense of the terms 'That' and 'Thou'. In that case, since a part of the sense is not abandoned, there is no inconsistency in holding that exclusive-cum-inclusive secondary implication is to be adopted. It is this view that is spoken of as aabhaasa-vaada.

Note: The alternative view stated here is that the primary senses of the terms 'That' and 'Thou' include pure consciousness in addition to the reflecting media (avidya and intellect) and the reflections in them. To arrive at the identity of these two, one part, namely, pure consciousness, is to be retained and the other part, namely, the reflecting media and the reflections, is to be abandoned.

72. The view of the author of Vivarana is that pure consciousness limited by nescience is Isvara and is the original which is reflected. Pure consciousness reflected in nescience limited by the internal organ and its samskaras is the jiva.

73. The view of the author of Samkshepasariraka is that pure consciousness reflected in nescience is Isvara. Pure consciousness reflected in the intellect is the jiva. Pure consciousness not limited by nescience, which is the original is pure (Brahman).

74. According to both these views (Vivarana and Samkshepasariraka), jivas are different from one another because their intellects (minds) are different. Since the reflection is considered to be real, exclusive-cum-inclusive implication is to be resorted to for determining the sense of the terms 'That' and 'Thou', etc. This is known as the reflection theory.

75. According to Vachaspatimisra, pure consciousness which is the content (object) of nescience is Isvara. The locus of nescience is the jiva. In this view multiplicity of jivas is due to multiplicity of nescience. Thus the universe is different for each jiva, because the jiva is the material cause of the universe since it has nescience as limiting adjunct. The recognition of the universe as the same by all is due to extreme similarity. Isvara is metaphorically described as the cause of the universe because of being the substratum of the jivas, nescience and the universe. This is the limitation theory.

76. Pure consciousness which is the original (which is what is reflected), with nescience as its limiting adjunct is Isvara. The reflection of consciousness in nescience is the jiva. Or, pure consciousness not limited by nescience is Isvara. Consciousness limited by nescience is the jiva. This is the main Vedanta theory, known as the theory of a single jiva. This itself is called 'drishtisrishtivaada'.In this view the jiva himself is the material and efficient cause of the universe through his own nescience. All the objects perceived are illusory (like things seen in dream). The delusion that there are many jivas is only due to there being many bodies. Liberation is attained by the single jiva on realization of the self as a result of the perfection of hearing, reflection, etc, with the help of the Guru and the scriptures which are all conjured up by him. The statements about Suka and others having attained liberation are only by way of eulogy. In the Mahavakya the term 'That' signifies by implication consciousness not limited by nescience, like the terms 'infinite', 'reality', etc. Such differences in views within the main framework should be known by inference.

77. Obj: Since there cannot be different opinions about a real thing, how can such mutually contradictory views be valid? So, what view is to be accepted and what is to be rejected?

78. Who says that different opinions are not possible about a real thing? It is seen that the same object is seen as a pillar or a man or a demon, etc. If it is said that the views there are not correct, because they arise only in a person's mind, but this distinction as jiva, Isvara, etc, is based on the scriptures, then (the answer is):

79. You are indeed very clever. The scriptures have as their main purport the nature of the non-dual self, because that is what is fruitful and not known. The concepts of distinctions such as jiva, Isvara, etc., which are only creations of the human mind, are merely repeated by the scriptures, because they are useful for knowing the Reality. The maxim is that in the presence of what is fruitful, its auxiliary is not fruitful. Even the scriptures may state something that is merely the outcome of delusion (if that serves the main purpose). There is no possibilty of the knowledge of the non-dual reality being affected by this knowledge of duality (since non-duality alone is real).

Note: The knowledge of the non-dual Brahman alone is fruitful. The world of duality is mentioned only to help us to realize Brahman . Knowledge of duality does not therefore have any fruit by itself, and is only auxiliary to the knowledge of non-duality.

80. Even when the knowledge of duality such as the knowledge of a pot has arisen, only the knowledge of the 'non-dual existence' part which was previously not known can be considered to be valid. (The knowledge of the pot in the form 'The pot is' consists of the knowledge of its form together with its existence,. Of these two, only the existence part is real and the form is merely superimposed). Knowledge and ignorance must necessarily have the same locus and the same content. Ignorance cannot be considered to exist with regard to an inert object since no purpose is served by the application of a valid means of knowledge to it. Every means of knowledge becomes a valid means of knowledge only if it makes known a thing which was not known previously (i.e. which was covered by ignorance). An inert object is described as not known only because the consciousness limited by that object is not known. A valid means of knowledge is one that makes known what was not known. Otherwise even recollection would become valid knowledge.

Note: A valid means of knowledge is one which makes known what was previously not known, or, in other words, which removes the ignorance covering an object. Ignorance is what covers an object. A covering is necessary only when the object in question would be perceptible but for such covering. An inert object cannot shine by itself. It shines only because of the pure consciousness on which it is superimposed. So what ignorance has to cover is the underlying consciousness and not the superimposed object. Any object is in reality pure consciousness limited by that object. Knowledge of an object is really knowledge of the consciousness underlying the object. Thus both ignorance and knowledge have the pure consciousness as their locus as well as content. Recollection is of something already known previously and so it is not valid knowledge.

81. Thus, everywhere in Vedanta, when there are such contradictions, this is the answer. The Vartikakara says: "All the different means by which people can attain knowledge of the self should be understood to be valid. These means are unlimited in number".

Note: Different Acharyas have expressed different views about how the mahavakaya is to be understood. The followers of Sureshvara say that jahallakshana is to be adopted. The followers of Sarvajnatmamuni and Vachaspatimisra adopt ajahallakshana. Dharmaraja Adhvarindra, the author of Vedantaparibhasha interprets the vakya without resort to lakshana. But there is no difference as far as the ultimate import of the vakya is concerned. All agree that the vakya declares the identity of the jiva and Brahman. So all these methods of interpretation are acceptable.

82. We have declared hundreds of times that what is opposed to the import of the sruti (which is Brahman) should be rejected. Therefore such differences in views are of little consequence. The jiva undergoes transmigration because he is under the control of his limiting adjunct. Since the supreme Isvara controls his limiting adjunct, he has qualities such as omniscience. Thus the distinction between them is logically explained.

83. Obj: Let it be that the distinction between jiva and Isvara is due to the effect of nescience. But how do you explain the distinctions such as means of valid knowledge, object of knowledge, etc, with regard to different persons and different objects?

Note: It is our experience that every one does not know everything all the time. What one person knows, another person does not. The question is, how can there be such differences if everything is only one Brahman? That is to say, if the consciousness is the same in all persons, all should see all things at the same time. But this is not the case. 'Karma' in the above sentence means 'object' (as in grammar). Pratikarma means 'each object'.

84. Answer: Avidya, though limited, cannot stand scrutiny because it is indescribable, being an object of knowledge, inert, and perishable. Possessing the twin powers of concealment and projection, it covers the all-pervading self which is pure consciousness. It is like the finger placed in front of the eye concealing the orbit of the sun. If the eye itself were covered (by the finger), then the finger itself would not be seen. (So the finger does not cover the eye, but it covers only the sun which is much bigger). Projection (of an unreal object) cannot occur unless the substratum itself is covered. This avidya becomes modified as the entire universe as a result of the actions of the jivas prompted by the impressions of past actions. This avidya becomes identified with pure consciousness because of the reflection of the consciousness in itself. As a result, all the effects of avidya (the entire universe) become permeated by consciousness through its reflection.

85. Since consciousness is like a lamp which illumines everything within its range, the pure consciousness that is the cause of the universe illumines everything always without depending on any means of knowledge and it is therefore omniscient. Therefore there is no need of any distinction such as means of knowledge, object of knowledge, etc., with regard to it. But it is necessary in the case of the jiva, because he is limited by the intellect which is his limiting adjunct. Because of this, the jiva experiences only that object with which his mind, which has the capacity to take the reflection of consciousness, is associated (through the senses), and only at the particular time when it is so associated. Therefore there is no possibility of any mix-up. Note: Isvara who is omniscient knows everything all the time. But a particular jiva experiences only that particular object with which his mind is in contact through the sense organs at a particular time. Therefore the objection that if

there is only one consciousness then everybody must be able to see everything at the same time is refuted. The mind of each jiva is different and so the experience of each jiva is different from that of others.

86. Thus this is the method here. (This is how cognition of an object takes place). The internal organ (mind) which is inside the body, which pervades the whole body, which is created out of the subtle elements with a preponderance of sattvaguna, which is a modification of nescience, and which is extremely clear like a mirror, stretches out through the eyes and other sense organs, pervades objects such as a pot which are capable of being known, and takes the form of that object, just like molten copper (poured into a mould). Like the light of the sun, it (the mind) can suddenly contract or expand. (The light covers small as well as big objects). The mind, being a substance with parts, is capable of undergoing changes. It is inside the body, pervading it, and extends, without any break, up to the object such as pot, which it covers (by taking the form of the object), like the eye (just as the vision of the eye extends from the eye to the object without a break). The part of the mind which is within the body, which is called the ego, is known as the agent. The part that extends like a stick from the body to the object, which is called the cognition resulting from a mental modification (vritti-jnaana), is known as the action. The part of the mind that pervades the object is what makes the pot, etc., the object of knowledge. It is called the capacity to manifest.

87. Because of the capacity of the mind with these three parts to receive a reflection (like a mirror), consciousness becomes manifested (reflected) in it. Though the consciousness so manifested is only one, it is given three different names, based on the three-fold division of the mind in which it is reflected. The part that is limited by the portion called the agent is known as the knower. The part limited by the portion referred to above as the action is called the means of knowledge. The part covering the object, described above as the capacity to manifest, is called knowledge. The object to be known is the Brahman-consciousness which is the substratum of the object and which is unknown. The same, when known, is the phala or result.

88. In the school that holds the view that the jiva has the internal organ as limiting adjunct, as well as in the school in which the jiva is omnipresent, devoid of the relationship of identity-cum-difference with objects, and is a reflection in avidya, the mental modification serves to connect the knower-consciousness with the object and also to remove the veil of avidya covering the consciousness which is the substratum of the object. In the third school according to which the jiva is limited by avidya, is all-pervading, and covered (by avidya), since the jiva itself is the material cause of the universe and is therefore connected with all objects, the mental modification serves only to remove the covering of avidya (on the object-consciousness). This is the difference.

Note: Three different views on the nature of the jiva are considered here. The first is where the jiva is considered to be limited by the internal organ (mind). In this view the jiva is limited to the particular mind. The second view is that in which the jiva is a reflection of Brahman in avidya. In this view the jiva is all-pervading, because the reflection is considered to be identical with the original which is all-pervading. But the jiva is not the cause of the universe in this view because it is not the locus of the avidya that is the cause of the universe. Since it is not the cause of the universe, it cannot have the relationship of taadaatmya, identity-cum-difference with objects, which exists between the cause and its effect. So in both these views a connection between the mind and the object has to be brought about and for this a vritti is necessary. In addition this vritti removes the covering of avidya which veils the pure consciousness limited by the particular object. Thus the vritti serves two purposes.

The third view is that of Vachaspatimisra in Bhamati, according to which the jiva is considered to be limited by avidya (the limitation theory) and the jiva is the locus of avidya. Since avidya is all-pervading, the jiva is also all-pervading in this view and the jiva is the creator of the universe, with the avidya located in it as the material cause. Being the material cause of the universe, (through avidya), the jiva is always connected with all objects in the universe which are its effects, by the relationship of taadaatmya. So a vritti is not necessary for connecting it with objects. A vritti is necessary only for removing the avidya which covers the object-consciousness.

89. Obj: If the purpose of the vritti is to connect the knower-consciousness with the object, then a vritti is not necessary for knowing merit and demerit (punya and paapa), etc., and also Brahman, because they are by their very nature connected with the mind, and so would be always perceptible without any vritti.

Note: Merit and demerit are in the mind itself and so they are always connected with the mind. The mind is always connected with Brahman because Brahman is all-pervading. Thus these are always connected with the mind. So what is the need for a vritti to connect them? This is the question.

90. Answer: That is not so because consciousness (limited by the mind) has not taken the forms of these. Not taking these forms is due to the fact that there is a covering (of avidya) even on Brahman-consciousness inspite of its being pure. In the case of nacre-silver, etc., which are not covered by avidya, it is because they do not have purity (or the capacity to reflect). In the case of merit and demerit it is because they are not capable of reflecting and also because they are covered. Therefore, even in respect of a thing which is pure (or is capable of reflecting), but is covered by avidya, the mind can take its form only through the operation of a means of knowledge. In respect of nacre-silver, etc., which are not capable of reflecting even though not covered

by avidya, the mind can take its shape only through an avidya-vritti. As regards happiness, sorrow, etc., which are not covered and are capable of reflecting, they are by their very nature cognizable by the witness-consciousness. Therefore the mere connection of the mind with the object is not always sufficient for a thing to be perceived.

Note: For an object to be cognized, three things are necessary. The knower-consciousness should be connected with the object, the avidya that acts as a veil should be removed, and the object should be made capable of reflecting consciousness. Actually all objects are superimposed on pure consciousness and avidya covers pure consciousness. It is because of this covering of the substratum by avidya that an object remains unknown. A vritti of the mind not only brings about a connection between the knower-consciousness and the object, but in addition it removes the veil of avidya which covers the object-consciousness and makes the object capable of reflecting. Only then the object can be perceived. In the case of Brahman, a vritti is necessary for removing the veil of avidya. Illusory things like nacre-silver have no existence except when they are perceived. It is because of this that it has been said above that they are not covered by avidya. The function of a vritti in such cases is therefore not to remove a covering, but only to make the illusory thing capable of reflecting consciousness. The mind becomes modified into the form of an object only when the modification is brought about by a pramana.Illusory objects like nacre-silver are cgnized directly by the witness-consciousness (sakshi-pratyaksha). The modification of the mind in the form of illusory nacre-silver is not caused by a pramana since there is no contact of the eye with the illusory silver, but it is brought about by avidya. So it is an avidya-vritti that reveals the illusory silver. Merit, demerit, etc., are, by their very nature, incapable of being known.

91. Obj: Since Brahman is unfailingly self-luminous, it is omniscient. So how can there be a veil of ignorance covering it?

92. Answer: It is true that Brahman is omniscient because it illumines everything that is connected with it. But it is described as covered because it is the content (object) of the ignorance of the jiva who is limited by the mind. Therefore, in the view that Brahman is the cause of the universe the purpose of the vritti is to connect the knower-consciousness and for removing the covering. In the view that the jiva is the cause of the universe, the vritti is only for removing the veil of ignorance.

93. Obj: By a single knowledge such as that of a pot the covering of ignorance is removed and so there should be immediate liberation because there is only one ignorance. Even in the view that ignorances are manifold, each jiva has only one ignorance as limiting adjunct and so the same should apply.

94. Answer: No, because the veil of ignorance is said to be only suppressed (rendered powerless) by the vritti (and not destroyed), just as a gem which obstructs the heat of fire is counteracted by a mantra and made incapable of obstructing the heat. The ignorance which operates before the rise of a mental modification (vritti) generated by a pramana and which (ignorance) has the capacity to create the notion that a particular object does not exist and is not perceptible even when that object actually exists and is perceptible, is what is called a veil (or covering). When the vritti arises, the capacity of the ignorance to create such a wrong notion is stultified and so it is as good as the ignorance not existing even though it does exist, because it is rendered incapable of achieving its purpose of veiling the object..Therefore it is said to be suppressed.

Note: The idea is that when an object becomes known the ignorance that covered it previously is not destroyed but is only rendered powerless to conceal that particular object. Since the ignorance is not destroyed it continues to conceal Brahman. So the contention that when a pot is known the ignorance covering Brahman should also be destroyed is not tenable.

95. Obj: If that is so, then since avidya will not be destroyed even by the knowledge of Brahman (as one's real nature), there can be no liberation at all.

Note: Since it was stated that the knowledge of an object such as pot does not destroy the ignorance covering the pot but only makes it powerless temporarily, even knowledge of Brahman cannot destroy nescience permanently and so permanent liberation is not possible. This is the objection.

96. Answer: It is not so, because it is accepted that avidya is destroyed by the knowledge of the meaning of the mahavakyas such as 'Thou art that'. It destroys avidya because it is valid knowledge of Brahman which is the content of avidya. The knowledge of the import of the mahavakyas alone is valid knowledge because its content is never contradicted. The knowledge acquired through means of knowledge such as perception relates to things which are liable to be negated and it is therefore an illusion, but from the empirical standpoint it is considered to be valid knowledge. The fact that the destruction of ignorance by knowledge (as opposed to mere suppressing) is not seen anywhere else (except in the case of Brahman-knowledge) is of no consequence, because the destruction of nescience by Brahman-knowledge is a matter of actual experience (by the enlightened). Since this (experience) is not otherwise accountable, the conclusion that avidya is destroyed by Brahman-knowledge is most valid. It has been said: "If it (the actual state of affairs) cannot be accounted for otherwise, the proposition that accounts for the actual state of affairs crushes the objection to accepting what is not seen elsewhere; that alone is most powerful".

Note: The content of nescience or the primary ignorance (moola-ajnaana) is Brahman itself. The mahavakyas impart the knowledge of Brahman. So this knowledge destroys nescience. Since Brahman alone is real, Brahman-knowledge alone is valid knowledge from the absolute (paaramaarthika) standpoint. All things in the world are found to be unreal when enlightenement is attained and so the knowledge of such things is only illusory, though it is considered to be valid from the empirical standpoint.

97. Or, (taking the view held by some previous teachers that knowledge of an object destroys the ignorance covering the object and does not merely suppress it), the ignorances that cover objects such as pot are only modes of the primal ignorance. Since ignorance is in the position of an antecedent non-existence of knowledge, it has to be accepted that there are as many ignorances as there are knowledges. Since only one ignorance is destroyed by one knowledge, though the veil of ignorance covering an object such as pot is destroyed by the knowledge of the particular object, there is no illogicality (in the view that ignorance of Brahman cannot be destroyed by the destruction of the ignorance covering an object).

Note: It is to be noted that 'ignorance covering an object' means 'ignorance covering the consciousness limited by the object'. See para 80 above.

98. Obj: Is the covering removed by any of the means of knowledge (other than perception) such as inference, etc, or is it not? In the first alternative (if it is removed), even the erroneous perception such as the yellowness of a conch should be removed by the inferential knowledge that a conch is white. Confusion about the directions should also cease by inference, etc. Since the cause of the illusion is the ignorance of the substratum, the illusion should cease when the ignorance of the substratum ceases. By the same reasoning the ignorance of Brahman should cease by the mere inferential knowledge of Brahman based on reasoning and there will be no need for hearing, reflection, etc., for attaining realization. In the second alternative, knowledge of fire (from the sight of smoke) will not arise, because the obstruction in the form of the covering continues.

Note: When smoke is seen on a distant hill the presence of fire is inferred. The question asked here is, "Does this inference result in the removal of the covering of avidya on the fire or does it not"? If it does, then the fire itself should be perceptible, but it is not. Here the Siddhanti may get out of the problem by pointing out that the non-perceptibility of the fire is because of the absence of contact of the eye with the fire. But take the case of a conch which appears yellow to a person because he is suffering from jaundice. He knows that the conch is white by inference in the form 'This is a conch, and so it must be white". But because of this inferential knowledge the conch does not appear white to him, but continues to appear yellow. Here there is

contact between the eye and the conch and so the reason given for non-perceptibility in the case of fire cannot apply here. So it means that the cover of avidya on the conch has not been removed. The same applies in the case of confusion of direction. The confusion does not cease merely because some respected person tells him what the direction is (the statement of such a person is sabda pramana, but it does not help). In both these cases, the cover of avidya is not removed by inferential knowledge. Moreover, if inferential knowledge can remove the covering of avidya, the mere inferential knowledge about Brahman obtained by reasoning should be sufficient for attaining realization and there would be no need for hearing, reflection etc. So the first alternative, that inferential knowledge removes the covering of avidya, does not stand. Taking the second alternative. if it is said that inferential knowledge does not remove the covering, it would mean that the existence of fire cannot be known even where smoke is seen. Thus both the alternatives are untenable. This is the contention of the opponent. This is answered in the next paragraph.

99. Answer: The covering is of two kinds. One is that which gives rise to the notion that a thing does not exist; this is located in, and covers, the witness-consciousness limited by the internal organ (mind). The other is that which generates the notion that a thing is not manifest; it is located in, and covers, the Brahman-consciousness limited by the object. In the cognition 'I do not know the pot' it is seen that both these coverings, (namely, that on the knower-consciousness and that on the object-consciousness) are there.

Note: In direct perception (pratyaksha) as well as in indirect cognition (paroksha) there has to be a modification of the mind (vritti) of the form of the object. However, in direct perception the vritti is of the mind which has gone to the object through the appropriate sense organ. In indirect cognition, since there is no means by which the mind can go to the place where the object is (since the sense organs are not in contact with the object), the vritti is of the mind which remains in its own place inside the body. In direct perception, since the consciousness limited by the knower becomes identified with the consciousness limited by the object, the covering on the knower-consciousness which is the cause of the idea of non-existence of the object, as well as the covering on the object-consciousness which is the cause of the idea that the object is not manifest, both are removed. Then both the cognitions, 'the pot exists' and 'the pot is manifest' arise. In indirect cognition through inference and all the means of knowledge other than pratyaksha, only the covering on the knower-consciousness is removed and not the covering on the object-consciousness. So only the cognition 'the object exists' arises and not the cognition 'the object is manifest'. Thus when a conch appears to be yellow to a person suffering from jaundice, though the whiteness of the conch is known by inference, the covering on the conch is not removed, since there is only an indirect perception of the conch as white

by inference. So the conch continues to be seen as yellow until the jaundice is cured.

100. There the first notion (that the object does not exist) is removed by direct as well as indirect cognition. It is seen that even in inference (from smoke) a cognition that there is no fire, etc., does not arise.

101. The second (that the object is not manifest) is removed only by direct perception. The rule is that the knowledge which has a particular locus and a particular content destroys only the ignorance which is in the same locus and has the same content. Since in indirect cognition there is no contact between the sense organ and the object, it is located only in the mind. There arises contact between the sense organ and the object only in direct perception, and so the knowledge is located in both the object and the mind in this case. It has been said: "The cause of the notion that the object does not exist is removed by indirect cognition. The cause of the notion that the object is not manifest is removed by direct perception". Therefore, since the covering which creates the notion of non-existence of the object is destroyed by inference, etc., the cognition that the object exists arises. Since the covering which causes non-manifestation of the object is not destroyed (by inference, etc.), the erroneous perception, which is due to a cause (namely, the jaundice in the case of the conch appearing as yellow) does not cease. Therefore, the attribution of agency and enjoyership, which are the qualities of the mind, to the Self which is devoid of all qualities, because of identification of the Self with the mind due to nescience, is understandable.

102. Obj: Since you (Advaitin) adopt the theory of anirvachaniyakhyati, according to which the superimposed thing is neither real nor unreal but is indescribable, it follows that the qualities of agency, etc., superimposed on the Self are indescribable and arise in the Self. Consequently, agency, enjoyership, etc., should be of two kinds, namely, empirical and illusory.

Note: The silver that is superimposed on a shell is anirvachaniya, indescribable as real or unreal. It has only illusory reality (praatibhaasika satta). The actual silver elsewhere has empirical reality (vyaavahaarika satta). Thus silver is of two kinds. The contention of the opponent is that, similarly, the qualities of agency, etc., which exist in the mind should have empirical reality and the same qualities superimposed on the Self should have only illusory reality

103. Answer: No, because the two are not discriminated because of the superimposition of the qualities on the Self (This answer is on the basis that the qualities are superimposed on the Self separately from the mind). The alternative explanation is that the mind with all the qualities is itself superimposed on the Self. In both cases there cannot be two kinds of agency, etc as contended by the opponent.

104. Thus it has been logically explained how the one Self can be the means of knowledge, the object of knowledge, the knowledge itself and the knower because of different limiting adjuncts. Therefore this is not the same as Vijnanavada (as contended by the opponent - see para 51 above); nor is there any self-contradiction. Other such divisions will also be explained clearly in the sequel. Therefore, since the Self which is of the nature of pure consciousness remains constant in the state of deep sleep and since the body, senses, etc., are inconstant as well as objects of perception, the theories of various schools according to which various other entities are the Self are erroneous. Thus it is established that the Upanishadic view alone is valid.

End of commentary on Sloka-1.

Commentary on Sloka-2:

105. The opponent may now say: "Let it be as you (Advaitin) say. But if the self is devoid of all qualities and the activities such as being a knower, etc., are based on superimposition, the statements in the Vedas such as 'a Brahmana may perform a sacrifice' will lose their validity. There is no possibility of action by the self which is neither a doer nor an enjoyer. If the Vedas lose their validity, how can the nature of Brahman be known, since Brahman can be known only through the Vedas, as is evident from Brahmasutra, 1.1.3, which says that the scriptures are the means for knowing Brahman. Therefore, in order that the Vedas may retain their validity, the activities such as knowership must be accepted as real". Anticipating such an objection the Advaitin asks whether the Vedas are claimed to become invalid before the attainment of self-knowledge or after?

106. In the first alternative, since all means of knowledge are meant for those who are still under the control of nescience, and since identification with the body, etc., is not negated at that stage, there is no obstacle to their validity. In the second alternative, that is, after the attainment of self-knowledge, the invalidity of the Vedas is acceptable to us, as seen from the following verse: "Neither the division into castes and stages of life, nor the rules of conduct and duties of the various castes and stages of life apply to me. I have no need for dharana, dhyana or yoga, etc. Since the notions of 'I' and 'mine' which are due to identification with the not-self have gone, I remain as the one auspicious self free from all attributes". Caste means Brahmana, etc. The stages of life are Brahmacharya, etc. The rules of conduct relate to bathing, purity, etc. The duties are celibacy, service to the Guru, etc. Dharana means steadiness of the mind after withdrawal from external objects. Dhyana means contemplation of the supreme Self. Yoga means restraint of the modifications of the mind. By 'etc.' hearing, reflection, etc., are meant. The reason for the

absence of all these after the dawn of knowledge is the removal of the notions of 'I' and 'mine' which are based on the not-self. The not-self is nescience which is opposed to the realization of the self. Since nescience which is the basis and the cause of the identifications in the form of 'I' and 'mine' is totally uprooted by the knowledge of the reality, the ideas of caste, stage of life, etc., which are born of nescience do not exist any longer.

End of commentary on Sloka-2.

Commentary on Sloka-3:

107. Since the notions of caste, stage of life, etc., are based only on false knowledge (which results in identification with the body, etc.,), it is pointed out that when that (false knowledge) is not there, such notions also do not exist, as in the state of deep sleep. In order to establish the falsity of the knowledge it is said: The srutis say that in deep sleep there is no mother, nor father, nor gods, nor the worlds, nor the Vedas, nor sacrifices, nor holy places. Nor is there total void, since I exist then as the one auspicious self free from all attributes".

108. 'Mother' means the female progenitor. 'Father' means the male progenitor. 'Gods' means those who are to be worshipped, such as Indra. 'Worlds' means the results of the worship of the gods, such as the attainment of heaven. 'Vedas' means the authoritative statements which describe the means of attaining what is good and avoiding what is evil, which cannot be known through the worldly means of knowledge and those statements which instruct about Brahman. 'Sacrifices' are the means of attaining heaven, etc., such as jyotishtoma. 'Holy places' are the places fit for sacrifices, such as Kurukshetra. Similarly, the absence (in deep sleep) of everything that is the cause of sin should also be considered as implied here. The idea is that, since all these are the result of identification with the body, in the absence of such identification these do not exist, since the self by itself has no association with these.

109. Thus the sruti says with regard to the state of deep sleep - "In this state the father is no father, the mother is no mother, the worlds are no worlds, the gods are no gods, the Vedas are not Vedas, a thief is no thief, the killer of a Brahmana is no more such a killer, a chandala (one who is born to a Sudra father and Brahmana mother) is no chandala, a paulkasa (one born to a Sudra father and a kshatriya mother) is no paulkasa, an ascetic is no ascetic, a hermit is no hermit; in this state one is not touched by virtue or vice, for he is then beyond all the sorrows of the heart" (Br. up. 4.3.22). Such statements stress the cessation of all evils when there is no identification with the body.

110. Obj: If there is absence of all such relationships then it would be only a void.

111. The answer is - No, because total non-existence of the self in deep sleep has been denied. The idea is that the denial refers emphatically to the condition of being non-existent. If there is only void in the state of deep sleep then waking up again would not be possible. All that happens is that the self is not associated with the sense organs in deep sleep. From the sruti statements such as "This self is indeed imperishable and indestructible" (Br. up. 4.5.14), "He does not see then, because though seeing he does not see; the sight of the seer can never be lost, because it is imperishable. But then there is no second entity separated from it which he can see" (Br.up. 4.3.23), it follows that the self that is consciousness is not non-existent (or mere void) in deep sleep. Though this has already been denied earlier while rejecting the Buddhist doctrine of the void (see para 23 above), it is denied again, following the principle of "shaking the pole".

Note: When a pole is to be fixed on the ground, the person fixing it tries to shake it to see if it has been firmly fixed.

112. Or, (since the Buddhist doctrine of the void has already been rejected in para 23 and so it is not necessary to refute it again), another meaning can be given. The meaning is that Brahman is beyond hunger, etc., (hunger and thirst, grief and delusion, old age and death), is without a second, and is beyond the void. Thus in deep sleep the jivatma is of the nature of Brahman. The sruti says: "When a person sleeps he becomes united with Existence" (Ch. up. 6.8.1), "Just as a man, tightly embraced by his dear wife, does not know anything at all, either outside or inside, similarly this infinite entity (the self) closely embraced by the supreme Self, does not know anything at all, either outside or inside" (Br. up. 4.3.21). Therefore, since the jiva is united with Brahman which is the cause of the universe, omniscient, omnipotent, infinite bliss and consciousness, it follows that the jiva is not a transmigrating entity.

End of commentary on Sloka-3.

Commentary on Sloka-4:

113. Thus. in three verses the import of the term 'thou' has been determined after refuting other contradictory views. Now the meaning of the term 'that' is to be similarly determined. The contradictory views that have to be refuted for this purpose are being indicated below.

114. Obj: The jiva cannot be identified with Brahman. This is explained. Brahman which is the cause of the universe and is denoted by the term 'sat' is described by statements such as "O dear one, in the beginning (before creation) this (universe) was 'sat' (existence) alone" (Ch.up. 6.2.1). The Sankhyas hold that the cause of the universe is 'Pradhana' which is insentient. The Pasupatas say that that Pasupati alone is the cause of the universe and that, though he is sentient, he is different from the jiva and is to be worshipped by the jiva (Thus there is the difference in the form of worshipper and worshipped between the two). The followers of Pancharatra say that Lord Vasudeva is the cause of the universe; from him is born the jiva, Sankarshana; from him Pradyumna, the mind is born; from him Aniruddha, the ego. Therefore, jiva, being an effect, cannot be absolutely non-different from its cause, Vasudeva (or Brahman). (The relationship between cause and effect is difference-cum-non-difference. A pot is different from clay as a pot, but non-different as clay). The Jainas and the Tridandins are of the view that Brahman is subject to change, is eternal, omniscient, both different and non-different from the jiva. The Mimamsakas say that there is no such thing as Brahman endowed with omniscience, etc. Since the Vedas have action (in the form of rituals) as their purport, they do not have such a Brahman as their purport, but, like the statement, "Meditate on speech as a cow", the cause of the universe, which is the atoms, etc., or the jiva is to be worshipped. The Tarkikas hold that there is an Isvara who has eternal knowledge, etc., who is omniscient, and who is to be inferred from the effects such as the earth; he is certainly different from the jiva. The Saugatas (Buddhists) say that the cause is momentary and omniscient. The followers of Patanjali say that Isvara is untouched by sources of sorrow, action, fruition, and mental impressions, is of the nature of eternal knowledge, is omniscient because of being reflected in the sattvaguna aspect of Pradhana, and is different from the transmigrating individual. The followers of the upanishads hold that Brahman is non-dual supreme bliss and that is the real nature of the jiva also. The efficient as well as material cause of the universe is Brahman qualified by omniscience, etc., because of Maya.

115. Thus there being so many conflicting views, there arises doubt about the meaning of the term 'that'. In order to determine the correct meaning according the upanishads, which are the only basis left after rejecting the other views, the revered Acharya says: "Neither the Sankhya view, nor the Saiva, nor the Pancharatra, nor the Jaina nor the Mimamsaka view, etc., is tenable. Because of the realization of the partless Brahman generated by the Mahavakya, Brahman is absolutely pure (untainted). I remain as the one auspicious self free from all attributes".

116. The views of schools not specifically mentioned in the above verse should also be considered as rejected. The insentient Pradhana cannot certainly be the cause of the universe. The statement--It willed, "May I

become many, may I procreate" (Ch. 6.2.3) says that creation was preceded by the will (to create). By the statement, "Let me create names and forms by entering as this jivatma" (Ch. 6.3.2), the assumption of the form of the jivatma by Brahman is mentioned. Statements such as, "That by which what has not been heard about becomes heard, what has not been thought about becomes thought of, what was not known becomes known" (Ch. 6.1.3), "That, knowing which everything becomes known" (Mund. 1.1.3) proclaim that by knowing one thing everything becomes known. By knowing Pradhana, those things of which it is not the cause, such as the Purusha, cannot be known (since by knowing a cause such as clay, only its effects such as pot can be known, but not other things). The identity of the jiva and Brahman has been declared nine times by the statement,"All this has that (Brahman) as its self, that is the Reality, that is the self, that thou art" (Ch. 6.8.7). Another sruti says, "From that which is this self, space was born" (Taitt. 2.1.1). The insentient Pradhana cannot be the cause of the universe because it cannot produce such a variegated creation. Moreover there is no authority in the scriptures for the view that Pradhana or Mahat, etc., is the cause. So the Sankhya view is not tenable.

117. Thus the Paasupata, Paancharaatrika, and Jaina views are not valid because they are contradicted by sruti and reasoning. The Mimamsaka view that the sruti does not propound Brahman (as its main purport) because it is subservient to injunctions is also not tenable. (The Mimamsakas hold that Brahman is spoken of in the upanishads only for the purpose of upasana or worship because the object of the sruti is the performance of ritualistic actions and meditations for the purpose of the fulfillment of various desires). The subservience (of the upanishads) to the injunctions (in the karma kanda) is not established. The section (in Purvamimamsa) relating to 'Arthavada' does not support the claim of the Mimamsakas that the upanishads are subservient to the injunctions of the karma kanda, because there is no similarity (between the Arthavadas in the karma kanda and the statements about Brahman in the upanishads). An Arthavada which by itself is not productive of any result has to be attributed a meaning which will make it purposeful. For example, an Arthavada such as, "Vayu is indeed the fastest deity" (Tai.Samhita. 2.1.1) which is otherwise not explainable as forming part of the injunction to study one's own branch of the Veda, has to be attributed some meaning by which it will become endowed with a purpose. An injunction requires for its fulfillment words prompting the performance of a sacrifice, and the specification of the instrument with the help of which the rite is to be performed, as well as of the manner of its performance. In such a situation an Arthavada (such as the one mentioned above) is interpreted as praise of the deity to whom the oblations are made. Thus the Arthavada and the injunction for the performance of a sacrifice are considered as having the same objective and, taken together, they fulfill the requirements of the injunction. The situation is similar to that in which one charioteer has lost the horses yoked to his chariot, while another

charioteer's chariot has been destroyed by fire. The two can continue to fight by yoking the horses of the second charioteer to the chariot of the first. This has been determined in the section relating to Arthavada as the method of interpretation to be adopted. Since the knowledge arising from the statements of Vedanta (the upanishads) directly give rise to the human goal of supreme bliss and total cessation of all sorrow, it does not depend on anything else and so it cannot be made subservient to anything else. On the contrary, the injunctions themselves become subservient to it by giving rise to purity of the mind (which is a necessary prelude to the dawn of knowledge). Therefore, since the knowledge arising from Vedanta is fruitful, is uncontradicted, and reveals what was not known previously, Vedanta is authoritative by itself. So since the existence of Brahman is thus definitely established, the Mimamsaka view is not tenable.

Note: 'Arthavada' has been defined in section 72 of the Arthasangraha of Laugakshi Bhaskara as "a sentence which aims at either the praise or the censure of something". One example is the sentence "Vayu is indeed the fastest deity". Since it forms part of the Veda it must have a purpose. The injunction to study the Veda implies that every sentence in it must have a purpose. Statements like the one above appear to be without any purpose and so they have to be interpreted in such a way as to make them purposeful. This is done by associating an Arthavada with an injunction. There is an injunction, "One desirous of prosperity should sacrifice a white animal in honour of Vayu". When associated with this injunction the statement "Vayu is indeed the fastest deity" becomes a praise of Vayu and implies that sacrifice to Vayu will produce quick results. This method of interpretation has to be applied to Arthavadas in the karma kanda of the Vedas to make them purposeful. But this is not necessary in the case of statements in the upanishads which speak about Brahman, because these statements themselves lead to the realization of Brahman, which is the highest Purushartha. They do not need any injunction to become fruitful.

118. The view of the Tarkikas (Vaiseshikas), etc., is also contradicted by the sruti statements such as, "That thou art" (Cha. 6.8.7), "I am Brahman" (Br. Up.1.4.10), "This self is Brahman" (Br.Up. 2.5.19), "Brahman is Reality, Consciousness and Infinite" (Tai. Up. 2.1.1).

119. The theory of difference-cum-non-difference (of the Tridandis) is also contradicted by the sruti statements such as, "Brahman is one only, without a second" (Cha. 6.2.1), "There is no diversity whatsoever here" (Katha. Up. 2.1.1).

120. The theory of momentariness (of the Buddhists) is contradicted by the sruti statements such as "It is all-pervading and eternal like space".

121. The reason why the views of all these schools have been declared as untenable is 'the absolutely pure nature of Brahman'. That is to say, Brahman is attributeless, non-dual, pure consciousness. The reason for this is the distinctive direct experience. This experience is different from conditioned experiences and is the realization of the infinite (partless) Brahman which arises from the statements such as "That thou art". Thus it is established that Brahman is all - pervading, non-dual, supreme bliss and consciousness.

End of commentary on Sloka-4 .

Commentary on Sloka-5:

122. A doubt may rise that Brahman cannot be all-pervading because of the sruti texts such as "That which is atomic" (Cha. 6.8.7), "tinier than the tiny" (Katha. 1.2.20 and Sve. 3.20), which speak of Brahman as atomic, and also since Brahman is non-different from the jiva which has been declared to be tiny in such texts as, "The Purusha who is of the size of a thumb" (Katha, 2.1.12), "The jiva is seen to be of the size of the point of a spear" (Sve. 5.8). This doubt is answered on the basis of statements which speak of the attributeless Brahman such as, "All this is only Brahman, the immortal. Brahman is in front, Brahman is behind, it is spread to the right and to the left; it is below and above. This universe is nothing but this supreme Brahman" (Mund. 2.2.11). "This Brahman is without anything preceding it or anything subsequent to it; it is without anything interior and anything exterior to it" (Br. Up. 2.5.19). Therefore, in order to confirm what was already said earlier the Acharya says: "Brahman has no such thing as upper or lower (part), it has no inside or outside, it has no middle or any 'across', and it has no eastern or western direction, because it is all-pervading like space (or pervades space also). It is one and without parts. I remain as the one auspicious self free from all attributes".

123. Brahman has no upper (part), etc., because it is all-pervading like space. The sruti says, "It is all-pervading like space and eternal". Or, it pervades space also (so it is more pervasive than even space), as said in the sruti. "Greater than space" (Cha. 3.14.3), and "Greater than the great" (Katha. 1.2.20).

124. Though the jiva, too, is big because consciousness is seen to pervade the entire body, it is said to be only of the size of the point of a spear because of identification with the qualities of its limiting adjuncts. The sruti says, "The jiva is seen to be of the size of the point of a spear" (Sve. 5.8) only because of the qualities of the intellect though it is in itself unlimited. Brahman too is described as 'atomic' only in the sense of 'subtle'. The meaning of the rest of the sloka is clear.

End of commentary on Sloka-5.

Commentary on Sloka-6:

125. A doubt may arise that since Brahman is the material cause of the universe, and there is non-difference between the material cause and its effect, Brahman is non-different from the variegated universe and is therefore miserable by nature (since the universe is full of misery). Since the jiva is non-different from Brahman, it cannot attain the supreme Purushartha, liberation. This doubt is answered thus: Brahman is self-effulgent and is of the nature of supreme bliss. It is spoken of as the cause of the universe only because it is the substratum of the delusive superimposition in the form of the entire universe. It, as the substratum, can have no relationship with what is superimposed. Therefore there is not the slightest trace of any evil in it (Brahman). So it is said: "Brahman is not white, nor black, nor red, nor yellow; it is not tiny, nor big. It is neither short nor long. It is not knowable since it is of the nature of effulgence. I remain as the one auspicious self free from all attributes".

126. Not white, etc. 'Kubjam' means tiny. 'Pinam' means big. By denying all these four magnitudes, namely, tiny, big, short, and long, it is denied that Brahman is a substance. 'Arupam' here means 'what cannot be known by the senses or the mind'. By this the views held by various schools with regard to categories such as substance, quality, action are denied (in Brahman). (Brahman is not a substance, it has no quality and it has no activity). Thus the srutis such as, "It is neither big nor small, not short nor long, nor red" (Br. Up. 3.8.8), "That which is without sound, without touch, without colour, never diminishing, tasteless, eternal and odourless" (Katha. 1.3.15), describe the nature of the supreme Self as free from all evil. In order to confirm the meaning of the sruti through reasoning also, the reason is given, "because it is of the nature of effulgence". It means, "It is unknowable because it is self-effulgent and pure consciousness". If it were knowable it would be an insentient object like a pot, etc. The sruti also says, "It is unknowable, unchanging" (Br. Up. 4.4.20).

End of commentary on Sloka-6.

Commentary on Sloka-7:

127. Obj: Who, according to you attains the nature of Brahman? Is it Brahman or non-Brahman? It cannot be the second, since it (non-Brahman) is insentient and unreal. It cannot be the first (Brahman) either, because in that case the instruction (about the means to attain the nature of Brahman) would be futile, because it has itself the nature of Brahman. If you say that though the jiva is itself of the nature of Brahman, but the obstruction (to its realization of its nature) in the form of nescience is removed by knowledge, it

is not so. If the cessation of nescience is different from the atma (Brahman), duality will result, and in that case there can be no Brahman (who, according to you is without a second). Thus it has been said in Brihadaranyakopanishad Bhashyavartika (of Sureshvaracharya): "The entity that is not different from anything else, and that cannot be found in anything else is called Brahman. If there were a second thing, then the word Brahman would not have any meaning. (Br. Va. 2.4.14). (The meaning is that Brahman is not different from anything else because there is nothing other than Brahman. So also, Brahman cannot be found in (or in association with) any other thing in the manner in which 'ghatatva', or the quality of being a pot, is found in all pots). It has already been said that if cessation of nescience is not different from Brahman, all the instruction about the realization of Brahman will not serve any purpose.

128. Reply: Are you saying that the instruction does not serve any purpose from the standpoint of absolute reality or even from the empirical standpoint? If it is the former, it is replied that it is acceptable to us (since from the absolute standpoint the position is as below).

"There is neither teacher nor scriptures, neither student nor instruction, neither you nor I, nor this world. The knowledge of one's real nature does not admit of different perceptions. I remain as the one auspicious self free from all attributes".

129. 'Sasta' means the Guru who instructs. 'Sastram' is the means of instruction. 'Sishya' is the object of instruction 'Siksha' is the act of instruction. 'Tvam' means the listener. 'Aham' means the speaker. The purport is that this world revealed by all the means of knowledge, the body, senses, etc, (which are the cause of) all adversities, do not have a real existence.

130. The second alternative is now refuted. Even though no purpose is served by debating whether the cessation of nescience is identical with the self or the not-self, the realization of one's real nature, which is the result of knowledge, is actually experienced. There is no need to debate how this happens, because debate becomes impossible when all duality has been destroyed. There can indeed be no illogicality in a matter of actual experience. Thus the sruti statements such as, "There is no dissolution, nor origination, no enlightened nor aspirant; there is no seeker after liberation, nor liberated. This is the reality" (Mandukya karika, 2.32), "Brahman alone was there in the beginning; it knew itself as 'I am Brahman'. Therefore it became everything" (Br. Up. 1.4.10), show that the jiva which was even earlier of the nature of Brahman attained the nature of Brahman through knowledge. They also deny all duality.

Note. A shell, which appeared as silver, can be said to have 'become' a shell when the delusion is removed, though it was always a shell. Similarly, the jiva who was always Brahman is said to have 'become' Brahman when nescience is removed by knowledge.

End of commentary on Sloka-7

Commentary on Sloka-8:

131. Obj: Since the Self should always remain the same because it is self-luminous pure consciousness, how can there be such distinctions as waking, dream and deep sleep? It cannot be said that these distinctions are due only to delusion, because in that case everything would become dream.

132. Answer: It is not so. Though all the three states have the character of dream, from the empirical point of view there is difference caused by nescience. These distinctions are quite appropriate because these states are not totally non-existent and have specific characteristics. ('Dream' here means what is due to ignorance. This characteristic applies to all the three states. The distinction among them is because of the difference in the functioning of the powers of concealment and projection of nescience. Aitareyopanishad 1.3.12 says: For Him there are three abodes - three dreams". These three states are not non-existent because they are actually experienced in the empirical state). From the standpoint of reality, however, there are no such differences at all. So it is said:--"I do not have the state of waking, nor of dream, nor of deep sleep. I am not Visva, or Taijasa, or Praajna. Because all these three states are only the products of ignorance, I am the fourth (beyond these three states). I remain as the one auspicious self free from all attributes".

Note: Visva is the name given to the jiva in the waking state, Taijasa in the dream state, and Praajna in the deep sleep state.

133. The items in the above verse are stated in the order of dissolution. (The waking state dissolves into the dream state, the latter into deep sleep. Deep sleep is the state in which the causal body or nescience is predominant. It is the cause of the other two states. The effect has to be dissolved in the cause). In our view (Advaita) there are only two categories, namely, the seer and the seen. All the categories propounded by other schools are included in these.

134. Of these two, the seer is the Self, the reality, one only, and though always the same, it is threefold because of difference caused by limiting adjuncts. These are Isvara, jiva and the witness. Isvara has nescience which

is the cause (of the universe) as limiting adjunct. The jiva has as limiting adjunct nescience limited by the inner organ (mind) and the samskaras (impressions) in it. This has already been described earlier (See para 72). In the view in which Isvara is the reflection in nescience, the original (i.e. the consciousness which is reflected) is known as the witness.

Note: The consciousness which merely witnesses the various states is known as the witness. Isvara and jiva are qualified by their respective limiting adjuncts.

135. In the view in which Isvara is the reflection (of consciousness), the consciousness which permeates the jiva as well as Isvara in the same manner as the form of the face permeates the original face and its reflection (in a mirror), and which is aware of everything is called the witness. In the view of the Vartikakara Isvara himself is the witness and so the seer is only twofold, as Isvara and jiva.

136. Isvara is threefold, as Vishnu, Brahma and Rudra in accordance with the three gunas of avidya which is the limiting adjunct of Brahman. Brahman with sattvaguna in the causal state as limiting adjunct is Vishnu, the protector. Brahman with rajoguna in the causal state as limiting adjunct is Brahma, the creator. Hiranyagarbha is not Brahma because he is not the creator of the primary elements. All the same, he is metaphorically referred to as Brahma because he is the creator of all gross bodies. Brahman with tamoguna in the causal state as limiting adjunct is Rudra, the destroyer. Thus one and the same entity takes male forms with four arms, four faces and five faces, etc., (as Vishnu, Brahma and Rudra respectively) and female forms as Sri (Lakshmi), Bharati, Bhavani, etc. It is to be noted that there are also other innumerable sportive incarnations such as Matsya, Kurma, etc., which appear for blessing devotees.

137. To Brahman who is pure consciousness, without a second, without parts, without a body, forms are attributed to enable worship by devotees. The jiva is also threefold, as Visva, Taijasa and Praajna, differentiated by the secondary difference caused by their different limiting adjuncts. (The significance of the expression 'secondary difference' is explained in the note below). The jiva limited by avidya, the inner organ (subtle body) and the gross body, who identifies himself with the waking state, is known as Visva. The same jiva, devoid of identification with the gross body, and limited by the two adjuncts (avidya and subtle body), who identifies himself with the dream state is known as Taijasa. When the jiva is devoid of the two limitations of the gross body and the subtle body, is limited only by avidya which is limited by the samskaras in the mind, and is identified with the state of deep sleep, he is called Praajna. The jiva (in all the three states) is only one, and there is no difference in the jiva himself because there are no independent limiting

adjuncts for each of these states. (The meaning is that the adjuncts in the waking state are three and out of the same three adjuncts, two are present in the dream state and one in the deep sleep state. So the adjuncts are not independent or mutually exclusive). Still, because there are these secondary differences due to different limiting adjuncts, the same jiva is referred to by different names in the different states. The witnessing consciousness, however, is only of one nature, who is aware of everything, permeates everything, and is called the 'fourth' (because he is beyond the three states). There is no difference in him even with different limiting adjuncts (for the jiva in the three states), because his limiting adjunct is of the same nature. (The limiting adjunct of the witnessing consciousness is sattvaguna which is always the same). Note. It has been said above, in para 134 that the jiva has as limiting adjunct nescience limited by the inner organ (mind) and the samskaras (impressions) in it. This can be called the 'independent' limiting adjunct which distinguishes one jiva from another jiva. Each individual jiva has a separate limiting adjunct in the form of his mind. Therefore one person cannot know another person's mind. But a particular individual knows what he himself saw in dream and what he experienced in sleep, even though the limiting adjuncts in the three states are not identical. So the difference due to the different limiting adjuncts of the same individual in his three states is called secondary difference here.

138. Nescience, all that is dependent on it, and all its effects, constitute the universe, which is connoted by the word 'seen'. Though it is not real from the absolute standpoint, it is accepted to have empirical reality. So examination of the universe is not futile like the examination of dream objects (which serves no purpose). It is useful for the purpose of worship, etc. The universe is also threefold, as (1) the unmanifest, (2) the gross, and (3) the subtle. Of these three, what is denoted by the term 'unmanifest' is nescience with the reflection of consciousness in it, which is the power that is the seed of the universe of gross and subtle objects. It is called unmanifest because it, along with the connection between consciousness and nescience, the distinction as Isvara and jivas, and the reflection of consciousness in nescience, which are all dependent on nescience, is beginningless. Even though these three are not the effects of nescience, they cease to exist the moment nescience ceases, and so it has been said that they are dependent on nescience. That (nescience), though itself insentient, is illumined by the reflection of consciousness which is not insentient and generates, being impelled by the impressions of the acts of jivas in past births (samskaras), the five subtle elements, space, air, fire, water, and earth, which are of the nature of sound, touch, form, taste, and smell, respectively. Nescience which has taken the form of the previous element is the cause of the next element and so the qualities of each previous element enter into the next element.

Note: The unmanifest has four constituents - nescience, its connection with pure consciousness, the distinction as Isvara and jivas, and the reflection of consciousness in nescience (known as chidaabhaasa). The chidaabhaasa is not the same as consciousness, nor is it insentient. It is different from the sentient as well as the non-sentient. Nescience with the reflection of consciousness in it is the power of Isvara to create all the objects with and without form in the universe. The other three constituents of the unmanifest mentioned above are dependent on nescience, that is to say, they exist only when nescience exists and not otherwise. When nescience ceases all these three cease. According to Advaita, there is identity consistent with difference (taadaatmyam) between a substance and its quality and so the qualities such as sound, touch etc., are the subtle forms of space, air, etc. Nescience first takes the form of space which has sound as its quality. Nescience in the form of space then creates air with the specific quality of touch and also the quality of its predecessor, namely, sound. Similarly, fire has form, touch and sound. Water has taste, form, touch and sound. Earth has smell, taste, form, touch and sound. Avidya does not get transformed into space in its entirety, but only a portion of it gets so transformed. Similarly, only a portion of space gets transformed as air, and so on. Thus each predecessor element is more pervasive than the next.

139. Similarly, from nescience arises darkness which is positive, is of the nature of a covering, is opposed to visual knowledge, and is destroyed by light. It appears and disappears like lightning, etc. This is the Advaitic view. There is no contradiction in the origin of darkness not being mentioned in the sruti while describing creation. This has not been mentioned because it is not one of the causes of the body which is the cause of transmigratory existence. The quarters and time are not mentioned here because there is no authority for holding them to be independent entities. What are referred to as quarters are nothing but space. The sruti says, "The quarters became the sense of hearing and entered the ears" (Ait. Up. 1.2.4). Time is only nescience, because it is the basis of everything. This unmanifest is the limiting adjunct of Isvara.

Note: The Vaiseshikas consider darkness to be only absence of light and so a negative entity. That view is not tenable. From the perception that darkness is black and it moves it follows that darkness is a positive entity. It is not the main purpose of the sruti to describe the origin of all entities. Identification with the body is natural to all living beings. Liberation can be attained only if this identification is given up. In order to enable this, the sruti points out the real nature of the body. It is for this purpose that the sruti describes the origin of the elements such as space which are the cause of the body. Since darkness is not one of the causes of the body it has not been mentioned while describing creation.

140. The five elements before the process of quintuplication which are called subtle are constituted of the three gunas, sattva, rajas, and tamas, since they are identical with their cause (maya or avidya). When sattva aspect is predominant in them these five elements together generate a pure substance which has the powers of knowledge and action and is multifaceted, as it were. The aspect of that substance where the power of knowledge is predominant is the inner organ (mind). It is twofold, as intellect and mind. The aspect in which the power of action is predominant is praana. It is fivefold, as praana, apaana, vyaana, udaana, and samaana.

141. Thus, from each element arise two different organs, one with the power of knowledge and the other with the power of action. From space arise the sense of hearing and speech, from air the sense of touch and the hands, from fire the sense of sight and feet, from water the sense of taste and the organ of excretion, from earth the sense of smell and the organ of procreation. Here some hold that speech arises from fire because of the sruti statement "Speech is made up of fire" (Ch. 6.5.4) and that the feet are from space. We however consider that, since both speech and the ear manifest sound, they should both arise from space. Since any ailment in the eye gets cured when the soles of the feet are treated, it is appropriate that the feet also arise from fire like the eye. The sruti statement that speech is made up of fire should be interpreted as meaning that fire (oil consumed) helps speech, just as the mind, which arises from a combination of all the five elements, is said to be made up of food because food helps to nourish the mind. It is another matter that the mind is said to be born of all the five elements together because it grasps the qualities of all the five elements and so it must be constituted of all of them.

142. The presiding deities of all the organs of perception have predominantly the power of knowledge and presiding deities of all the organs of action have predominantly the power of action. The quarters and fire, Wind and Indra, the Sun and Vishnu, Varuna and Mitra, the Asvini devas and Prajapati, are these deities. The mind is the totality of the power of knowledge. Praana is the totality of the power of action.

143. The five organs of perception, namely, ear, skin, eye, tongue, and nose perceive respectively sound, touch, form, taste, and smell. The skin and eyes perceive also the substance which is the locus of the qualities they grasp. (For example the eye sees not only the colour of an object, but also the object itself). The ear, like the eye, grasps sound by going to the place of location of the sound. This is clear from the fact that one knows that a particular sound arises in a faraway place. The organs of action, namely, organ of speech, hands, feet, organ of excretion and organ of procreation, perform the acts of speaking, grasping, moving, excretion, and producing pleasure respectively. All these, i.e. the five organs of perception, the five organs of action, the five

vital airs (praana, apaana, etc.,), and the two divisions of the inner organ (mind and intellect), making a total of seventeen, form the subtle body. This is known as Hiranyagarbha when prominence is given to the power of knowledge and Sutra when prominence is given to the power of action. This subtle entity, being an effect, is the limiting adjunct of the jiva in the microcosm as well as the macrocosm. (Hiranyagarbha and Sutra are the macrocosm and the jiva is the microcosm).

144. Such subtle elements are incapable of producing a body which is the seat of all experiences and the sense-objects without which experiences are not possible. So in order to become gross the subtle elements undergo the process of quintuplication (pancheekaranam), being impelled by the karma of the jivas. Each of the five subtle elements is divided into two equal parts. One half of each such element is divided into four equal parts (i.e. to get one-eighth of each element). Then one half of each element is combined with one-eighth of each of the other four elements to make a gross element. Each such gross element is named space, etc., according to the element that is predominant in it. (The result is that in a gross element of earth one half is earth itself and the other half is made up of the elements of water, fire, air and space in equal shares. Similarly with the other four gross elements).

145. Here some (such as Vachaspatimisra, author of Bhamati) accept only triplication because of the sruti statement, "Let me make each one threefold" (Ch. 6.3.3), and Brahma-sutra, 2.4.20, "The creation of names and forms is by Him who does the triplication", and also because only the combination of three elements is actually perceived. (Fire, water, and earth, which have form are perceived in any combination, but space and air which have no form are not perceived). This view has been refuted by the reasoning given in the Brahma-sutras under the topic relating to space (Br. Su. 2.3.1 to 7). Moreover, since Taittiriya Upanishad, 2.1.1, says, "From that Brahman, which is the Self, space was produced", while in the Chandogya Upanishad only the creation of the three elements, fire, water, and earth is mentioned, the statements in the two Upanishads have to be reconciled. In this respect the rule is that the inclusion of the categories, space and air, is more important than giving the first place in creation to fire. (There is an apparent contradiction between the statements in these two Upanishads. If the statement in the Taitt. Up. about the creation of space and air is rejected in order to give fire the first place in the order of creation, it will amount to space and air being completely left out, which is against actual experience. On the other hand, if the statement in the Taitt. Up. is accepted, the creation of fire is not affected because it is mentioned in the Taitt. Up. also. What would be lost is only the attribution of the first place in creation to fire. The possessor of a quality is more important than the quality. On this reasoning the proper course would be to accept the Taitt. Up. statement that space and air are also created). Besides, since the proposition that by knowing one, everything

becomes known has been laid down in Chandogya, space and air which are insentient have to be accepted as effects of Brahman. (The Upanishad says that by knowing Brahman everything becomes known. This is possible only if space and air are effects of Brahman, since when a cause is known only its own effects become known and not things which are not the effects of that cause). Thus the statement about triplication can be justified only as a statement referring to a part of the process, since actually all the five elements created have been combined. If triplication alone is accepted it will lead to the defect of being a divergent statement. (The fact that triplication is declared in one sruti cannot be interpreted to mean that quintuplication declared in another sruti is to be rejected. Such an interpretation would amount to giving two meanings to one sentence, which is not permissible).

146. Brahma-sutra, 2.4.20, "The creation of names and forms is by Him who does the triplication", is only an explanatory statement and so it cannot nullify quintuplication which is established by reasoning. Sri Sankara has said (in the work named Pancheekaranam) that the combination of all the five elements is experienced in the body, etc., without any difference. Therefore the discussion about the not-self need not be continued further.

Note: The purpose of Br. Su. 2.4.20 is to say that the creation of names and forms is by Isvara and not by the jiva. It cannot be taken as asserting triplication and rejecting quintuplication.

147. These quintuplicated elements, which are called 'gross', combine and produce as their effect that which is the locus of the sense organs and the seat of experiences (of the jiva). This is what is called the body. Sattva guna is predominant in the body of gods. Rajoguna is predominant in the human body. Tamoguna is predominant in the bodies of animals and other creatures upto those of stationary creatures such as trees and plants. Even though all bodies are made up of the same five elements, there is no contradiction in the proportion of the elements being more or less in different bodies, as in a multicoloured object. Similarly, objects of sense are also the products of the various quintuplicated elements. So also are the fourteen worlds which are above, in the middle and below, and vary according to the predominance of sattva, rajas and tamas, and objects such as pots, etc. All these together are known as Brahmanda, which is also called Virat, and gross. This is the order of creation according to the Upanishads.

Note: The world in the middle is the earth (Bhuh), which is predominantly made up of rajas. The nether regions are the seven worlds below, namely. Atala, Vitala, Sutala, Rasaatala, Talaatala, Mahaatala, and Paataala, in which tamas predominates. The six worlds above the earth, namely, Bhuvah, Suvah, Mahah, Janah, Tapah, and Satyam, have predominance of sattva.

148. The order of dissolution (merging) is the opposite. The gross, which is made up of the five quintuplicated elements and their effects, and which is known as Virat, merges in its cause, the subtle, known as Hiranyagarbha, which is constituted of the five subtle elements before quintuplication, by the merger of each element, starting from the earth, in its cause, the preceding element. This is the daily pralaya. (Daily here means every day of Brahma which consists of 1000 chaturyugas. Each day of Brahma is followed by his night which is also of the duration of 1000 chaturyugas. This night of Brahma is the pralaya. This is also known as the Naimittika pralaya). The subtle also merges in the unmanifest, which is the limiting adjunct of Isvara. The unmanifest, being beginningless, has no cause and so it has no merging, since merging means remaining in its own cause in a subtle form. The merging of the subtle in the unmanifest is Praakrita pralaya. The dissolution resulting from the realization of Brahman is the absolute pralaya (liberation) by the destruction of the cause (nescience) itself. When the cause itself is destroyed its effects are also totally destroyed. Though all creation, dissolution, etc., is unreal like the creation and dissolution in dream, they are fit for empirical dealings because of the firmness of the impressions from past lives (vasanas) that generate a conviction of the reality of the universe. Though they are due to maya, they are not absolutely non-existent (like the horns of a rabbit). How this is so is made clear in the Bhashya.

149. This being so, the basis of the distinctions such as the waking state, etc., is now described. The waking state is that in which the sense organs function and objects are experienced. Then the empirical objects are experienced by the jiva who is known as Visva, because the objects of experience which are gross and are called Virat, are known through the six means of knowledge starting with direct perception. (The six means of knowledge are perception, inference, verbal testimony, comparison, presumption and non-apprehension (Pratyaksha, Anumana, Sabda, Upamana, Arthapatti and Anupalabdhi). The jiva is called Visva because of having entered or pervaded the body and sense organs. This word is derived from the root visha meaning 'entering' or the root vishlru meaning 'pervading' according to Panini's Dhatupatha. Though in this state of waking the subtle and the unmanifest are also experienced through inference, etc., still, since all empirical objects are invariably known by the Visva alone, and since the Visva identifies himself with the limiting adjunct in the form of the gross body, he does not pervade the other states (of dream and deep sleep). Since the knowledge of illusory objects such as nacre-silver, etc., does not arise through any of the sense organs, the objects of that knowledge cannot be described as empirical; still it is quite correct to describe the state in which this knowledge arises as the waking state because the sense organs are functioning at that time (The waking state has been defined above as that in which the sense organs function. It may be thought that, since the knowledge of nacre-silver is not produced by any of the sense organs, the state in which the knowledge of the

illusive silver arises cannot be called the waking state. This doubt is answered by pointing out that though the silver is not seen by the eyes, the nacre is seen only because the eyes are functioning, and the illusion of silver can arise only when the nacre is seen, though not recognized as such. Therefore the sense organ functions here also and so it can be called the waking state). The process of cognition has already been described earlier (see para 86 above).

Note: When a piece of nacre appears as silver the modification (vritti) in the form of silver is not a modification of the empirical mind, but that vritti is brought about by avidya and so the illusory silver is directly revealed by the witness-consciousness. Similarly, since space has no form, etc., it is not perceived by any of the sense organs such as the eye; nor is it known by inference. So the knowledge of space is not due to a mental modification, because a mental modification arises only when a sense organ functions. So space is also directly perceived by the witness-consciousness.

150. Thus, when the karma (i.e. that portion of the unseen effects of the actions of past lives) which has to produce the experiences of the waking state (each day) is exhausted and the karma that has to produce the experiences of the dream state begins to operate, the identification with the gross body is set aside by the Tamasic mode of mind known as sleep, and the sense organs are deprived of the blessing of their respective presiding deities. Then the sense organs become absorbed and do not function, and the Visva also is said to have become absorbed (ceases to be known as Visva); that is the dream state. The dream state is that in which the sense organs do not function and (dream) objects are experienced due to the vasanas in the mind.

151. In this context some hold the view that the mind itself appears in the form of elephants, horses, etc., (seen in dream) and that these are known by a modification (vritti) of avidya. Others hold that it is avidya itself that becomes transformed in the form of the objects seen in dream, as in the case of the appearance of nacre-silver, etc., and that they are also known by a modification of avidya. Which view is better? It is the second, because everywhere it is avidya that is considered as the material cause of the superimposition of illusory objects (such as silver) as well as the superimposition of illusory cognition (of silver). In some texts the mind is said to be transformed as the objects, but that is only because the transformation is due to the vasanas in the mind, which are considered to be the efficient cause. Note. In the case of nacre appearing as silver, it is avidya that takes the form of silver and not the mind. Similarly, it is undisputed that it is avidya that takes the form of the dream objects and not the mind. But there are two views on the question as to how the dream objects arise. One view is that the dream objects are merely imagined by the mind with the help of avidya and

that they are not transformations of anything else. The other view is that, just as in the waking state avidya takes the form of illusory silver with nacre as the substratum, similarly in dream avidya takes the form of dream objects with consciousness as the substratum. In the first view the dream objects are merely imagined, like a rabbit's horn which is totally non-existent. In the second view the dream objects are illusory (praatibhaasika) and so they have the same status as nacre-silver or rope-snake. Advaita recognizes four categories: the absolutely real (paaramaarthika), the empirical (vyaavahaarika), the illusory (praatibhaasika) and the totally non-existent (tuccha). Brahman alone is in the first category. All the objects with which we can transact in the waking state are in the second category; they are real until the dawn of Self-knowledge. Things like rope-snake, nacre-silver, etc are in the third category, because they appear to be real until the substratum is known. Rabbit's horn has no existence at all apart from the imagination and it is totally non-existent; it falls in the fourth category. Of the two views about the nature of dream objects referred to above, the second view, which gives the status of illusory (praatibhaasika) objects to dream objects is accepted here, because, just as the illusory snake produces the same reactions such as fear, etc., as a real snake, all the experiences in dream appear real as long as the dream lasts.

152. Obj: Suppose we say that, if the mind is not accepted as taking the form of objects during dream, it could then become the knower, and then the Self cannot be said to be itself the light (in the dream state). Note. By this objection the opponent says that the second view mentioned in the preceding paragraph, which is the Advaitin's view, will contradict the statement in Br. Up. 4.3.9 that in dream the Atma is by itself the illuminator without the help of the mind. According to the second view above, the mind does not take the form of the dream objects, but it is avidya that takes the form of the dream objects. Thus avidya is the material cause of the dream objects. The vasanas in the mind are the efficient cause (nimitta karanam). Thus if the Advaitin's theory is accepted it would follow that even in the dream state the Atma illumines objects only with the help of the mind (through the vasanas), as in the waking state. The object of the statement in Br. Up. 4.3.9 referred to above is to say that in dream the Atma alone illumines the objects without the help of the mind. This will be contradicted if the Advaitin's theory is accepted. This is the objection raised here. The answer is given in the next para.

153. Answer: It is not so. In the dream state the mind cannot know anything because the external sense organs do not function then. It is an invariable rule that the mind can know external objects only with the help of the external sense organs. Only when pure consciousness has as its limiting adjunct the mind with modifications (vritti) can it be a knower. So, even though the mind is present in the dream state, the jiva (who is pure consciousness limited by the mind) is not a knower then.

Note: Though the mind is present in the dream state, it cannot have any vrittis because the external organs do not function then, and the mind cannot function even as an efficient cause without the help of the external organs. So the Atma alone illumines the objects in dream even according to the Advaitin's theory and the statement in the Br. Up. is not contradicted. The jiva can become a knower (pramata) only when there are vrittis in the mind. Therefore in dream the jiva is not a knower. The dream objects are illumined only by the witness. The witness is consciousness limited by avidya, while the jiva is consciousness limited by the mind.

154. What is the substratum on which the dream objects are superimposed? Some say that it is the jiva, who is consciousness limited by the mind. Others hold that it is Brahman limited by primal ignorance. Which view is correct? Both, depending on different points of view. (The arguments against the second view and in support of the first view are now being stated) - If Brahman is the substratum, then the dream objects will not disappear on waking up, because any delusion will cease only when the substratum of the delusion is known. Brahman cannot be known on waking up every day. If Brahman is known, then the entire duality will disappear, and not only the dream objects. Moreover, the sruti says, "He (the jiva) is the creator (of the dream objects)" (Br.Up.4.3.10). Brahman limited by primal ignorance i.e. Isvara is the creator of the entire universe starting with space. So Brahman limited by primal ignorance cannot be the substratum of the dream objects. Note. A shell appears as silver only when it is known only in a general way as 'this' without its specific character of shellness. This illusion will disappear only when the special character of the substratum, namely, shellness, is known. Similarly, if Brahman limited by primal ignorance is held to be the substratum for the appearance of objects in dream, then the dream objects will continue to be seen even after the person wakes up, because Brahman is not known merely on waking up from sleep. If Brahman is known, then the entire world of duality will itself be found to be unreal. Moreover, Brahman limited by primal nescience is the creator of the entire universe, but the sruti quoted above speaks only about the creation of dream objects, and so the reference cannot be to Brahman.

155. Obj: Since the jiva is not covered, and is always fully manifest, how can it be the substratum of an illusion?

Note. Brahman is covered by nescience and so is not known till the nescience is removed by knowledge. But this is not the case with the jiva. Each jiva knows his own general as well as special characteristics (in the vyaavahaarika sense). A thing can become the substratum of an illusion only when it is known only in a general way without its special characteristics. This cannot happen to the jiva. So how can the jiva be the substratum of an illusion?

156. What you say is true (that the jiva is manifest). But we postulate a modal ignorance which is favourable to the appearance of illusion in the dream state, but prevents the knowledge of the dealings in the empirical state. (Because of this, the nature of the jiva as he is in the waking state is not fully known during dream. So some characteristics of the jiva are not known in the dream state and this makes the superimposition of an illusion possible). In the dream state the knowledge in the form 'I am a man', etc., is with regard to a body different from that in the waking state; so also the knowledge 'I am lying on a bed' is also with reference to a different bed from that in the waking state. The means of knowledge (the external senses) are absent in respect both kinds of knowledge.

Note: In dream there is a particular modal ignorance which is conducive to the projection of dream objects. At the same time this ignorance prevents the rise of the knowledge which arises in the empirical state such as 'I am so-and-so', 'this is my house', 'these are my children', etc., which is caused only by the primal ignorance (mula-ajnaana). This modal ignorance in the dream state has to be accepted as different from the ignorance which operates in the waking state, as otherwise the difference between waking and dream states cannot be explained. The difference between the two is clear. The experiences of the waking state are not negated in any other state. They are not felt to be illusory during dream. On the other hand, as soon as a person wakes up from sleep he realizes that everything experienced in dream was unreal. In the waking state the upadhi (limiting adjunct) of the jiva is the mind with vasanas and vrittis. In dream the upadhi is mind with vasanas, but without vrittis. In deep sleep the mind remaining merely in the form of vasanas is the upadhi. In the waking state the jiva has the knowledge that he is awake. Then he remembers what he experienced in the dream and deep sleep states. But in the dream state he does not have the knowledge that he is dreaming, nor does he then have any recollection of what happened in the other two states. Because of these differences between the waking and dream states it follows that the ignorance in the dream state is different from that in the waking state. By this particular type of ignorance in the dream state the nature of the jiva which is recognized in the waking state in the form 'I am a man', etc., is partly covered. This non-manifestation of a part of the nature of the jiva in the dream state makes it fit to be the substratum of the dream projections. The body of the dreamer as well as all objects experienced in dream are merely conjured up by the particular modal ignorance relating to the dream state.

157. Obj: Since the knowledge of empirical matters such as 'I am a man' is not the product of any valid means of knowledge, how can it cause the cessation of the modal ignorance (pertaining to the dream state)? If you say that the cessation of this ignorance is due to the waking state being a different state, then knowledge which negates the dream experiences should

arise in deep sleep also, since that is also a different state from dreaming (i.e. even when one goes into dreamless sleep the knowledge that the dream experiences are false should arise). That is not acceptable, because in that case the deep sleep state would be equated with the waking state.

Note: The knowledge 'I am a man' is not produced by a vritti of the mind, but it is revealed by the witness-consciousness (saakshi-bhaasyam). That is why the opponent says that it is not produced by a pramaana (valid means of knowledge). An illusion such as that of silver on a shell is destroyed only by the knowledge of the shell produced by a valid means of knowledge, namely the eye here. So the opponent asks how the knowledge 'I am a man' which is not produced by a means of knowledge can destroy the illusion of the dream objects.

158. That is very cleverly said! (But I am not putting forward any such theory; my explanation is quite different). The deep sleep state is nothing but the modal ignorance pertaining to the dream state accompanied by the dormancy of the mind and so there is no destruction of the modal ignorance of the dream state then. (What happens in the deep sleep state is not the destruction of the modal ignorance as in the case of the waking state. As stated in the Note under para 152 above, the vasanas in the mind are the efficient cause for projecting the dream objects. In deep sleep the mind is dormant and so the vasanas in the mind cannot function as the efficient cause for projecting the dream objects. It is because of this that the dream objects are not projected in deep sleep). In the waking state, however, there is the experience that the appearances in dream were illusory, and so even though the knowledge 'I am a man' is not caused by any valid means of knowledge, it is correct knowledge. Since the cognition of the body, etc., is caused by valid means of knowledge (by the eye and other sense organs) its capacity to destroy the modal ignorance relating to the dream state is established by experience. Any specific ignorance does not however cease without the mental modification (vritti) produced by a valid means of knowledge (such as the eye). The inability of the witness-consciousness to destroy ignorance is testified by its revealing the ignorance as well as the person who possesses it. (The witness-consciousness, that is, consciousness with ignorance as its limiting adjunct, cannot destroy ignorance. On the contrary, it is what enables a person to know that he has ignorance. The ignorance can be destroyed only by an appropriate vritti of the mind). Thus there is no inconsistency.

Note: Ignorance is revealed by the witness-consciousness itself, unlike objects such as pot which are reveled only by a vritti of the mind.

159. It is accepted that there are as many modal ignorances as there are knowledges. By the empirical knowledge in the form 'I am a man' the modal ignorance of the dream state is destroyed. But just as even after the knowledge of illusory silver is once negated when the shell is known, the illusion of silver may arise again with another shell, similarly even after the general modal ignorance of the dream state is destroyed once by empirical knowledge there is no inconsistency in a dream illusion appearing again. So there is no defect in the view that the jiva-consciousness is the substratum of the dream.

160. (After establishing the view the jiva-consciousness limited by the mind is the substratum of dream, the author now proceeds to establish the second alternative theory that Brahman-consciousness limited by primal ignorance is the substratum of dream). In the view that Brahman-consciousness limited by primal ignorance is the substratum of dream, though ignorance can be destroyed completely only by the knowledge of Brahman, the illusion of the dream state can be hidden by the illusion of the waking state even without the knowledge of the substratum (Brahman) arising, just as the illusion of a snake on a rope is hidden by the illusion of a stick arising on the same rope subsequently. In view of this, there is no defect in the theory that Brahman-consciousness is the substratum of the superimposition of the dream. The fact that the dream of each jiva is unique and different from the dreams of others is attributable to the uniqueness of the vasanas in the mind of each person.

Note: Brahman cannot be known even in the waking state. If it is known the empirical state (vyaavahaarika state) itself will come to an end. It can therefore be contended against this view that the modal ignorance of the dream state will not be destroyed on waking up and so the dream will continue, which is absurd. The answer to this is that though the ignorance is not destroyed, the delusion of the dream state will be hidden by the delusion of the waking state in the form 'I am a man'. This is similar to the delusion of a snake on a rope being hidden (disappearing) by the delusion of a stick arising on the same rope subsequently. The delusion of a snake will be destroyed only when the rope is known, but this illusion disappears when a delusion of a stick arises on the same rope. Here a distinction is made between the destruction of an illusion and the mere non-appearance of it because of another delusion arising. By this argument it is pointed out that the second view that Brahman is the substratum of the dream can also be justified.

161. (Now a third view is stated). The substratum of the dream is Brahman-consciousness limited by the mind. In this view also since the modal ignorance is accepted to be covering it, there is no inconsistency. That is why it is stated so in some places in the scriptures.

162. Obj: If consciousness limited by the mind is the substratum, then the cognition should be only in the form 'I am an elephant', since the superimposed object, elephant, should be in the same grammatical case as ego-sense which is the substratum, just as in the cognition 'this is silver' the superimposed object 'silver' is in the same grammatical case as the substratum 'this' which refers to the shell. The cognition cannot be 'this is an elephant'. In the view in which the substratum is Brahman-consciousness, the cognition should be only 'elephant' and not 'this is an elephant', since there too there is no external object which could be referred to as 'this'.

Note: In the first theory mentioned in para 154 above and in the third theory stated in para 161 the substratum of the dream is consciousness limited by the mind. That is the jiva who refers to himself as 'I'. So, just as when a shell appears as silver the cognition is 'this (the substratum) is silver', so also the elephant in the dream should be cognized as 'I am an elephant', since the substratum is 'I' and not as 'this is an elephant'. In the second theory mentioned in para 154 the substratum of the dream is Brahman limited by primal ignorance which cannot be cognized as 'this' like an object in front such as a shell. So in this view also a cognition in the form 'this is an elephant' cannot arise. The cognition under this theory can be only 'elephant'. This is the objection.

163. Answer: No. In the first theory the ego-sense is the limitor (or determinant) of the substratum in dream perception, just as shell-ness is the determinant of the substratum, shell, in the shell-silver illusion. The cognition in the shell-silver illusion is not in the form 'the shell is silver' (because if the shell is known as such there can be no illusory cognition of silver. The cognition is 'this -the object in front- is silver'). Similarly in the case of dream the cognition cannot be 'I am an elephant' (because the 'I' or ego-sense is in the same position as shell-ness in the shell-silver example. What is covered is the ego-sense in the case of dream and shell-ness in the case of shell-silver illusion). The knowledge 'I am' is, like the knowledge 'this is a shell', opposed to the appearance of illusion. In the shell-silver illusion, the 'this' aspect is not opposed to the appearance of illusion (as is seen from the fact that the illusion is in the form 'this is silver'). In dream, the 'this' aspect is also merely conjured up like the appearance of the elephant (because there is no object in front which can be referred to as 'this' as in the waking state). Though both ('this' and 'elephant') are negated as illusory, this does not result in a void because the underlying consciousness which is the substratum cannot be negated. In the waking state also, it is seen that there is an illusory appearance in the form 'this is silver' which is different from the cognition in the form 'this is a shell'. (In the cognition 'this is a shell' both 'this' and 'shell' have empirical reality; but in the cognition 'this is silver', the 'this' has only illusory status as it is associated with the illusory silver). As stated in Samkshepasariraka, I.36, in an illusion only the superimposed object

appears. Even if the 'this' aspect associated with the shell is considered to shine (as an empirical realty), the reality of the 'this' aspect is not a necessary condition for the production of an illusion; what is necessary is only that the substratum should be real. The substratum here (in dream) is the witness-consciousness, just as it is the unknown pure consciousness limited by the shell in the case of the illusory shell-silver. (Any empirical object is in reality pure consciousness limited by that object, because empirical objects are all only superimpositions on Brahman, or pure consciousness). Therefore there is no defect in either of the two views.

164. The enjoyer of the dream objects is known as 'Taijasa' because of the prominence of the brilliance called bile, or because it shines even without the help of lights such as the sun.

165. When the jiva is tired after experiencing objects in the two states of waking and dream, and when the karma (fruits of past actions) which is the cause of these two states is exhausted, the inner organ which is characterized by the power to know and has vasanas in it goes into its causal state (i.e. it takes the form of nescience which is the causal body). This is the state of deep sleep which is the place of rest. Deep sleep is the state in which there is awareness of the cause (ignorance) alone, as indicated by the recollection (on waking up) in the form 'I knew nothing at all'. In that state, even though there is no knowledge of the objects of experience of the waking and dream states, three modifications of nescience, namely, the witness, happiness, and modal ignorance pertaining to that state are accepted as present.

Note: In the deep sleep state the mind is dormant. On waking up one has the recollection that he knew nothing. Recollection is possible only of what has been previously experienced. It follows therefore that ignorance was experienced during sleep. In the waking state any experience or knowledge is possible only through a vritti or modification of the mind. In deep sleep no vritti of the mind is possible because the mind is dormant. So it is concluded that there is a vritti of avidya which is the causal state of the mind, through which the ignorance was known during deep sleep.

166. In deep sleep there is no single particularized vritti (like the vritti 'I know the pot' which arises in the waking state) because there is no ego-sense then. (The witness who is the locus of the happiness and ignorance does not have the sense of ego then). If there were such an ego-sense then it would not be deep sleep. Since there is no ground for the assumption that an awareness in the form of an avidyavritti exists during pralaya, what has been said in respect of deep sleep does not apply to pralaya and so the defect of over-applicability does not arise. The person waking up from sleep recollects that he slept happily and did not know anything. Recollection is not possible of a thing not

previously experienced. Even though the recollection is not accompanied by the 'that-ness' (the details of the experience such as the time, place, nature, etc.,) it cannot be said that it is not a recollection, since the absence of such details is attributable to the fact that the experience (of happiness and ignorance in deep sleep) was not caused by a vritti of the mind (but by a vritti of avidya). Moreover, there is no invariable rule that in every recollection such details must be present. Besides, in the waking state, experience in the form 'I slept' is not possible (as a perception). Inference is also not possible because both the reason (middle term) and the locus (minor term) are absent. The ego-sense is experienced only at the time of waking up. Since the mind is dormant in deep sleep the ego-sense (which is a vritti of the mind) is not experienced then and so there can be no recollection of any such ego-sense (after waking up).

Note. The possible objection that the knowledge in the form 'I slept happily, etc.', that arises on waking up is not a recollection, but an experience, is answered above. It is pointed out that direct perception can relate only to an event in the present and so what happened in the past deep sleep state cannot be an object of experience in the subsequent waking state. An inference of the form 'The hill has fire, because there is smoke' requires a reason (smoke in this case) and a locus (hill). Both reason and locus are absent here. Any reason relating to deep sleep which was in the past cannot exist after waking up. The ego-sense (which alone could be the locus) is absent in deep sleep and manifests only after waking up. So there was no locus in deep sleep for the inference. In a case in which a person sees smoke on a hill and then goes home, he can even then infer that there was fire on that hill. Here an inference is possible because the hill was there in the past and also in the present and so recollection of the hill seen earlier is possible. But in deep sleep there was no 'I' sense and so there can be no recollection of any such 'I-sense'. So an inference of this type is not possible. Therefore the knowledge 'I slept happily' cannot be a knowledge gained through inference. The other means of knowledge such as comparison, etc., are clearly not applicable.

167. When a face is reflected in a mirror on which the redness of a hibiscus flower has been superimposed, a cognition in the form 'the face is red' arises (even though the reflection of the face is not the substratum of the redness). Similarly, since the witness-consciousness is the substratum of the recollection by virtue of its being the substratum of ego-sense, the cognition 'I slept happily' arises, in which 'I' and 'slept happily' are in grammatical coordination. The witness-consciousness in this case is, however, not the substratum in the same manner as in the experience 'I am happy' (in the waking state). As a rule, the witness-consciousness is the substratum of recollection, doubt, and wrong knowledge. The ego-sense is invariably the substratum of knowledge arising through a valid means of knowledge (such

as the eye, etc.). The distinguishing characteristic of a knowledge arising from the ego-sense (i.e. by a modification of the mind) is that it is correct knowledge. When avidya is the cause of a knowledge, it has the characteristic of being wrong knowledge. Because of this it has been held by masters of Vedanta that the indirect illusion which results from the words of an unreliable person is also due to avidyavritti. (An indirect illusion is what arises when one acts on the basis of wrong information given by an unreliable person; a direct illusion is that of shell-silver, etc.). In the case of an indirect illusion, even though the requisites for producing a vritti of the mind are present, the mind is not capable of producing a vritti because of the defect of the knowledge lacking correctness.

Note: Knowledge is always produced by a vritti. It is correct knowledge when it is of the form of a vritti of the mind; it is wrong knowledge when it is of the form of a vritti of avidya. Illusory knowledge is never a vritti of the mind, but it is a vritti of avidya. Similarly, doubt and recollection are also in the form of avidyavritti only.

168. The superimposition of the idea of Brahman on name, etc., (for meditation as laid down in Ch. Up. 7.1.5), is dependent on one's will and so it is a vritti of the mind different from both illusion and correct knowledge, and is like desire, etc. It has been said (in the Bhashya on Brahmasutra 1.1.4) that it is an activity of the mind since it arises from an injunction, and not knowledge. By this, it has been explained that reasoning is also a vritti of the mind because, reasoning, which brings about the connection between the pervaded and the pervader, is also dependent on one's will and is therefore different from both illusion and correct knowledge. For this reason the injunction in the form 'it should be heard, reflected on and meditated on' in respect of the enquiry into the statements in Vedanta which consists of hearing accompanied by reflection and meditation is justified.

Note-1: Brahmasutra, 1.1.4. Bhashya - nanu jnaanam naama maanasii kriyaa. na, vailakshaNyaat - veditavyam jnaanam (knowledge) is not a mental act, because there is a difference (between knowledge and meditation). A mental act is seen to exist where there is an injunction about it, which is independent of the nature of the thing concerned. dhyaanam (meditation), is a mental act, because it depends on the will of the person performing it. For example, to think of a man or woman as fire, as enjoined in "O Gautama, man is surely fire" (Ch.up.5.7.1) , or in "O Gautama, woman is surely fire" (Ch.up.5.8.1) is certainly a mental act, since it arises from an injunction alone. But the idea of fire with regard to the well-known fire is not dependent on any injunction or on the will of any man. (In other words, thinking of one thing as another, like a linga as Lord Siva and worshipping it as such, is meditation and it is a mental act, because it depends on the will of the worshipper. But looking at an ordinary stone and seeing it as a stone is knowledge and is not

a mental act, because it does not depend on the will of the person). While meditation depends on the will of a person, knowledge depends only on the object concerned and on valid means of knowledge, such as perception. Meditation is therefore described as purusha-tantra (dependent on the person), while knowledge is called vastu-tantra (dependent on the object to be known).

Note-2: The meaning of the terms 'hearing', 'reflection' and 'meditation' - sravaNam, mananam and nididhyaasanam. Vedantasaara of Sadananda, ch.5, Para-182 - Hearing is the determination, by the application of the six characteristic signs, that the purport of the entire Vedanta is the non-dual Brahman. The six signs are - (1) the beginning and the conclusion, (2) repetition, (3) originality, (4) result, (5) eulogy and (6) demonstration. The Sanskrit terms for these are, respectively, upakramopasamhaara, abhyaasa, apuurvataa, phala, arthavaada, upapatti. Each of these terms is explained below. Vedantasaara, ch.5. Para-185 - The term ' the beginning and the conclusion' means the presentation of the subject matter of a section at the beginning and at the end of the section. For example, in the sixth chapter of the Chhandogya Upanishad, Brahman, which is the subject-matter of the chapter, is introduced at the beginning with the words, "One only without a second", etc. (6.2.1). At the end of the chapter Brahman is again spoken of in the words, "In It all that exists has its Self",etc. (6.8.7).

Para-186 - Repetition is the repeated presentation of the subject-matter in the section. In the same chapter, Brahman, the One without a second, is mentioned nine times by the sentence "Thou art that".

Para-187 - 'Originality' means that the subject-matter of the section is not known through any other source of knowledge. For instance, the subject matter of the above section, namely, Brahman, cannot be known through any source of knowledge other than the s'ruti.

Para-188 - The 'result' is the utility of the subject-matter. For example, in the same section, we find the sentences" One who has a teacher realizes Brahman. He has to wait only as long as he is not freed from the body; then he is united with Brahman". (6.14.2). Here the utility of the knowledge is attainment of Brahman.

Para-189 - Eulogy is the praise of the subject-matter. The words in this section, "Did you ask for that instruction by which one knows what has not been known, etc" (6.1.3) are spoken in praise of Brahman.

Para-190 - Demonstration is the reasoning in support of the subject-matter, adduced at different places in the same section. An example is - "My dear, as by one lump of clay all that is made of clay is known, every modification being

only a name, and being real only as clay" - (6.4.1). This shows that the universe has no reality except as an apparent modification of Brahman, the only Reality.

Para-191 - Reflection is the constant thinking of Brahman, the One without a second, already heard about from the teacher, by making use of arguments in a constructive manner.
Para-192 - Meditation is keeping the mind fixed on the thought of Brahman, uninterrupted by any other thought.

The result achieved by 'hearing' etc.

'Hearing' removes the doubt whether the upanishadic text which is the pramaaNa purports to teach about Brahman or about some other entity. This doubt is known as pramaaNa-asambhaavanaa, or the doubt about the pramaaNa itself.

'Reflection' removes the doubt whether Brahman and the jiva are identical or not. This doubt is called prameya-asambhaavanaa.

'Meditation' is intended to keep off wrong notions such as "The universe is real; the difference between Brahman and jiva is real", which are contrary to the teachings of the upanishads, by developing concentration of the mind. Such wrong notions are known as vipariita-bhaavanaa.

Thus the purpose of hearing, reflection and meditation is the removal of obstacles in the form of doubts and wrong notions that stand in the way of the origination of Self-knowledge.

169. The 'hearing' consists of four types of reasoning in the form of anvaya and vyatireka. (What is invariably present in all our experience and is not subject to change is anvaya; and what is sometimes present and sometimes absent, and is therefore subject to change is vyatireka. For example, gold has anvaya with reference to a gold ring; the ring has vyatireka with reference to gold). The four kinds of anvaya and vyatireka are: (1) the seer (Brahman) and the seen (the universe); Brahman always exists and so it has anvaya, while the universe is always changing and has vyatireka; (2) the witness (Brahman or pure consciousness) and what is witnessed (the universe); the witness exists always and so it has anvaya; the witnessed has vyatireka with reference to the witness; (3) what has beginning and end and what limits it, i.e. the effect and the cause; the cause has anvaya with reference to the effect, but the effect has vyatireka with reference to the cause; (4) what is miserable (the world) and what is the object of supreme love (Brahman). The world has vyatireka with reference to Brahman, and Brahman has anvaya. There is a fifth type which is 'what persists in all changing things and what is

changing and so does not persist'. Brahman persists in everything, but the things are always changing. These are some instances of reasoning conducive to Vedanta explained in the Vedantamimamsa (Brahmasutras) consisting of four chapters, according to the learned teachers. For a detailed exposition the Vedantakalpalatika (of Madhusudana Sarasvati) may be seen.

170. Thus in the state of deep sleep there is experience of happiness. The experiencer, who identifies himself with the deep sleep state, is known as 'praajna', because he is totally ignorant. Or, he can be said to be possessed of full knowledge because the knowledge is not limited to any particular object (as in the waking state). In that state, even though the mind is dormant, he does not cease to be a jiva because he has the samskaras (impressions) as his limiting adjunct. Nor is he omniscient then.

Note: The jiva has been said to be totally ignorant in deep sleep because the general understanding in the world is that the ignorance then is greater than in the waking and dream states. An alternative meaning has also been given that the jiva possesses full knowledge then because in that state he is nearer to the knowledge of Brahman than in the other two states. In the other two states, apart from the fact that Brahman is veiled by primal ignorance, there is also the projection of unreal objects. The Mandukya upanishad describes this state as a mass of consciousness characterized by the absence of particular cognitions. In deep sleep the limiting adjunct of the jiva is nescience limited by the impressions of the mind. Isvara who is omniscient has nescience as limiting adjunct. Because of this difference the jiva cannot be omniscient in deep sleep.

171. The identity of the jiva with Isvara in deep sleep, declared in the upanishads (Ch. Up. 6.8.1 - 'he becomes united with Existence'), is based only on the absence of identification with the body and senses in that state. It is therefore to be understood only in a secondary sense. (It is like the statement 'this student is a lion' which is based only on the similarity of some qualities such as courage, etc. Here the similarity between Isvara and the jiva in the state of deep sleep is that both are devoid of identification with the body and senses). The impressions (samskaras) do not fall in the category of the material cause of the effects which have the witness-consciousness as their substratum (namely, recollection, doubt, etc.). The impressions are the efficient cause of these effects. Therefore there is no difference (or multiplicity) in the witness-consciousness even though the impressions are different in the inner organ of each jiva. (The limiting adjunct of the witness is nescience which is only one).

Note: The impressions in the mind (samskaras) are the efficient cause for recollection, doubt, etc. The question arises how the recollection on waking up, which is the effect, can be of the same nature as the samskaras, because

the effect is always of the nature of the material cause and not of the efficient cause. For example, a pot is of the same nature as its material cause, clay, and not of the nature of its efficient cause, namely, the potter. The answer to this question is that during deep sleep the samskaras become merged in avidya which is the material cause of the recollection, etc., and it is because of this that the recollection is of the same nature as the samskaras. The material cause is of two kinds; the cause that gets transformed as the effect, as milk gets transformed as curd, known as transformative cause, and the cause that does not get transformed but only appears as the effect, like a shell appearing as silver, which is known as transfigurative cause. Here the witness-consciousness is the transfigurative cause and avidya is the transformative cause.

172. In the waking state, however, since the inner organ falls in the category of the material cause of the effect which has the knower as its substratum, there are different knowers (because the inner organ is different for each). Since the knower is none other than the witness himself with an additional limiting adjunct (namely, the mind with vrittis), there is no inconsistency in the knower remembering (what the witness experienced). The Vartikakara (Sri Suresvaracharya) says in Brihadaranyaka vartika, 3.4. 54-55: "The witness does not differ from one body to another even though the knower and the means of knowledge are different, just as an external object is not cognized differently by different persons. Therefore he (witness) is known as the 'atma'. The knower, etc., who are witnessed by the witnessing consciousness may change, but the atma does not undergo any change because it is also the witness of the absence of the knower, means of knowledge, etc.". Since the revered Vartikakara denies difference in the witness even in the empirical state, it has to be concluded that difference in the witness in the deep sleep state postulated by some is only due to sheer delusion.

Note. The cognition of external objects in the waking state is what is referred to as 'effect' above. It has the knower as its substratum. The cause of the cognition is a vritti of the mind. The witness knows the cognition of objects (in the form-I know the pot), as well as their non-cognition (in the form- I do not know the pot).

173. Obj: Sometimes some one may get a recollection (on waking up) in the form 'I slept unhappily' and so there could be experience of unhappiness also in deep sleep.

Answer: That is not possible because during deep sleep the factors that cause sorrow do not exist. But happiness, being the very nature of the self, is ever existent. There may be unhappiness in a secondary sense because of the unsatisfactory nature of the bed, etc., and because of that there may arise a notion in the form 'I slept unhappily'.

174. Or, there can be sorrow even in sleep if it is accepted that each of the three states is itself threefold. Thus, when there is knowledge through a valid means, it is waking in the waking state. When there is delusion like that of shell-silver, it is dream in the waking state. When because of fatigue there is torpor, it is sleep in the waking state. Similarly when in dream one receives a mantra, etc., it is waking in the dream state. When during a dream a person feels that he is seeing a dream, it is dream in the dream state. When something that cannot be described in the waking state is vaguely experienced in dream, then it is sleep in the dream state. Similarly in the state of deep sleep when there is a sattvic vritti of the nature of happiness, it is waking in sleep. Then there is the recollection 'I slept happily'. At that time when there is a rajasic vritti, it is dream in sleep. Only thereafter there may arise a recollection in the form 'I slept unhappily'. In that when there is a tamasic vritti, it is sleep in the deep sleep state. Thereafter there is the recollection 'I was totally ignorant'. This is how it has been clearly described in works such as Vasishthavartika.

175. Thus the microcosm (related to the body) is Visva, the corresponding macrocosm is Virat, and the corresponding deity is Vishnu. The microcosm is the waking state, the function of the corresponding deity is sustenance, and the macrocosm is sattvaguna. The microcosm is Taijasa, the macrocosm is Hiranyagarbha, and the deity is Brahma. The microcosm is dream, the function of the deity is creation and the macrocosm is rajoguna. The microcosm is Praajna, the macrocosm is the unmanifested, and the deity is Rudra. The microcosm is deep sleep, the function of the deity is dissolution, and the macrocosm is tamoguna. Since the microcosm, macrocosm and the deity are all one and the same, by meditation on these along with the three limbs of pranava (a,u,m) as identical even when limited by the corresponding adjuncts, the world of Hiranyagarbha is attained. Then, by the acquisition of purity of mind gradual liberation (kramamukti) is attained. By negating all these limiting adjuncts and by the knowledge of the pure witness-consciousness direct liberation is attained.

Note: The correspondences are based on Mandukya upanishad.

176. Thus all the three, Visva, Taijasa, and Praajna, along with the three states are all due to nescience, and so, being objects of knowledge they are unreal. So the conclusion is that 'I am the unconditioned pure witness, known as the fourth'. Thus, even though empirically all the distinctions are accountable, in reality there are no such distinctions at all and so there is no inconsistency. This has been dealt with elaborately by us in Vedantakalpalatika and so the matter is concluded here.

End of commentary on sloka 8.

Commentary on Sloka-9:

177. Obj: Anticipating the doubt that since the three states of waking, dream and deep sleep and the entities identified with them (Visva, Taijasa and Praajna) are unreal, their witness would also be unreal because there is no distinction, the reality of the witness is declared by bringing out the distinction: "The witness is all-pervading, is the desired goal, is self-existent, and is not dependent on any thing else, while the entire universe which is different from it is unreal. I remain as the one auspicious self free from all attributes". (Sloka 9).

178. About the witness it is said, "You cannot see the seer of sight" (Br.Up.3.4.2). The sruti says, "Everything else is perishable" (Br.Up.3.4.2). So the entire universe, which is different from the witness and is the witnessed, is unreal, but not the witness, because it is beyond any possibility of sublation, is known (in a general way) as the substratum of the illusion, and there is no one who can testify to its sublation. The word 'api' should be taken to denote all the other characteristics of the witness which are not mentioned here.

Note: For there to be superimposition of silver on shell the shell should be seen in a general way as some object in front, but its specific characteristic of shell-ness should not be known. If it is not seen at all, as on a dark night, the illusion of silver cannot arise at all. Here the witness is the substratum and it is known in a general way. The witness itself can never be negated because that will need another witness, and there is none to witness its negation.

179. In view of the sruti statement "What is limited is mortal" Cha.Up. 7.24.1), limitedness and unreality are co-extensive, and so when limitedness is denied unreality is also denied. So it has been said: 'since it (Atma) is all-pervading'. By the statement 'All this is indeed Brahman' which says that it is everything, unlimitedness in space and time is brought out. Space (and air), though limited in space and time are said to be pervasive in a secondary sense because of their comparative bigness.

180. Obj: Since Atma is all-pervading and therefore eternal, and is positive in nature, it cannot be of the nature of removal of sorrow (because removal of sorrow has a beginning and an end, and is of the nature of negation). Nor can it be of the nature of happiness (which also has a beginning and an end).

181. No, because it is referred to as supremely beneficial, which is sought after by human beings. The sruti statements such as, "This self is dearer than a son, dearer than wealth, dearer than everything else, innermost" (Br. Up. 1.4.8), "That which is infinite is alone happiness" (Cha. Up. 7.23.1), "This itself is supreme bliss" (Br. Up. 4.3.33), "Brahman is consciousness and bliss" (Br. Up. 3.9.28), declare that the self is of the nature of supreme bliss.

Note: The objection raised is that the joys and sorrows experienced through the senses and the mind have a beginning and an end. So they cannot be the same as the self which is eternal. The answer is that bliss is the very nature of the self. The joys experienced through the senses and mind are only a reflection of this bliss in vrittis of the mind.

182. Though it is eternal, it is spoken of in the world in a secondary sense as arising and ending when it is manifested by an appropriate vritti of the mind brought about by one's religious merit. (The enjoyment of happiness is the result of accumulated punya. This happiness is nothing but a reflection of the bliss of the self in the mind). The self is concealed by nescience and so it appears as if it has not been attained. When the nescience is removed by the mere knowledge of the self, it appears as if it has been attained. The effort of the seeker to attain it is thus understandable. Since the self is the substratum of the superimposed world which is of the nature of misery, the self itself is the negation of the world and so it is of the nature of negation of misery. In this way also it is a human goal.

Note-1: When a person intensely desires something his mind is agitated. When the object desired is attained, his mind becomes calm and remains so until another desire arises to disturb it. When the mind is calm, the bliss which is the real nature of every human being, becomes clearly reflected in it, just as the moon is clearly reflected in a pond in which the water is clear and not disturbed by wind. When the mind is agitated by anxieties, fears and other such emotions, the reflection of bliss is indistinct like the reflection of the moon in a pond in which the water is muddy or disturbed by wind. Thus happiness is the result of the calming of the mind for the time being, but it is wrongly attributed to the attainment of the desired object. It is this temporary happiness which has a beginning and an end that is normally understood by the word 'happiness' in the world. But the bliss which is the very nature of the self is eternal, since the self or Brahman, is eternal.
Note-2: The illusory snake is negated when the rope is known. So it is said that the rope is the negation of the snake. The substratum is the negation of the superimposed object. Similarly the self is the negation of the world superimposed on it by nescience.

183. Obj: Is happiness experienced in liberation, or is it not? It cannot be the first alternative, because there being no body and senses then, there is no means of manifesting the happiness. If it is said that even without the means of manifestation happiness can be experienced, then it would follow that even in the transmigratory state it could be experienced. The second alternative is also not tenable, because that means there is nothing to be sought after. What is capable of being known (experienced) can alone be a thing sought after. That is why the followers of Vishnu (dualists) say that only by eating sugar one can enjoy its sweetness. (The dualists say that the bliss of

Brahman can be enjoyed only if one remains different from Brahman. If one becomes Brahman itself, as Advaita says, one cannot enjoy the bliss of Brahman, just as one cannot enjoy the sweetness of sugar if one becomes sugar itself).

184. Answer: No, since the Atma is self-existent. It is of the nature of self-effulgent consciousness. Even though in the transmigratory state the Atma does not appear to be of the nature of supreme bliss because of being obscured by avidya, when avidya is removed by knowledge it shines by itself as self-effulgent and as supreme bliss. Therefore it does not need any means of manifestation (like the senses).

185. Obj: Even in the view that happiness is of the nature of self-effulgent knowledge it cannot be the Atma. Knowledge is the meaning of the verbal root (jnaa) and so it is an action, and as such it must have a locus. (An action is performed by a sentient being who is the locus of the action. So there are two, the actor and the action). The cognition (of the knower) is in the form 'I know' and not 'I am knowledge'. (If knowledge is the Atma then the cognition should be 'I am knowledge'). Then how can there be the theory of non-duality?

186. No, because it (the knowledge spoken of here) has no dependence on any locus. In accordance with the sruti statements, "Brahman that is direct and immediate, the Atma that is within all" (Br. Up. 3.4.1), "Brahman is Reality, Consciousness, Infinite" (Tai. Up. 2.1.1), "Brahman is Consciousness, Bliss" (Br.Up.3.9.28), the Atma is self-effulgent consciousness-bliss. Because of identification of the consciousness with the mind, consciousness is attributed to the vritti of the mind (which takes the form of the object cognized). As a result the cognition takes the form 'I know' and seems to be dependent on the mind. The meaning of the root (jnaa) and the origin and destruction (of knowledge) pertain only to the vritti of the mind. The pure consciousness which is the substratum of everything is not dependent on anything else and so there is no duality. Therefore it is established that the Atma which is consciousness-bliss is real and the entire universe which is different from it is unreal.

End of commentary on Sloka-9.

Commentary on Sloka-10:

187. If the entire universe is non-existent, then by denying it the truth of the Atma cannot be known. There is no need to deny the existence of the horn of a rabbit (because it has never existed). As a rule it is only a thing that is known by some valid means of knowledge to exist somewhere that may be

denied somewhere else. Thus, since its denial is illogical, the universe is not non-existent.

188. Answer: No. It is said: "It is not one; how can there be a second different from it? It has neither absoluteness nor non-absoluteness. It is neither void nor non-void since it is devoid of duality. How can I describe that which is established by the entire Vedanta!"

189. One is what is capable of being counted as one. A second is what is capable of giving rise to the cognition of a second relative to it. When there is no one, how can there be a second? A second is what implies a third, etc.

190. Obj: But by the sruti "One only, without a second" (Cha.Up. 6.2.1), oneness is postulated.

191. No. It is said (in the above sloka) - nor even absoluteness. Absoluteness is oneness. That statement in the sruti - one only, without a second - is also due to avidya. (When the sruti says "One only, without a second", it is only repeating the general notion in the world which is due to avidya. Even absoluteness cannot be postulated in respect of the Atma because that is also a relative term). Then can it be said that if the sruti does not really declare the oneness of the Atma, it follows, on the basis of the means of knowledge such as perception, that there is definitely multiplicity?

192. The answer is - No. Not even non-absoluteness. Non-absoluteness is 'being many'. This follows from the sruti statements such as, "There is no diversity whatsoever here" (Br. Up. 4.4.19), "One only, without a second" (Cha. 6.2.1), "Now therefore the instruction, not this, not this" (Br. Up. 2.3.6).

193. Obj: In that case, since everything is denied, there is only void.

194. The answer is, no. It is not a void. "If any one considers Brahman as non-existent, then he himself becomes non-existent. (Because Brahman is none other than his own real nature). If anyone knows Brahman as existing, then they (the knowers of Brahman) consider him as existing" (Tai. Up. 2.6.1), Brahman is Reality, consciousness and infinite" (Tai. Up. 2.1.1), and the srutis starting from "O dear boy, this was only existence in the beginning" (Cha. 6.2.1), and up to "All this world has this as the self, it is the realty, it is the Atma, that thou art" (Cha. Up. 6.8.7). By these srutis the reality of the Atma is declared; it is the substratum of all illusions, and it is where all negation culminates (it cannot be negated at all).

195. Obj: Then it would mean that the Atma has the qualities of reality, knowledge, etc.

196. The answer is, no, because it has been said that it is not non-void. (Non-void means 'not empty' i.e. there is something on it such as a quality. Or in other words, it has some quality. So by the double negative 'not non-void' it is meant that it does not have any quality). While by the two terms 'one' and 'without a second' the existence of anything else of the same species or a different species is denied, by the term 'only' (eva) all differences such as the difference between a quality and the possessor of a quality are denied. The reason for all these is given as - 'because of being devoid of duality'. What is divided into two is 'dual'. The state of being dual is duality. It has been said in the Vartika: "What is divided into two is said to be 'dual' and such a state is called 'duality' (Br. Vartika. 4.3.186) . Where there is no duality or the state of being divided into two, that is non-duality. This is the literal meaning. As the sruti says, "Like water, one, the seer and free from duality" (Br. Up. 4.3.32). Since it is only the knowledge of the counter-correlative that is the cause of easily becoming aware of the absence of something, and since duality has been accepted as indeterminable, denial is quite logical because the objects are knowable through the means of knowledge such as perception. (This sentence is explained in the note below).

Note: The last sentence is in refutation of the statement in para 187 that, as a rule it is only a thing that is known by some valid means of knowledge to exist somewhere that may be denied somewhere else. In order to deny the existence of a snake in a particular place the person denying must know what a snake is. But it is not necessary that he should have seen a real snake. It is enough if he has seen the picture of a snake somewhere. The objection raised in para 187 is that the world is non-existent according to Advaita and there is no point in denying the presence of a non-existent thing like the horn of a hare. The answer is that the world is not totally non-existent. The Advaita view is that the world is neither real nor unreal. Moreover, it has been accepted as having empirical reality. The objects in the world can be known through the means of knowledge such as perception, inference, etc. Only their absolute reality is denied. So the denial is quite justified.

197. In that case please indicate such an Atma by pointing it out with the finger.

198. It is not possible; it has been said, "How can I describe". 'How' indicates impossibility. Being non-dual it cannot become an object of speech. The srutis, "He explained without words" (Nr.Uttara Tapani Up. 7), "That from which words return without attaining it, along with the mind" (Tai. Up. 2.4.1), "You cannot know the knower of knowledge" (Br. Up. 3.4.2), indicate this. If it is asked, how can Vedanta be the valid means of knowledge if the Atma cannot become the object of speech, the answer is: Even though the Atma is not an object, ignorance about it is destroyed by a mere vritti of the mind of the form of the Atma. This is expressed by the term 'That which is established

by the entire Vedanta'. The srutis such as, "It is known to him to whom it is not an object of knowledge; he who thinks he knows it does not know. It is unknown to those who think they know it well, and known to those who know that they do not know it (as an object)" (Kena. 2.3), "That which is not comprehended by the mind, but that by which the mind is said to comprehend, know that alone to be Brahman and not that which is worshipped" (Kena. 1.6), show that the Atma is not an object. Thus it is established that when avidya is destroyed by the vritti in the form of the indivisible Atman generated by the statements of Vedanta, all the sufferings that are imagined because of avidya come to an end, and one remains as supreme bliss, having attained the ultimate aim.

End of commentary on Sloka-10.

****

1. I do not praise vyasa who did not bind together the entire content (of Vedanta) well even with threads (aphorisms). I bow down to Sankara and Suresvara who strung together the entire meaning even without them. (Or, I not only praise Vyasa but also bow down to Sankara and Suresvara who brought out the meaning of the aphorisms).

2. This treatise by Madhusudana Sarasvati meant for the delight of the good, though small in size, is abundant in content, like the wish-yielding gem Chintamani.

3. Whatever is there of excellence in this is the guru's and not mine. Whatever is not felicitous is mine and not the guru's.

4. This short treatise has been composed by me for Balabhadra (my disciple) after repeated requests by him.Let the generous and discerning people examine and decide what is correct and what is not in this.

Here ends the Siddhantabindu composed by Madhusudana Sarasvati, disciple of the most revered Paramahamsa Parivrajaka Sri Visvesvara Acharya.

Siddhanta Panjara

By Vinayaka
[A Basket of Philosophical Conclusions]
Published by The Theosophical Publishing House, Chennai

Chapter One

1. May Raghavananda Yogin, the incarnation of the Universal Spirit, perform sportive dances on the arena of my kind.

2. Without a beginning from the evolutionary Prakriti, free from duality, residing in the heart of people as the Self;

3. Remaining always as the basis of everything and in the form of everything - in that Sambhu I always take refuge.

4. For the destruction of the bond of death we meditate on HIM (Lord Krishna) who is black like the Kalaya flowers, whose form is existence, consciousness and bliss and who is interested in playing on the flute.

5. We worship that benign Goddess who always shines by the five functions, namely creation, protection, destruction, concealment and blessing.

6. Examining the Sastras with great diligence, I, Vinayaka, am composing this Sastra text named Siddhanta-Panjara 'a basket of philosophical conclusions' for my own clarification.

7. The entire world of the movable and immovable is submerged in the ocean of Atman; still people deluded by Maya do not know that.

8. Just as a man, though thirsty, abandons cold water and tries to quench his thirst in the waters of mirage,

9. The sinner out of confusion abandons the blissful Atman and plunges in the great boundless ocean (of Samsara).

10. Thinking about the residence in the womb and then the coming out of it and after being born the dependence based on ignorance,

11. then fear from the other, the father, the elders and children, and later the separation from the relatives, sons, and the wife, and also death,

12. the bodily and mental afflictions, a certain person with agitated mind, but equipped with the qualities like self-control, asks his own teacher thus:

13. 'O Lord, I wish to know who wanders in this cycle of existence and what is the nature of his connection with the cycle of existence and how?'

14. Thus requested by the disciple who is detached and desirous of liberation, the preceptor who knows the essence of the tenets of all the school of philosophy, who has experienced his inner self,

15. and who explains the real nature of self for the benefit of the people, replied to the disciple after knowing what was in his mind.

16-18. 'Mother, father, son, relatives and friends, the wife etc., the Brahman, house, fields etc., regions like the Satya and the desire to live there again and again, teachers, elders, devotion and attachment towards them always, bondage and liberation, and merits and sins and belief in them - this is called Samsara.

19. He who stands as the creator of these and the activator is called Samsarin by the learned in this world.

20. When such is the case, the visible is called Samsara and the transmigration is having the form of Samsara. It is explained below.

21. I say to you that Samsara is for the visible form of the omnipresent Supreme Self.

22. The supreme power rises in the sky of consciousness which is of the form of knowledge; it is to be considered as its natural power just like heat for fire.

23. The power will not be different from the possessor of the power. The capacity to illuminate is the Supreme Self.

24. The universe of gross form is assumed to be in its centre, just as the tree exists in the seed of the tree.

25. Even the Supreme Lord becomes perfect, because of the Supreme Power; he enters in a moment all the entities from God Shiva down to the earth.

26. It is difficult for a non-inert (sentient) to behave like an inert; know that is the freedom of Maya.

27. The Supreme Lord is free towards entities like food; he enters different entities as inert or sentient.

28. Still, the powers are different in these different entities; the power of hearing existing in the ears is not present in the eyes.

29. The olfactory power in the nose is not present in the tongue; the powers in other entities are also different in the same way; understand this.

30. Even as the Self is one, though the bodies are many, so also though the entities are different, in all of them the essence is one.

31. Therefore the entire visible objects constitute the Samsara; God who takes the contracted form is the Samsarin (embodied self). Know this.

Chapter Two

32. The body is stated to be Samsara (transmigration) and the Self the Samsarin (transmigrator). I shall now explain the relation between the body and the embodied.

33. The body, though inert, always acts; the Self though sentient does not act at all.

34. Just as the iron acts in the presence of the magnet, in the same way the body acts only because of the presence of the sentient (Self).

35. Just as people perform their actions when the sun rises, (though) the sun is neither the agent nor the causative agent, in the same way is the great Self.

36. The piece of wood does not have at any time the power to burn and to cook, but being identified with the fire, it is able to do both.

37. In the same way the body does not have at any time the power to act and to know, but is able to do both, by being identified with the Self.

38. Just as fatness or leanness of the fire is on the basis of that piece of wood, so also is the case of the Self, because of being identified with the body.

39. The body has always got inertness because that is its nature and the Self has sentience because sentience is the nature of the Self.

40. During sound sleep all bodies become unconscious for some time. Even then the Self, which is the Supreme Self, will be conscious.

41. 'I did not know anything' - this knowledge exists even then; so also the recollection 'I slept soundly', comes later.

42. Therefore this body, though insentient, on account of the presence of the Chit (consciousness) believes as if it is the seer, the doer and the enjoyer.

43. Thus it is because of the mutual association of the body and the Self that the body becomes the knower and the agent.

44. Hence the notion of the Supreme Self who is the embodied Self 'I am'. This O student, is the relation of the identity between them, on consideration.

Chapter Three

45. Disciple: The visible world is the Samsara (transmigration) and the Self is the transmigrator (Samsarin); the relation of identity between them is established to be Maya.

46. O Lord, you kindly explained who the Samsarin is; I would like also to hear its definition, if I am eligible.

47. Preceptor: The wise should know the Atman, triply named as Atman, Paramatman and Jivatman due to different attitudes.

48. On reflection of the world mere consciousness remains. It is verily declared as Atman by those conversant in all scriptures.

49. The space is its body inside which it is manifested spontaneously. Just as butter pervades the milk, so does the Supreme Being the space.

50. The perceptibility of milk and space is acceptable to all, (but) nowhere is the perceptibility of butter and Paramatman.

51. By churning the milk and the ocean of scriptures there would arise undisputably the perception of these through one's own experience (of Paramatman) and by sight (of butter).

52. When the knowledge 'I am Ishvara' occurs to the embodied one by the teaching of the preceptor, one's own experience, or even by self-earned merit.

53. Then this agent, independent, of the form of light, the highest being, is termed Atman by the wise learned in the essence of all scriptures.

54. He who is of the form of luminosity by self-experience, independent, supreme lord - in him appears the great universe like a group of clouds in the sky.

55. I will now explain the nature of such a Supreme Being of the form of consciousness, absolute, auspicious, who is declared as Paramatman.

56. He who exists within and without the world in the form of consciousness is verily called Paramatman by the wise.

57. Just as there is always the inherence of salt on the surface and in the depth of water in the ocean, so also the pervasion of Atman within and without the world is eternal.

58. Just as a pot sinks in water because of the water filled in it, so also all this world verily merges in the Atman.

59. The embodied one who is uniformly omnipresent in the form of consciousness - to him, the all-pervader, there is no movement whatsoever.

60. Just as the space enclosed by the pot does not go along with the pot when it is moved, so also the embodied one does not go with the body when it goes.

61. Just as the sun moves only when the water in the pot moves, so also the omnipresent (seems to) move when the body moves.

62. Just as the space permeating the world within and without itself stays unattached and uninterrupted,

63. So also the embodied one, having pervaded the whole world by supreme intelligence, himself remains unrelated and immutable.

64. Therefore the being who, having pervaded this world remains, he is indeed named Paramatman by its knowers.

65. When due to non-discrimination, this being ascends from the cosmic body again and again and abides in this part (of the comics) i.e., the body,

66. Then it is called Jiva in the world by the knowers of the essence of all scriptures who are devoted to the welfare of the world.

67. And the embodied one who wanders in various states of waking, dream and deep sleep, as well as those of creation, preservation and destruction,

68. Always associated as Visva (the waking state), etc., in these three states as agent in them, know that as Jiva, O virtuous one.

69. And who, declaring 'this is eternal', 'let this be mine', 'let this be mine', acts in the world, know that as Jiva, O beautiful one.

70. And who, when the body perishes in the world, remaining in the subtle body, becomes the experiencer of the fruits of actions, he is called Jiva.

71. The embodied one who, in the waking state experiences worldly objects with fourteen sense organs, understand it as Jiva, O disciple.

72. Who, having become perceiver, etc., in the dream, experiences through them, again in deep sleep exists in the form of ignorance, know that as Jiva.

73. O disciple, know thus the transmigratory lord existing in three states. Having this clearly determined, what more do you want to hear?

Chapter Four

74. Disciple: You have explained to me the three characteristics of one's self. How is the tranmigrator liberated and bound by his own deeds?

75. Preceptor: 'I am perfect', 'I am accomplished', 'I am loved', 'I am delighted', 'I am vacuous', 'I am animate'. Thus continuously.

76. Sinking in the six states, the transmigratory being is bound by his own action like a lion by a chain.

77. On the things, house, fields etc., the attitude is 'I am rich'; on the body it is 'I am thin', and on the eye 'I am having affectionate eye-balls'.

78. On intellect 'I am enjoying', with my own action. In the dreamless sleep 'I am void', and on breath 'I am breathing'.

79. Due to perpetual sense of identity with these six natural states, he is bound by these six natural states and also other states.

80. Cultivating ego-sense in the body and sense organs, the embodied one acts continually and is bound to the world by them.

81. Know that the embodied one, associated with desire, covetousness, etc., born of the sense of 'I' and 'mine' is bound by egoity.

82. The good and bad Karma done by the Jiva earlier with the previous body is indeed to be experienced here by the being.

83. And the Karma done here is experienced hereafter. Thus is the rule of the Karma of the confused Jivas.

84. Such beings rotate continually like a wheel. But there is a difference with regard to the wise who are devoted and contented.

85. The beings ascertained with intellect that the Gunas contained in the body and sense organs act only for their own enjoyment.

86. And he who does his duty thinking 'I am not the agent of the action', 'it does not pertain to me', is not bound by the action in any way.

87. The Karma earned prior to the awakening of knowledge is indeed burnt by the fire of knowledge. By no means does it become capable of giving rise to the birth of the embodied one.

88. Just as there is no sprout for a seed roasted by fire, so also the Karma of the knower of the truth will not yield birth.

89. The knower burns down all the righteous and unrighteous Karma pertaining to the period of ignorance as fire the cotton.

90. When the self-knowledge is attained, the being is not bound by acts done by him and done to him, like lotus-leaf by water.

91. Through (the operation of) speech, body and mind, a lot of Karma is being done (by beings) always, but the Yogin who is one among them is in the form of pure consciousness.

92. Being of the form of pure consciousness, the knowledge 'my speech', 'my mind' and also 'my body' is certainly producer of its own accord.

93. Then when looked into carefully the Yogin is not the agent, for, if he were the agent, always there is the defect, namely experiencing the result of what has not been done.

94. Just as the butter taken from the milk does not again become milk when thrown back into it, similarly the knower is a knower forever.

95. Just as the cotton carried by the wind goes to the ten directions, so also the Karma of the knower.

96. The Karma of the beings who think thus does not verily cause birth. But the Karma of those who lack such a thinking leads to birth.

Chapter Five

97. Disciple: O teacher, I wish to know the nature of Maya in order to give it up. What is abandoned without knowing, that abandonment is indeed not real abandonment.

98. That is truly abandoned which is given up having known 'this is thus'. Therefore O compassionate one, explain to me the nature of Maya.

99. Preceptor: That which endows (apparent) differentiation to beings with regard to their parts, is defined as Maya by the knowers of the essence of all scriptures.

100. That which produces diverse distinctions in the Supreme is verily called Maya by the examiners of the nature of Maya.

101. That which brings about impossible aberrations in the form of Brahman is verily called Maya by those learned in the essence of all scriptures.

102. That which appears to the intellect as having attributes in the one devoid of all attributes, as duality in the non-dual, is called Maya.

103. (The notion of) reality in the unreal is determined as Maya and that of unreality in the real is accounted for by the same; how it happens is explained (below).

104. A snake in the rope and silver in the shell appear even in the mind of the being who knows (the truth).

105. Although the rope and the shell are real, the snake and the silver which are unreal, appear in them.

106. Then again, on the unreal serpent and silver the knowledge that 'this is rope', 'this is nacre' is dawned.

107. In this body which is unreal, resolved as one's own, both the notion 'I am the body' and the true knowledge arise.

108. In the consciousness which is of the nature of reality and in God of the same nature, non-reality, non-consciousness and absence of supremacy appear.

109. Karma is said to be of two kinds - Vaidic and Tantric. Purity of speech, mind and body is the actual result of the two.

110. Unreality is attributed by all to the result which is real and reality is attributed to Anima, etc., which are unreal.

111. Also, reality is imagined in the heaven, etc., which are unreal. Such an assumption is determined as Maya in the world.

112. All these are not reasonable, but always appear; the unreasonable yet manifested object is called unreal.

113. Falsity, the Primordial, the unmanifested, the indestructible, darkness, knowledge and ignorance are proclaimed as synonyms of Maya.

114. Maya is held to be of two kinds - pure and impure. That of the form of transmigration is impure, (while) that which removes transmigration is pure.

115. Of these two, the nature of the impure Maya has been described by me. Now I will speak of the nature of the pure one for the release of oneself from bondage.

116. Interest in study, in association with the virtuous, in Mantra-Sastra, Japa, respect for the preceptor, oblation and worship are known as pure Maya.

117. For the beings of the nature of pure Maya, for the devoted and for the wise, the knowledge of reality arises through proper practice.

118-119(a). On the attainment of knowledge, the devotion of the knower becomes perfect; and living on the earth, appears as mad, dumb or inert.

119(b)-120. The knower because of contrary qualities is not one among those people who are possessed of desire, anger, etc., passionate and unrestrained just as a swan is different from cows due to difference in qualities.

121. The pure Maya makes the transmigration reject the embodied who moves about to experience the (results of) actions which have begun to operate.

122. Having bestowed final release from the body to the blessed one, Maya then extinguishes itself for lack of substratum.

123. It has been shown by me in many ways to refute each of those whose scriptures conclude that there is no Maya.

Chapter Six

124. Disciple: The nature of Maya narrated by you is indeed knowledge. How does that (Maya) remove the transmigration which is unreal?

125. How does the Maya which is unreal give rise to the release which is real? You may please remove this doubt remaining in my mind.

126. Preceptor: O disciple, just as the unreal dream cognition 'I am a Chandala' occurred all of a sudden to the pure noble Brahmin.

127. Then in front of this Chandala, who was a thief in the forest, appeared a lion possessing a body as huge as a mountain,

128. Seeing that unreal mighty lion, the Brahmin agitated with fear, woke up abandoning the state of being a Chandala,

129. Just as the lion which is unreal removed the state of being Chandala, so also, the Maya which is unreal certainly removes transmigration.

130. Just as the face reflected in a mirror, though itself unreal, makes the real face known,

131. So also the pure Maya which is unreal reveals to the pure-minded mortals the self which is of the form of reality.

132. Thus when Karma diminishes, the Mahamaya, which is pure and impure, gives beings the liberation, which is of the form of the destruction of Maya itself.

133. Just as in the world the fire in the wood perishes because of the destruction of the wood, so also in the world Maya perishes because of the lack of substratum.

134. Having understood well our doctrine and fixing this in mind and rejecting other doctrines, move about with ease.

Chapter Seven

135. Disciple: Master, the all-powerful Lord, I desire to hear in brief the tenets of all the schools of philosophy. Graciously tell me everything soon.

136. Preceptor: On careful observation (we note that) there are two kinds of philosophy in this world - the Vedic and the non-Vedic. Know this distinction.

137. Tarka, Samkhya and Mimamsa - these three are Vedic, since they are found to be based on the Vedas, when examined carefully.

138. Lokayata, Arhata (Jain) and Bauddha are the three non-Vedic Schools, since they are based on (mere) statements. Thus there are six schools.

139. The foremost among non-Vedic is the materialist Charvaka, criticizing all opponents. It accepts only perception as the means of valid knowledge, the other Pramanas being included in it.

140. 'Food is that which removes hunger, because it is food, unlike non-food' - this type of inference is only perception.

141. Perception is the source of other Pramanas, hence for those with discriminative intelligence perception alone is sufficient.

142. Air, fire, water and earth - these four are the objects of knowledge; there is no ether at all.

143-144. Deities like Brahma, regions like the heaven and merit, sin etc., which are not perceptible do not exist since they are not known through the means of valid knowledge (i.e., perception). Therefore only that which is known through Pramana is here accepted as object of knowledge.

145. The body alone is the knower, since there is the experience 'I am fat', 'I am lean', and the body is the substratum of life.

146. Just as by combining betel leaf, areca-nut and churna (calcium carbonate), a red colour is formed, so also by the combination of the (four) elements life is produced.

147. The four elements can naturally appear in the form of the body and disappear also as the body, again and again.

148. For people wealth and pleasure form the values of life (Purusarthas); heavenly enjoyment is sumptuous feast and the company of young girls (of sixteen years).

149-150. Final liberation is said to be death and bondage is life. The Agnihotra ritual, the Vedas, the triple Tripundra (mark on the forehead), the smearing (of ash) etc., are said to be the means of livelihood for the fools who cannot use their intelligence. This is the essence of their tenets.

151. Having understood well this theory of the materialist Charvaka, now listen O pupil, to the tenets of the Arhatas (Jains), next in the order, which is also to be given up.

152. Means of valid knowledge are considered to be two according to them, perception and inference; the objects of knowledge are those obtained by these Pramanas and are given (below).

153. There is something different from the body; it is the knower. According to some the knower is the life (Jiva), atomic in nature.

154. Just as the atoms of the flames of a light reveal objects like the pot nearby, in the same way the knower reveals the entire body.

155. Merit, demerit etc., exist, so also regions like the heaven. The Agnihotra ritual and the like are demerits (Adharma), since they involve violence.

156. Meritorious acts consist of wearing peacock feathers, avoiding other dresses, cutting off the hair, taking to alms and continence.

157. Obeisance to the Arhat sage, Yogic practices in the midst of the five fires, vows, fasting, disciplined life, pure ablution etc.

158. Vedas are not valid means of knowledge, since they are not the words of a reliable person; hence the rituals ordained by the Vedas are only apparently meritorious.

159. The wise should perform sacrifice by (killing) animals and eat the remaining flesh and in the Sautramani sacrifice he should drink Sura liquor for the purification of the body.

160. 'One should have sexual union with one's wife during the proper period daily (after the menses)' - these are the types of sentences one finds in the first part (of the Vedas).

161. 'No animal should be killed, meat should not be eaten, Sura liquor should not be taken and one should not approach a woman out of lust'.

162. Such sentences are found in the latter part of the Vedas. When such is the case, I shall give a special inference:

163. 'Vedas are not authoritative for all in deciding what is true and what is false, because they are self-contradictory, like the words of a mad man'.

164. 'The human skull is pure. Because it is part of a living being, like the conch'. - Such inferential sentences can be used towards the Vedic people.

165. This universe consisting of the existent and the non-existent is produced by the atoms; it has many-sided reality - realizing this one may obtain liberation.

166. The many-sidedness of reality is obtained through the sevenfold points of view. I shall explain the points of view of the seven modes, very difficult for the debaters.

167. When asked by the virtuous and non-attached pupil as to whether this universe consisting of the animate and the inanimate does exist, the perfect teacher tells him thus:

168. That which has birth etc., will have an end; hence it is not certain that this universe has existence.

169. 'Does it not exist then?' thus asked, the teacher says, 'Since it is always being experienced it is not certain that it does not exist'.

170. 'Sir, is it inexpressible?' - thus being asked, he says, 'Since it is being expressed by words like pot, it is not certain that it is inexpressible'.

171. Later when asked by the great pupil who knows the Pramanas, 'Is the universe both existent and non-existent', he replies:

172. 'The words “exist” and “does not exist” cannot apply to the same case; therefore it is not certain that it is both existent and non-existent.'

173. '(Do you mean that) it exists, but is indescribable?' Thus asked, he tells him, 'Since the universe is an effect, its non-existence is assumed'.

174. 'But it is also certain that it can be described as blue, yellow, etc. Hence it is not certain that it exists, but is indescribable.'

175-176. 'Is it then non-existent and indescribable?' Being asked thus by the intelligent student, that teacher tells him, 'I am not definite about that. Since it is being experienced, it is not definite that it does not exist'.

177. 'The universe is not understood as non-existent and indescribable; O teacher can it be that it is both existent and non-existent, as well as indescribable?'

178. Thus being asked by the pupil, the teacher replies, 'By the arguments already given it is clear that it cannot be definitely stated to be thus'.

179. 'It is not definite that it is existent, non-existent and indescribable. Thus by the seven modes of the points of view, reality is shown to be many-sided'.

180. Hence speakers should not consider that there is only one point of view. Thus having a clear knowledge and with the help of Yogic practices and by meritorious actions, as well as the grace of the teacher.

181. A man attains liberation which is always a movement upwards. This is the essence of the teachings.

182(a). At the stage when proper consideration is not made, this is assumed to be good.

182(b). Thus understanding properly the tenets of the Jaina school,

183. Now listen to the views of the Buddhists for avoiding any confusion in the mind. This (Buddhist) view is assumed to be fourfold on the basis of the (four) different disciples (of the Buddha).

184. Of these Madhyamika is the eldest, Yogachara is the second, the third disciple is held to be Sautrantika,

185. and the fourth is Vibhasika. This is the order of sequence of the disciples. Their views on the Pramana are like those of the Jains; so also (their views) on the Vedas.

186. On other topics there is difference; I shall tell their nature. Among them Madhyamika considers the knower to be of the nature of void.

187. What is true is that which remains when all the senses cease to operate; and the elimination of (the working of) the senses is only in deep sleep for all beings.

188. The appearance at that time is only for the void, to be sure. To one who is in deep sleep, there is (the feeling known from) recollection 'I am vacuous'.

189. Hence to those with discrimination, the knower is of the nature of void. And in all schools of thought it is said that the knower is the substratum of the knowledge.

190. The Pramana is void, because of the relationship of the substratum and the object (between the knower and the knowledge). The Pramana has production and destruction again and again.

191. And this feature is not for the Real; hence it is concluded that Pramana is void. The object of Pramana is considered to be Prameya.

192(a). Therefore, considering the arguments given above, the objects of knowledge is also void.

192(b)-193. It is because of the lack of thought that all people have always the experience of reality in them, though it is definite that they are unreal just as Maya is assumed to be indescribable (Durghata).

194. So also indescribability is assumed for this phenomenal power (Samvrita Sakti). It is due to this power that the feeling of reality is produced.

195-197. Hence it is concluded that all the three beginning with the knower (i.e., the knower, the knowledge and the objects) are void. To the good one who serves, through mind, body and action, the sage named Sugata, the teacher of philosophical tenets worshipped through the five judgments, liberation in the form of complete void, is obtained through great effort when his vacuous mind has calmed down. This is the conclusion of Sage Buddha, who proclaims the reality for the void.

198. Now understand the conclusions of the other Buddhists. According to them there is the ideation store (Alaya Vijnana) and Prakasadvaya.

199. The knower is not a void; it is a higher being different from the body; because of the common parlance of all people 'This is my body'.

200. And because of the inference, 'The body is not the self, because it is visible, like the pot' and when the body is dead, it becomes inert; and also because of the experience 'I am born'.

201. It is assumed that the ideation store is different from the body. The void may be blue or yellow, but the knowledge of that is itself void.

202. The knower who is the substratum for the two is also void; thus on consideration, the void is known through knowledge itself.

203. It is this that is proclaimed in the Sastras as the ideation store; it is destroyed every moment and also appears every moment.

204-205(a). This is like a flame and its permanence is also similar. Just as in a running stream, there seems to be permanence, for all people the appearance in knowledge is also in the same manner.

205(b)-206. For the three schools of Buddhists, the objects of knowledge consist of five Skandhas: form (Rupa), intelligence (Vijnana) and feeling (Vedana) and name (Samjna) and volitional dispositions (Samskaras) as the fifth.

207. Rupaskandha is to be known as the objects are the sense organs; the knowledge about the objects and the sense organs is Vijnanaskandha.

208-209. Pleasure, pain and delusion are called the Vedanaskandha. Perception is of the form of knowledge associated with the name, attributes, actions and the universal. The Samjnaskandha is described by the Buddhists as having five-fold conception. The name is in different ways as cow, elephant, man etc.

210. Whiteness etc., are the attributes, 'I am standing' etc., are the actions and 'manliness' etc., are assumed as the universal by the Buddhists.

211-212(a). Qualified concepts are considered to be 'having horns', 'having four feet', 'having a tail' etc. Speed, circling and elasticity are said to form Samskara-skandha by those well-versed in the five Skandhas.

212(b)-213. Speed is like that of the arrow etc.; circling is assumed to be that of the birch tree bark. Elasticity is spoken by the Buddhists as that of the branches etc. Thus the definitions of the five Skandhas are given.

214. These due to the actions of the living beings and by nature at every moment make integration and disintegration by the division of the body and the embodied.

215. Therefore for those who discriminate there is no self (Atman) apart from those. All this is also submerged in the continuity of ideas.

216. Therefore all knowledge is in the mind and has no external basis; the sun, the moon, the sky, the constellations, the earth,

217. the rivers, the oceans, the mountains - all are the products of knowledge. This universe remains inside (the mind) in the form of knowledge and it is ephemeral.

218. Then it appears as permanent and external. What is internal appears as external. Because what is internal has become external it does not appear as internal also.

219. On the power of the mistaken notion of permanence for the unsteady again and again, everything shines inside even after the objects are forgotten.

220. Thus it is established that the Universe remains well within the mind for the Sautrantika student as well as for the Vaibhasika student.

221-222. This is the one difference, everything else is common between them. For both this entire universe, both internal and external are mental. The internal is known through perception and the external through inference and both are always ephemeral.

223-224. The bloating of the seed, sprouting, its becoming a tree, having leaves and flowers and then having fruits - if this is steadiness, then the world will not have the six-fold transformation; the body will not have steadiness.

225-226. If time is taken to be permanent, its threefold distinction cannot exist; if knowledge is permanent, the difference in cognition as blue, yellow, red and white will not appear separately. What is the use of explaining at length? It is established that everything is impermanent.

227. On consideration, there is a difference in the case of the Vaibhasika student. The external cannot be inferred at any time.

228. The cognition of the external world as 'this' always comes as immediate (Aparoksa). Hence the external world can never be cognised through inference.

229-230. Thus understanding with the help of authoritative texts, doing one's own duty, always serving the teacher and the Lord Buddha at all times and with his grace coming to understand the meaninglessness of all, by performing the virtuous habit of worshipping at the Chaityas and the silent muttering of Buddhist Mantras,

231. Since by establishing that the Vedic Mantras have no authority and obtaining the chain of knowledge, one gets final Release. There is no doubt in that.

232(a). Thus there will be final Release for the three (other than Madhyamika). This is the essence of the theory.

232(b)-234. Thus considering the Buddha's view carefully again and again and knowing it fully, reject it and listen to the views of Kanada. To him there are six objects of experience (Padarthas) - substance, quality, activity, generality, particularity and inherence. Substances are substrates of qualities and are classified into nine.

235. The nine substances are the (five) elements (earth, water, fire, air and ether), space, time, soul and mind. Among them the eighth substance is proclaimed to be the soul (or self).

236. Since it is the knower, I shall tell you its definition. It is different from the body etc., is eternal, all pervading and is not 'inert'.

237. It is to be understood by the experience of 'I' and exists in each body separately; it is subordinate to God and exists thus in many ways.

238. According to Kanada the other substances and the five other objects like quality are called objects of knowledge: The means of valid cognition (for him) are the same as for the Buddhists.

239. That which is here known is to be logically inferred. Quality has no activity and exists in the nine substances.

240-241. As regards quality, it exists in twenty-four forms: colour, taste, odour, touch, number, then dimension, separateness, conjunction, then again disjunction, distance, proximity and so also,

242. Gravity, fluidity, viscidity, then intellect, pleasure, pain, desire, aversion, then again

243. effort, virtue and vice, impression (Samskara) and then sound. These are the twenty-four types (of quality).

244-246. Among the nine substances given above the qualities exist in different ways. Colour, taste, odour, touch, number, then dimension, separateness, conjunction, then disjunction, distance, proximity, conditional fluidity and gravity and then impression are stated by the wise as the qualities of Earth (Prithivi).

247-251(a). These, minus odour, plus viscidity, are the qualities of water. Colour, touch, number, dimension, then separateness, conjunction, disjunction, then distance and proximity, then impression and conditional fluidity are considered as the qualities of Fire. Touch, conjunction, disjunction, then distance, proximity, speed and impression - these are said to be the qualities of Air by those learned in all Shastras.

251(b)-253. Number, dimension, separateness and conjunction and disjunction and sound - these are the qualities of Ether. Number, dimension, separateness, then conjunction and disjunction are considered to be the qualities of Time. The qualities of Space are also the same, when the real nature of space is considered.

254-255. Number, dimension, separateness, then conjunction and disjunction, then intellect, pleasure and pain, desire, aversion, effort, virtue and vice and impression (Samskara) are proclaimed to be the qualities of the self by those who know the truth.

256-257. Number, dimension, separateness, then conjunction and disjunction, distance and proximity, speed and impression are the qualities of the mind. The nine qualities beginning with intellect remain in the Self as specific qualities.

258. The quality of Ether is said to be sound; the quality of Air is touch, that of Fire is colour, that of Water is taste and that of Earth odour.

259. These qualities are undoubtedly specific to the elements. So also the qualities of space, time and mind are also specific.

260-261. Thus the distribution of qualities is described in detail. The five types of activity are said by the wise to be throwing upwards, throwing downwards, motion, expansion and contraction. Generality is said to be of two kinds, higher and lower.

262-263. The higher generality is Existence; the other (lower) is substance-ness etc. Individuality or specification is the differentiative cause existing separately in all the beings existing in this world. Inherence is here said to be the eternal relationship.

264-265. The atoms (Paramanus) are of four kinds Earthy, Watery, Fiery and Airy. Through the stages of diads etc., the universe is produced and they are stated to be eternal. It is not possible, on consideration, that they are natural.

266. Therefore due to God's will the atoms produce the four elements, eternal and ephemeral, beginning with Earth.

267. On consideration the other five substances, Ether etc., are eternal only. Virtue, wealth, pleasure and liberation are called the (four) aims of existence (of people).

268. Of these wealth and pleasure are to be desired, if they are not in contradiction with virtue. Virtue consists of acts like Agnihotra (daily offerings in the sacred fire) and worship of God.

269. Liberation is the breaking away (of the soul) from the nine qualities through a knowledge of the true nature of the six categories. Tradition (Agama) is that by which the meaning conveyed by the scriptures is understood.

270. The Vedas are created by God and are Pramana because of that, i.e., since the Vedas form the words of a reliable Person, their validity is not.

271. Since the Vedas, God and knowledge about them can be acquired through inference, they are valid; their validity is not self-borne.

272. The cause-ness is to be inferred through the mark in the effect and not otherwise. The (material) cause for the production of this universe is the atoms.

273. The agent cause is God, just as the potter for the production of the pot. The (material) cause for the production of the pot is determined to be the clay;

274. And on consideration the potter is only the agent. This is the conclusion of Kanada (the Vaisesika), in brief.

275. After hearing this carefully, now listen to the views of the Naiyayika. To this school, the means of valid cognition are the four beginning with Perception.

276. The assumption of a knower, the assumption of his inertness, the assumption that he can be understood through the notion of 'I', and the

277. assumption that he is different from God and that he is different from the intellect, the senses and the body,

278. and the assumption of the plurality and eternality of the knower (Atman), the assumption of the objects of knowledge, some eternal and some non-eternal,

279. the assumption that the Vedas are the words of a reliable Person and that the atoms are the cause for the production of the universe,

280. and that God is the agent-cause for the production of the universe and the assumption of virtue (Dharma) etc., and of darkness - all these are as in the case of (the views of) Kanada.

281. Aksapada does not accept particularity; to him there are sixteen categories; means of valid knowledge, object of valid knowledge, doubt, purpose,

282. familiar instance, established tenet, members of syllogism, confutation, ascertainment, discussion, wrangling,

283. cavil, fallacy, quibble, futility and occasion for rebuke - these are the sixteen categories.

284-285. By the correct knowledge of these (categories), wrong notions will be removed; that (in turn) removes defects like attachment (to the agreeable) etc. From that comes the annihilation of (the results of) virtuous and vicious actions and that leads to the (cycles of) existence continuously in various births.

286-287. Thus there will be final liberation gradually; this is the essence of the tenets (of Aksapada). One school of Nyaya generally accepts these tenets; but regarding liberation there is a difference. It is not merely the annihilation of pain, but also the production of pleasure. And there are three kinds of means of valid knowledge.

288. Thus understanding the Tarka view, now listen to the views of the Samkhyas. Samkhya is of two types, atheistic and theistic.

289. For both of them Perception, Inference and Scriptures are the three means of valid cognition; the cogniser is considered to be the self (Purusha).

290. Who is eternally existent and never destroyed; he is always without object (Visaya). He will never be the agent, because he undergoes no change.

291. Transformation will take place for Prakriti which is omnipresent. Among the valid means of cognition, the scriptures are self-valid.

292. Since the scriptures are the statements of reliable persons, they are not eternal; but undoubtedly they are Pramanas both to the Mimamsakas and the Samkhyas.

293. Dharmas are injunctive (as for the performance) of Agnihotra etc., and prohibitive like restraint (of the senses) etc.

294. Restraint, observance, posture, regulation of breath, then abstraction of the senses, concentration,

295-296(a). meditation and trance are accepted as the eight accessories of Yoga. Of these restraint (Yama) is stated to be non-violence (abstinence from injury), truthfulness, abstinence from theft, continence, pity, straightforwardness, abstinence from avariciousness etc.

296(b). The observances (Niyama) are penance (purificatory acts), cleanliness, contentment etc.

297. Posture (Asana) consists of Svastika, Gomukha, Padma etc. Regulation of breath is three-fold as Rechaka etc. (Puraka and Kumbhaka - exhaling, inhaling and keeping in the breath).

298. The abstraction of the senses (Pratyahara) is the restraining of the senses from external objects according to those who know it.

299. Concentration (Dharana) is said to be the concentration of the breath at the proper places. Meditation is the (concentrated) thought on Brahma, Vishnu, Shiva and other deities.

300. Cognitive trance (Samadhi) is the steadiness of the mind through meditation. These are the right accessories of Yoga as explained by the learned.

301. Yoga is said to be the restraining of the activities of the mind. The result of Yoga is also declared to be twofold:

302. Those based on wisdom and those based on delusion. Their definitions are given below. Of these those based on wisdom are non-attachment, devotion and real knowledge.

303. At the first stage of Yogic attainment comes freedom from all diseases. One always desires to see oneself as identical with one's self.

304. At the second stage the Yogin will have poetic ability in all languages; at the third stage he gets a divine body which will not be affected by Vyalas or tigers.

305. At the fourth stage comes the absence of fear from hunger, thirst, sleep, cold and heat; undoubtedly he becomes the owner of a divine body, capable of hearing from far.

306. At the fifth stage is the attainment of the power of words and the capacity to (leave one's body and) enter another body. At the sixth stage one cannot be cut by weapons or broken by the thunderbolt.

307. At the seventh stage one gets omniscience. At the eighth stage he becomes similar to god and himself becomes the creator and destroyer.

308. Many Yogic attainments like these accrue to the Yogin. These are spoken of by the great masters as based on delusion (Maya).

309. According to the atheistic Samkhya, knowledge is said to be real; hence on consideration there is no knowledge in the form of doubt or error.

310. Therefore knowledge is of two types - grasping and recollecting. Error is only the lack of understanding of the difference (between the true and the apparent).

311. The Supreme Purusha remains separately in 84,00,000 beings with distinctions as gods, animals and human beings.

312. The plurality of selves (Purushas) is also established. By virtue one attains heaven and by sin one goes to hell.

313-314. When virtue and sin are equally balanced, one attains the human life. On deep consideration there are only twenty-five principles (Tattvas) beginning with Purusha; the world is created by them. This is proclaimed by the authorities of the Samkhya thought as the objects of knowledge (Prameya).

315. What is well-known as the Mahat principle (the intellect) is fully based on Maya (the delusion). Three kinds of I-Principle (Ahamkara) are well produced from it. The three forms of the I-Principle are (a) Vaikrita when dominated by the Sattva-Guna, (b) Bhutadi when dominated by the Guna of Tamas and (c) Taijasa when dominated by the Guna of Rajas.

316. From the I-Principle, together with the delusion, the five Tanmatras are produced - sound, touch, colour, taste and odour in that order.

317. They are the objects of the senses of perception, they are also the attributes of the (five) elements. From sound arose ether; together with that, from touch arose air.

318. From those two and colour arose fire; from these together with taste arose water and from these and odour arose earth. So say the learned.

319-320. One, two, three and four Gunas are for ether etc., respectively. For these the presiding deities are said to be Sadashiva, Isa, Rudra, Vishnu and Brahma respectively by those well-versed in Samkhya philosophy. From the Sattvika type of I-Principle come the internal organs of knowledge.

321. The mind, intellect, I-Principle and consciousness are the internal organs; doubt, determinative knowledge, pride and recollection - these are the objects.

322. The moon, Prajapati, Rudra and Kshetrajna (the self) are the deities. The ear, the skin, the eyes, the tongue and the nose are known as the five sensory organs (organs of cognition).

323. The space, air, the sun, Varuna and Nasatya are said to be the deities. From the Rajas dominated I-Principle arise the organs of action and the air.

324. The organs of action are voice, hands, feet and the organs of excretion and generation. Their functions are speech, grasping, motion, excretion and (sexual) enjoyment.

325. Their deities are Fire, Indra, Upendra, Mrityu and Prajapati. The breaths are Prana, Apana, Samana, Vyana and Udana.

326. (Also) Naga, Kurma, Krikala, Devadatta and Dhananjaya. The Prana and Apana are mutually obstructive.

327. Just as the Prana (vital breath) moves upwards, the Apana moves downwards. When the bodily fire kindles for digestion,

328. The Samana breath takes the juices released after digestion. The Vyana breath pervades throughout the body from head to foot.

329. The Udana breath moves along with the Prana and is the cause for the winking of the eyes. The Naga is responsible for producing belching; the Kurmaka makes the eyes (expelled by it) open.

330. Krikala is responsible for producing hunger, Devadatta produces yawning (exhaled in yawning); the Dhananjaya produces in the body various kinds of these (nourishments).

331-332. Since it is a worldly breath, it does not leave the body of the dead. The selves and the categories pertaining to Prakriti - with these Purusha produces and sustains everything in order. Purusha who is unchangeable and eternal is different from the evaluates of Prakriti.

333. Purusha is the agent cause, while Prakriti is (material) cause. The relation between them is not like that of the potter in the production of the pot.

334. Liberation is the understanding of distinction between Purusha and Prakriti through the (discriminative) knowledge by means of (the practice of) Yoga. This in brief is the conclusion.

335-336. The theistic Samkhya has some difference. There is the Supreme Purusha distinct from the selves; this is of three kinds as Brahma, Vishnu and Shiva. Thus on consideration there are twenty-six categories here.

337. On the consideration of the real facts, there are experiences like error. Since knowledge is in the form of truth, intellectual knowledge has no defect.

338. The Supreme Purusha is changeless. Ishvara is the Purusha who is uncontaminated by the vehicles of affliction, action, fruition etc., (at any time, past, present or future).

339. Afflictions (Kleshas) are stated to be five: ignorance, egotism, desire, aversion and tenacity of mundane existence.

340. Action consists of meritorious and sinful acts, fruition (Vipaka) consists of the fruit of actions (pursuing those who commit them).

341. The (individual) self free from these, through constant devotion to the Supreme Purusha, through Yogic practices with discriminative knowledge and observing the form of the Supreme, attains the same form as that (of the Supreme Self) and this is called Liberation.

342. This is the difference, all other things are similar, in the case of theistic Samkhya. This is the essence of the conclusions (of the Samkhya system).

343. Considering well, for the clarification of the mind, this thesis of dualism on the part of Samkhya, together with the tenets of the Yoga system, now listen to the doctrines of the Mimamsaka.

344. Because of the (attempt at) demonstration of proving the non-validity of the Veda by the Bauddhas and others, Mimamsa sets forth to prove its validity.

345. It is composed of three sections on the basis of the qualifications of the eligible ones. It consists of twenty chapters; its division is explained (below).

346. The first section is made up of twelve chapters and the middle and the last sections four chapters each.

347. The author of the Sutras of the first section is Jaimini. Sabara is the commentator. Hence the commentary is named Sabara-Bhasya.

348. In the first chapter the validity of the Veda denied by the Bauddhas and others is established by the sage with the help of spiritual evidence and reasoning.

349. In the second chapter the different kinds of injunctions (Vidhi) are established with the help of scriptural passages and reasoning. The auxiliary and principal nature (Sesasesitva) of injunctions is determined in the third chapter.

350. The auxiliary and principal nature of the agent (Purusha) and sacrifice (Ijya) is established in the fourth. The order of sequence of the performance (of sacrifice) is settled in the fifth chapter.

351. And in the sixth is well discussed the qualifications of the performer. Thus the 'six-chaptered one' (Sadadhyayi) deals with the primary sacrifices (Prakriti).

352. Whatever is effected in the primary sacrifice is also to be effected in the secondary (Vikriti); this is discussed in general (Samanyatidesha) in the seventh chapter.

353. The eighth chapter deals with the same in particular (Visesatidesha). The modification (Uha) of acts is taught by the sage in the ninth chapter.

354. Exclusion (Badha) is explained in the tenth chapter as the suspension of acts. Centralisation (Tantra) is mentioned in the eleventh chapter and extended application (Prasanga) in the twelfth.

355. Thus the twelve-chaptered text (Dvadasadhyayi) is composed by Sabara Svamin for the accomplishment of only the Vedic acts.

356. That Bhasya was clearly explained by (Kumarila) Bhattapada and Guru (Prabhakara) separately, with difference of opinion; it is now summarized.

357. Regarding the knower (Pramatir), means of valid knowledge (Pramana) and objects of knowledge (Prameya), there is always dispute between them.

358. Perception etc., are indeed the five means of valid knowledge acknowledged by Prabhakara. These, along with non-apprehension (Abhava) are six means of valid knowledge accepted by the Bhattas.

359. According to Prabhakaraguru the cognition of absence does not exist. Moreover, darkness (Tamas) is not a separate substance. It is only the absence of light (Aloka).

360. All knowledge is always true. Error (Bhranti) and doubt (Samsaya) are not distinct means (of valid knowledge) because on reflection,

361. these cognitions are merely of the nature of non-discrimination. According to the wise, recognition (Pratyabhijna) is contained in perception.

362. The existence of pot etc., is known already. Since it (recognition) makes known the previously known existence, it is considered as mere apprehension.

363-364. Knowledge is two-fold: apprehension (Grahana) and remembrance (Smriti). There is spontaneous self-luminosity of these two (kinds of) knowledge; the knower, as in the system of Vaisesika and others, is eternal, omnipresent and sentient.

365. The knower is the substratum of qualities like intellection (Buddhi), different from body etc., of the nature of agent (Kartir), enjoyer (Bhoktir) and wanders in the world due to Karma.

366. In the experience 'I know (the pot)', the knowledge manifests itself. So also the pot as the content of the cognition and the knower as the substratum of that knowledge. To be the knower is not otherwise since knowledge is dependent on it.

367. Because it is the object of the knowledge, it is taken as knowable (Prameya). Thus states Guru (Prabhakara), the upholder of the doctrine of the tripartite perception (Triputipratyaksavadin).

368. The object of the sacrifice etc., is named 'prompting force' (Niyoga). It is called Apurva because it is not ascertainable by other means of valid knowledge (other than Sabda).

369. It is termed 'something to be effected' (Karya) because it is to be effected through action. Likewise it is 'principal' (Pradhana) as it is the chief object of action.

370. Because it gives the result of heaven etc., to the person performing it, it is not to be considered as lacking freedom when thus considered.

371. To one who was defeated at the hands of one's enemy and went away abandoning the kingdom, his servant returned the kingdom after killing the enemy in the battlefield.

372. To the servant who had been forced to work by the king, wealth came and was given by him (to the king); this does not make the king inferior.

373. There may be difference in the form in what is different. The Dharma does not depend on something else. This doctrine of Prabhakara Guru is declared thus.

374. There is eternity for the Veda and its validity is self-evident. Also of the Upanishads and Mantras,

375. The validity of the eulogistic statements (Arthavada) does not exist at all times. Their validity as statements secondary to injunctions is accepted sometimes.

376-377. Validity of Itihasas and Puranas is certain. Eternity, absence of creatorship, reality and multiplicity of the worlds of heaven, earth and hell are maintained. Because of the ascertainment of the existence of form etc., of deities,

378. Mantras refer only to the dative endings of words (signifying the deity) according to both Prabhakara and Kumarila Bhatta and to (the performance of) Agnihotra etc.

379. According to Bhatta, non-apprehension is a means of valid knowledge and through it non-existence (Abhava) becomes an object of apprehension. It is of five kinds:

380. absolute non-existence (Atyantabhava), prior non-existence (Pragabhava), non-existence on destruction (Pradhvamsabhava), mutual non-existence (Anyonyabhava)

381. and associative non-existence (Samsargabhava) are mentioned as objects (of non-apprehension). Among them hare's horn etc., are absolute non-existence.

382. Prior non-existence is that which exists prior to the creation of pot etc. Non-existence by destruction is that belonging to the period after destruction.

383. Mutual non-existence is that of pot etc., from clothness. Because of the non-apprehension of outside of the objects which are inside,

384. their non-existence is that of absence of association. These are proclaimed the objects of non-apprehension.

385. Darkness (Tamas) is a distinct substance and not mere absence of light, because of the scriptural statement 'in the beginning there was darkness covered with darkness'.

386. Knowledge is declared to be five-fold: true and erroneous knowledge, doubt, recognition and memory. The twofold classification is not approved of.

387. Mimamsa sets about to impart ascertained meaning to those people whose thoughts are filled with doubt and whose minds are perplexed.

388. There is reality for the knowledge which is of the form of doubt and error. The existence of these bits of knowledge is approved by all.

389. The knower is held to be of the nature of substance and consciousness. He is sentient as he is of a nature different from the object of knowledge.

390. And being the substratum of qualities it is assumed to be a substance. Thus the substantiality and sentience of the knowledge is established.

391. The substance which is the substratum of knowledge is not difference from knowledge; hence it is not different from knowledge and logical reasoning.

392. Light is the cause (of revelation) and the sun is the cause of that; hence the sun is not different from the light. It is similar.

393. It is maintained that only because of the identification of the insentient with the sentient, the cognisability of the self occurs in the notion 'I'.

394. There is cognisability of the prior knowledge by a subsequent knowledge. By this there is no infinite regress and there is no further desire of knowing.

395. 'This is a pot' is knowable by the reflective cognition 'I know the pot'. Similar is the case everywhere.

396-398. The purpose of injunctive statement is not Niyoga, but 'effecting' (Bhavana). Know that it comprises of three factors: what is to be effected, by what it is to be effected and how it is to be effected. This is known as the opinion of the preceptor, Guru (Prabhakara) also.

399. Both the parties hold that liberation is abiding in one's true nature and that it is attained through rituals. Its nature is explained (below).

400-402. Since further demerit accrues to the one who repeatedly performs prohibited acts (Prati-Siddha) and the acts aimed at the fulfillment of desires (Kamya), to the person who performs only daily (Nitya) and obligatory occasional (Naimittika) acts and exhausts the potency of former acts by experiencing them, liberation occurs to such a person of rituals. This abiding in one's true nature is termed Moksha.

403. Having heard and borne in mind the doctrine of the Karma Mimamsa, O virtuous one, hear now the doctrine of the Madhya Mimamsa.

404. (They are) devoted to Brahman possessing attributes (Saguna Brahman) and engage in the worship of deities. According to the Madhya Mimamsa, the knower is indeed the individual being.

405-406. The visible world is the knowable and the means of valid knowledge are eight-fold. The Supreme Self is other than the individual being, is eternally liberated, self-luminous, of the nature of omnipresence and always possessing form like the sun. He, out of compassion, creates, protects and dissolves quickly.

407. Just as the world comes to light thus by the brilliance of the sun, so also the entire world shines continually by His light.

408. Liberation in the form of residence in the same world etc., (Salokya) occurs to the eternally bound being devoted to His worship only by his grace, not otherwise.

409. Among those who are named Pasupatas those who are Mahavratadharas, Kalamukhas, Jangamas and also the Saktas and the Vaishnavas,

410. there is difference in the form of the deity; the rest is similar. Attached to the sacred formula (Mantra) and mystic rites (Tantra) regardless of one's own true nature, they strive forever to disgrace one another with the aid of scriptural authority and reasoning.

411. This is the summary of the doctrines of these (sects) confused on account of their attachment to action (Karma).

412. (The followers of) the Uttara Mimamsa, on the other hand, is devoted to the worship of his own self. Samkaracharya, the great thinker is the author of its Bhasya.

413. The author of its Sutras is the great sage Veda Vyasa. It is maintained that the knower (Pramata) is the individual self, the knowable is indeed the visible world. Its conception of the means of knowledge is similar to that of Kumarila Bhatta.

414-415. The true principle of the form of existence, consciousness and bliss is indeed the Absolute Brahman. There is no accessibility through the means of knowledge to Brahman who is of the nature of experience. The knowability of the Supreme Self is an immediate experience to those liberated even while living (Jivanmuktas).

416. 'I am of the form of existence, consciousness and bliss' - such is the knowability by immediate experience in their own lotus-heart by the wise.

417-418. The state of Brahman is certain to the being who has immediate experience. Just as the pot illuminated by a lamp is not capable of illuminating the lamp, so also the means of valid knowledge (in the case of) the Supreme Self.

419. Without depending on the conscious self even the cognition of absence is nowhere manifested because of the nature of being insentient. How could indeed objects like the pot, the bell etc., becomes manifest?

420. If there is indivisibility of this self of the form of consciousness, whence would appear the duality consisting of the world, beings and the Lord?

421. If the non-reality of the duality which is experienced is definite, how is the reality (of the experience) 'You and I are different'.

422. Therefore there is clear cognition of the reality of duality. If it is (argued) thus, it is not reasonable when examined logically.

423. Just as the inner self exists in dream as if manifold, similarly even in the waking state the self exists as if manifold.

424. When it is determined that the manifoldness in dream is pervaded by the self, the difference manifests itself, as if it were real.

425. Just as the thickness, thinness or multipleness of the single fire shines forth always due to the difference in wood, so also the difference in the Supreme Self due to the differences in the bodies.

426. Therefore the existence of difference arises on account of the existence of (its) substratum.

427. Just as the existence of silver occurs to the being because of the existence of the shell, so also the existence of duality in the all-pervasive pure consciousness.

428. The shell, when seen only as a white brilliant object, does not appear to a person in its own form.

429. Similarly, even though the Supreme Self is known as pure consciousness, the eternality and perfection of the self does not at all become evident.

430. Just as the unchanging rope appears in the form of a snake, similarly in this case also, the world which consists of beings and the Supreme Lord.

431. Duality exists in the empirical state in two-foldness - as the seer and the seen, (but) does not indeed exist in profound meditation. Therefore it is clearly proved that duality is due to adventitious conditions.

432-434. Therein the visible world (Drisya) is indeed Maya; the seeing self is the Supreme Lord. Maya is not real because it is different from the reality, also because of being the creator of the unreal world. It is not unreal because of being annulled by the true knowledge, because of the immediate cognition 'I do not at all know myself'. Nor is it both real and unreal due to its contradictions.

435-437. Because of the impossibility of the existence of contrary objects in one place, the Maya of the Supreme Self is indescribable as real or as unreal. If it were different from the Supreme Self, it would become non-existent. Mahamaya is of the nature of object to be known, the Supreme Shiva is of the nature of intelligence. It is not capable of being known as such. Because of their contradictory nature, it is not proper to take them as identical.

438. If it is said to be of the nature of (both) difference and non-difference, that too is not proper. For a single entity cannot be different and non-different at the same time. This Maya is of the nature of effect (Karya), therefore it is not with parts.

439-443. Nor is it devoid of parts, for it exists in the form of the universe. If it is also not of the nature both (with and without parts) when viewed from the said reasoning (contradictoriness). Hence it is established that Mahamaya is indeed indescribable. In this form of pure consciousness, this movable and immovable universe appears constantly due to Maya like the imaginary town in the sky. Therefore the universe created by Maya in the pure consciousness in unreal like the universe in the dream, like the rope-snake and like the shell-silver. The unreality of an entity is its negation by the true knowledge.

444-445. Maya exists in the Self till liberation like Rahu in the sun, it is not the body, the sense organ, the mind or intelligence or self. Because of the experience of 'mine' with regard to them, the nature of being self does not apply to them. Likewise, it is certain that the nature of being self does not belong to the vital air (Prana) also.

446. If it is argued that vital air is 'self' because it is inert in deep sleep; how it is not Atman is described (below).

447. (If it is the vital air) there should be the stopping of the function of the sense organs, hence it is not certain that it is the self. Even if it operates thus, the servants always work for the agent twofold, out of love and fear.

448. Since he does not cease to exist during sleep, it is definite that he is the lord.

449. The vital air protects the body because of its actions; the Self who is the cause enters the body and enjoys pleasure.

450-452. Therefore know that the vital air is not the doer. Since bondage is of the nature of sorrow, its destruction is declared liberation (Moksha) by the pure Vedantins and by tradition. Discrimination between the eternal and the non-eternal is held as the first means of spiritual knowledge (Sadhana), the other being non-attachment to this world as well as to the hereafter, qualities of self-control and equanimity and also the desire for release.

453. The person endowed with these means is qualified (to study it). To this qualified who constantly practices 'hearing' (Sravana) etc.

454. On the attainment of the knowledge 'I am Brahman' the immediate destruction of ignorance is liberation; there is no other means.

455. Such is the essence of the doctrine of the noble Vedantins.

456. Thus having examined accurately the relative merits of all the doctrines and having understood what is to be avoided and what is to be adopted, move about at ease.

Chapter Eight

457. Disciple: O Master be gracious. O Lord of the universe the ignorance accumulated (by me) is destroyed. Is there or is there not liberation for all O Lord?

458. Thus asked by the disciple, the preceptor, the omniscient lord spoke in order to create harmony between (the different) doctrines.

459. Preceptor: According to all these philosophers the self is established as the doer. Because Atman fills everything, it is said to be the all-doer.

460. Having ascertained that the Atman of all is well expressed indeed by the followers (of different systems), I do not dispute with them.

461. The Lord is in every form. By whatever manner (he is) worshipped by people, all that is accepted by the Lord.

462. The Self is conceived by the Charvakas as the body.

463. Since the Self is all-pervasive it is agreed that even the body is the Self. The Self being of the size of the body, voidness and momentariness are attributed (to the self) by the Bauddhas.

464. Inertness and substances are attributed by the materialists to the Self which is of the nature of all-pervasiveness and pure consciousness. Even Prabhakara believed in a similar manner the state of being.

465-466. Purusha is imagined by the Samkhyas who are given to deliberation. And its nature of being the cogniser of the objects of the world is accepted by the Bhattas. The supreme Lord is conceived in different forms by others.

467. According to Kapalikas the nature of the self belongs indeed to the vital air (Prana). (The Lord) shines as all beings and as the Soul of everything.

468. Just like the fire in wood, the oil in the sesamum, the Supreme Being remains pervading the world outwardly and inwardly.

469. In this case, the conception of everyone is true, for the universe which is conceived in him is not different from the Lord.

470. Therefore at the proper time there is liberation to all the followers of (the different) doctrines. Those devoid of such an attitude are conceited fools.

471. They should be avoided diligently. And always observe silence with them. Further, O handsome boy, have confidence in the highest truth taught by me.

472. With the confidence thus placed, you will attain perfection. Further when perfection is well established, the state of possessing the Universe as the self comes into being. While remaining thus,

473. the state of being body of the universe is also produced. And there takes place, in the intellect (the notion that) the possessor of the body is the Supreme Self.

474. Reflecting thus, one should commence to wander about places to beg for alms. Having received alms, one should eat it because food obtained as alms is indeed food.

475. Food obtained as alms is declared to be of three kinds by those proficient in unsullied tradition. Having approached the house of devotees, remaining there at ease,

476. having spent five nights there, the food is termed inferior (Adhama). The mediocre type (Madhyama) is the food obtained from the house of the pure-minded Yogins.

477. The superior is the Madhukara (collected from different houses like collecting honey from different flowers). Thus food is of three kinds. Having exhausted day by day, the experience of the Prarabdha Karma become pure consciousness at the proper time.

478. (Thinking) continually, 'I am of the nature of all-pervasiveness', 'I am everything', always remain of the nature of infinite self-consciousness.

479. Having performed the evening Samdhya, having merged this movable and immovable universe into the pre-consciousness, remain as pure consciousness alone.

480. To the Yogins the Self continues to remain in the same way after the destruction of the body as it was before destruction, hence remain like that.

481. Remembering this day and night, wandering in the world on account of Karma, you will become pure awareness on the exhaustion of the Prarabdha Karma.

482. Disciple: O Master, be gracious, O lord of the universe! Victory to you who are compassion embodied. I know the Self now due to your kindness only. I am the Supreme Lord, of the nature of contentless pure consciousness.

483. I have understood the truth and I have achieved the goal, by worshipping your lotus feet.

484. Wandering in this world always to experience the actions which are in operation and satisfied with whatever obtained, I am entering perfection.

485. This Sastra text Siddhantapanjara came through the mouth of Vighnaraja (Vinayaka) in the presence of Keralavarman, Chief of Matika.

Uttara Gita

[Initiation of Arjuna by Sri Krishna into Yoga and Jnana]
English Translation and Notes by B. K. Laheri, F.T.S.
Published by Theosophical Publishing House, Adyar, Madras, India
E-Text Source: Canadian Theosophical Association

Publisher's Note:

The Uttara Gita, as its name implies, and as the first few lines of Chapter-I explain, is the subsequent instruction, coming after that set forth in the Bhagavad-Gita,.

Those who have not read carefully the Bhagavad-Gita, (Text in Devanagiri and Translation in English by Dr. Annie Besant, Popular Edition published by the Theosophical Society) should do so before starting upon the study of the Uttara Gita. They will then perceive how the latter amplifies and gives practical details upon points which the former, in its intention of only setting forth the broad outlines of instruction, passes over with merely a general reference.

This translation of Babu Rai Baroda K.Laheri, F.T.S., appeared in Lucifer, November and December, 1892.

CHAPTER-I

ARJUNA, after the successful issue of the battle of Kuruksetra, amidst the pleasures of rank, riches, and prosperity, had forgotten the priceless instructions imparted to him by Sri Krishna, on the eve of that memorable battle. He now asks Kesava again to propound to him the secrets of the Brahma-jnana.

ARJUNA ASKED:

1, 2 & 3. O Kesava, [Kesava means the manifested Logos, the union of Visnu, Brahma and Mahesvara, or the combined Sattva, Rajas, and Tamas Gunas. The word "Kesava" is from Ka-isa-va] tell me the knowledge of that Brahman that is One, and without its like and rival, without Upadhi (attributes) beyond the Akasa, source of all purity, that which cannot be approached by argument, or reached by conception, the unknowable and the unknown, and that which is absolutely free from births and deaths. O Kesava, impart to me the knowledge of that which is Absolute, the only above ode Eternal Peace and Purity, the Instrumental (Nimitta) and Material (Upadana) cause of the Universe, though itself causeless and free from all connection. Tell me, O

Kesava, the knowledge of that which dwells in every heart, and that which combines the fact of knowledge and the thing knowable in Itself.

SRI BHAGAVAN SAID:

4. O thou long-armed one, thou who art the crest-jewel of the Pandu dynasty, O Arjuna, thou art most intelligent, because thou hast asked me a question which is at once most sublime and magnificent - to attain the knowledge of the boundless Tattvas. Hear, therefore, O Arjuna, attentively what I wish to say on the matter.

5. He is called Brahman, who, devoid of all desires, and by the process of Yoga, sits in that state of meditation in which he assimilates his own Self-mantra (Pranava or Aum) with the Hamsa (Paramatma).

6. For the human being, the attainment of the state of Hamsa (I am He), within his own limits, is considered the highest jnana. That which remains merely a passive witness between the Hamsa and Non-Hamsa, i.e., the Paramatman and the destructible portion of the human being, is the Aksara Purusa in the form of Kutasha-Caitanya (Atma-Buddhi). When the knower finds and sees this Akara Purusa in him, he is saved from all future troubles of birth and death in this world.

7. The word "Kakin" is the compound of ka + aka + in. The first syllable Ka means happiness, the second Aka means misery, and the third In denotes possessing: therefore one that possesses happiness and misery - the Jiva - is called "Kakin". Again the vowel a at the end of the syllable Ka is the conscious manifestation of Mula-Prakrti or the Jiva form of the Brahman; therefore when this a disappears, there remains only the K, which is the One great indivisible Bliss - Brahman.

8. He who is always able to retain his life-breath (Pranavayu) within himself, both at the time of walking and rest, can extend the period of his life over a thousand years.

9. Conceive so much of the manifested Akasa (sky) as can be brought within the range of one's own mental view, as one undivided Brahman then merge the Atman into it, and it, into your own self; this done, i.e., when the Atman is made one with the Akasa, think of nothing else - as moon, stars, etc. - in the sky. [This is the Nirvikalpa Samadhi - the subjective concentration of the mind, in which both the mind and life-breath become still like a flame without air.

There are two well-known processes of practising Yoga: viz., to concentrate the mind (a) at the point where the nose ends, and (b) where the root of the

nose begins. The result in both cases is the same as are the further processes of practice, but in either case the instruction of a Guru is necessary, otherwise it is absolutely impossible to succeed.]

10. Such a seeker of Brahman, after fixing his mind as aforesaid, and shutting himself out of all objective knowledge (Ajnana), should hold fast the support of unchangeable Jnana, and think of the One Indivisible Brahman in the inner and outer Akasa, that exists at the end of the nose, and into which the life-breath merges.

11. Freed from both nostrils where the life-breath disappears, there (i.e., in the heart) fix thy mind, O Partha, [another name of Arjuna.] and meditate upon the All-Supreme Isvara.

12. Think of the Siva, there, as devoid of all conditions of life, pure but without lustre (Prabha), mindless, Buddhi-less.

13. The signs of Samadhi are the negation of all positive conditions of life and the complete enthralment or subjugation of all objective thoughts.

14. Although the body of the meditator may now and then become somewhat unsteady at the time of meditation, yet he is to consider that the Paramatma is immovable. This is the sign of the Samadhi.

15. He that considers the Paramatman as without Matra, i.e., neither short nor long in metre, soundless, unconnected with vowels, and beyond the Bindu, (Point) i.e., Anusvara, (which produces a nasal sound), beyond the Nada, i.e., the voice that rises from the throat, etc., and beyond the Kalas, i.e., the different phases of this sound, is the real knower of the Vedas.

16. He that has acquired Vijnana, (the Supreme Knowledge) by the aid of Jnana, i.e.., the knowledge derived from books of Philosophy and instruction from a Guru, and has learned to place the object of this knowledge in his heart, and he that has acquired peace of mind, such a person requires no Yoga for further practice, and no meditation for further conception.

17. The syllable (Aum) with which the Vedas begin, which figures in the middle of the Vedas, and with which the Vedas end, unites Prakrti with its Own Self; but that which is beyond this Prakrti-united-Pranava is Mahesvara.

18. A boat is necessary until one gets to the other side of the river, but when a man once crosses the stream, the boat is no longer necessary for his purpose.

19. As a husbandman throws away the husks, after thrashing out the corn, so does also an intelligent person give up the study of books after he has attained knowledge from them.

20. As light is necessary to find the wished-for object in a dark chamber, but when once the object is found, the light is put aside as unnecessary: so also when the Object of the Supreme Knowledge, that is kept hidden by the illusions of Maya, is once found out by the torch of Knowledge, the Knowledge itself is afterwards put aside as unnecessary.

21. As milk is not necessary for a person who is already satisfied with the drink of nectar, so also Vedas are not required for man who has already known the Supreme Deity.

22. Thrice fortunate is the Yoga who has thus satiated his thirst by the nectar of knowledge; he is henceforth bound to no Karma, as he has become the knower of the Tattvas.

23. He that has known the unspeakable Pranava as the one continuous sound of a big gong, or like one unbroken thread (Dhara) of oil, without division and separation, understand the real meaning of the Vedas.

24. He, that uses his own Atman as one Arani (a piece of wood that produces fire when rubbed), and Pranava as the other and constantly rubs the two together, he will very soon see the hidden fire thus produced by the friction of the two, even as he produces the fire that is hidden in the bosom of the Arani

25. As long as one does not see within himself that sublime Rupa which is purer than purity itself, and which beams forth like a smokeless light, he should continue his meditations with a steady mind, fixing his thoughts upon that Rupa (form).

26. The Jivatman, although (considered to be) very distant from Paramatman, is still very near to it; and although it has a body, still it is without body; the Jivatman itself is pure, omnipotent and self-evident.

27. Although it (Jivatman) is (considered to be) in the body, still it is not in the body; it is not affected by any change of the body, nor does it take part in any enjoyment appertaining to the body nor can it be bound down or conditioned by anything that binds the body.

28 & 29. All oil exists in the seed (i.e., pervading the whole of it) and butter (Ghrta) in cheese (Ksira, i.e., milk boiled and thickened). As smell exists in the flower, and juice in fruits, so does the Jivatman which permeates the whole universe, also exists in the human body. Like the fire hidden in the bosom of wood, and like the air that pervades the whole limitless Akasa,

Atman, the dweller in the caves of Manas, unseen and unperceived, becomes its own expressor, and walks in the Akasa of the human heart.

30. Though the Jivatman dwells in the heart,yet it has its abode in the mind; and though dwelling in the heart it is itself mindless. The Yogi, who sees such an Atman in his own heart through the help of his own mind, gradually becomes a Siddha himself.

31. He that has been able to make his mind entirely unsupported and one with the Akasa, and to know the unchangeable One, his state is called the state of Samadhi.

32. Though living upon air he that daily practises Samadhi to make himself happy with the drink of the Yoga-nectar, becomes able to destroy the destroyer.

33. He that contemplates the Atman as No-thing above, No-thing below, No-thing in the middle, and No-thing all round, his state is called the state of Samadhi. (That is Niralamba, non-supported or self-supported samadhi) The Yogi who thus realizes the No-thingness of the Atman becomes free from all virtues and vice.

ARJUNA ASKED:

34. Tell me, O Kesava, how Yogis should meditate upon the colourless and formless Brahman, when the mind is unable to think upon that which it has never seen, and that which can be seen is material, and consequently subject to destruction (change)?

SRI BHAGAVAN SAID:

35. That which is full above, full below, full in the middle, and full all round, is the All-full Atman and he that contemplates the Atman thus, is said to be in the state of Samadhi.

ARJUNA ASKED:

36. Tell me, O Kesava, how the Yogi is to practise meditation when the Salamba which thou has just described is unreal and that which is Niralamba means No-thingness?

SRI BHAGAVAN SAID:

37. He who, after purifying his mind, contemplates the pure Paramatman, and looks unto his own Self as he one vast undivided whole of the manifested universe, becomes happy by knowing the Brahman.

ARJUNA ASKED:

38. All the letters have long and short metrical sound, they (letters) are also joined by the Bindu (Anusvara-point) and the latter (Bindu) when disjoined, merges itself into the Nada (sound), but where does the Nada merge.

SRI BHAGAVAN SAID:

39 & 40. Light exists in the voice of the ceaseless Sound, and Manas (thought) in that light; the Space where the Manas disappears (merges in itself) is the Supreme Foot of Visnu. Aiming at the unknowable, where the Sound of the Pranava, led up on high by the Life-Air, disappears, that Space is called the Supreme Foot of Visnu.

ARJUNA ASKED:

41. Tell me, Okesava, when the Life-Breath leaves this body of five elements, and the tenement itself is again reduced to them (the elements), where do the virtue and vice of the man go, and who do they accompany?

SRI BHAGAVAN SAID:

42 & 43. The destiny produced by the result of virtue and vice, the Essence of the five Bhatas - the mind (lower mind), the five senses, and the controlling genii (Devatas) of the five organs of Karma, all these by reason of the Ahankara (personality) of the mind accompany the Jiva as long as it remains ignorant of the knowledge of the Tattvas.

ARJUNA ASKED:

44. O Krishna, the Jiva, in the state of Samadhi, leaves all the movable and immovable objects of the world, but what is it that leaves the Jiva so as to remove the nama of Jivaship?

SRI BHAGAVAN SAID:

45. The Prana Vayu always passes between the mouth and the nostrils; the Akasa drinks (absorbs) the Prana (i.e., when the Jiva leaves the body, after acquiring the knowledge of the Tattvas); thus when the Prana is once absorbed the Jiva does not figure again as Jiva in the arena of this world.

ARJUNA ASKED:

46. The Akasa that pervades the whole Universe also encompasses this objective world. It is therefore both in and out of everything. Now tell me, O Krishna, what it is that is beyond this Akasa.

SRI BHAGAVAN SAID:

47. O Arjuna, the Akasa is called Sunya (vacuum), because it means the want or absence of things or anything. This Akasa has the quality of Sound, but that which gives it the power of Sound (as emptiness cannot produce any sound), thought Itself Soundless, is the unknown and unknowable Brahman.

ARJUNA ASKED:

48. It is evident that the letters are pronounced by means of the teeth, lips, palate, throat, etc.; therefore how can they (letters) be termed indestructible (Nitya), when their destructibility is apparent on their very face?

SRI BHAGAVAN SAID:

49. That letter is called indestructible which is self-pronunciation, i.e., without the efort of any pronunciation, which is neither vowel nor consonant, which is beyond the eight places of pronunciation, which is not subject to long or short accents, and which is thoroughly devoid of the Usma Varnas (i.e, the four letters, S'a, Sa, Sa, Ha, called Usma on account of their pronunciation depending greatly on the help of Vayu or air - meaning, therefore, subject to no air or breath).

ARJUNA ASKED:

50. Tell me, O Krishna, how, by closing their external senses and knowing that Brahman, which lies concealed in every matter and every substance, the Yogins realize Nirvana Mukti (i.e., absolute freedom from every kind of bondage)?

SRI BHAGAVAN SAID:

51. The Yogins see the Atman within (them: this they do) when they shut out all their external senses (not by any physical action); for such a person when he leaves his body, his Buddhi [Students must distinguish between the Vedantic use of this term and the significance assigned to it in the Esoteric Philosophy.] (i.e. material intelligence) dies away, and with the death of his Buddhi his ignorance also dies away (i.e., he becomes spiritual).

52. As long as the Tattvas are not known to a person, so long it is necessary for him to practise concentration of mind by shutting out external senses, but once the thoroughly attains the knowledge of the Tattvas he identifies himself with the Universal Soul.

53. From the nine openings (portals) of the body, the waters of knowledge always pass out; consequently one cannot know the Brahman unless he becomes as pure as the Brahman Itself. (Meaning, the powers of mind should be concentrated within, and not allowed to dwell upon external objects through the nine openings.)

54. Thy body itself is exceedingly impure, but that which takes a body (Jivatman) is purity itself; he that has known the difference of the real nature of these two never troubles himself with the question of purity; for, whose purity, should he search after? (The Jivatman is always pure.)

CHAPTER-II

ARJUNA ASKED:

1. Tell me, Okesava, what is the evidence when one, knowing the Brahman as the all-pervading and all-knowing Paramesvara, believes himself to be one with It?

SRI BHAGAVAN SAID:

2. As water in water, milk in milk and (clarified) butter in butter, so the Jivatman and Paramatman become one in union without any distinction and difference.

3. He who with undivided attention endeavours to unite the Jivatman with the Paramatman according to the manner prescribed by the Sastras (i.e., Rsis) to him the all-pervading and universal Light shows itself in due time.

ARJUNA ASKED:

4. When, by acquiring knowledge, the knower becomes the object of knowledge itself, then he frees himself from all bondage by the virtue of his knowledge, and what need is there for practice of Yoga or meditation?
SRI BHAGAVAN SAID:

5. He, in whom the light of knowledge always shines forth, has his Buddhi constantly fixed on the Brahman, and with the fire of supreme knowledge he is able to burn down the bonds of Karma.

6. Such a knower of the Tattvas, by the realization of the Paramatman that is pure as the spotless Akasa and without a second, lives in it (i.e., Paramatman) without any Upadhi (i.e., being free from all attributes), as water enters into water.

7. Atman is Suksma like Akasa, and therefore it cannot be seen by the eyes, nor can the inner Atman, which is like the Vayu (air) bee seen either; but he who has been able to fix his Inner-Atman by the Niralamba Samadhi, and has learned to direct the course of his external senses inward, can know the unity of the Atman and Antaratman (Inner Soul or Mind).

8. Wherever a Jnanin may die, and in whatever manner his death may happen, he becomes one with Atman when he leases his body, even as the Akasa in the pot becomes one with its parent Akasa when the pot is broken, matters not where nor how it breaks.

9. Know by the process of Anvaya and Vyatireka that the Atman which pervades the whole body is beyond the the three states of consciousness - waking, dreaming and dreamless sleep.

[In the state in which although the material consciousness is absent, still the presence of the Atman is perceived as a witness to that state, this process is called the Anvaya; whereas the ignorance by which the man in the Sthula Sarira, does not perceive the presence of the Atman, although it is ever-present, is called Vyatireka. This twofold process exists in each of the above-mentioned three states of consciousness.]

10. He who has been able to dwell with his mind for one moment on a single point (i.e., to perceive the Light of Caitanya) frees himself from the sins of his past hundred births. [This probably means that the "vision of the fields of eternity" can never be attained until a person is purified from the "sins" of past births.]

11. On the right side spreads the Pingala Nadi (i.e., from the sole of the right foot right up to the top of the head where the Sahasrara exists), [For clairvoyant description of the six centres in the human body please see "Chakras" with Illustrations, by C.W.Leadbeater] it is bright and shining like a great circle of Fire (or the Sun); this product of virtue (Pingala) is called the vehicle of the devas. (Meaning, that those who can fix their mind in this Nadi, can journey through the sky like Devas; therefore it is called the "Deva-Yana" or the vehicle of the Devas.)

12. On the left side stretches forth the Ida (i.e., from the sole of the left foot up to the Sahasrara at the top of the head), the brightness of this Nadi is comparatively less, like the disk or circle of the Moon; it dwells with the breath of the left nostril and it is called the vehicle of the Pitrs. (Meaning, that those who can fix their mind in this Nadi, can ascend the Pitr Loka and no further; hence it is called "Pitr-Yana" or the vehicle of the Pitrs.)

13 & 14. Like the backbone of a Veena, or harp, the long tract of bone with many joints that stretches from the seat right up to the head of a human being is called the Meru-Danda (spinal cord). There is a minute aperture or hole that passes right through this Meru-Danda from the Muladhara to the head; it is through this hole that there passes a Nadi which the yogis called the Brahma-Nadi or Susumna.

15. Susumna is a fine nerve that passes between the Ida and Pingala. From this Susumna all the Jnana-Nadis (sensory nerves) take their birth: hence it is called the Jnana-Nadi.

[That Nadi that takes its origin from the Sahasrara, and growing gradually finer, descends through the canal of the spinal column, is called the Susumna. At first nine sets of smaller Nadis spring from it and spread towards the eyes and other organs of sense, etc.: afterwards from each joint of the spinal column to which the pairs of ribs are attached, one on either side, and underneath each rib, there are successively stretched thirty-two sets of Nadis, with innumerable branchlets covering the whole body like a network; these produce the sense of touch and perform other necessary work requisite for the upkeep of the Sthula Sarira. These Nadis are so fine in their texture that if 400 of them be collected and tied together,still they cannot be seen by the naked eye; thou so fine, still they are, like pipes, hollow and in this space there exists a certain substance,like oil, in which the Caitanya reflects; for this reason the Rsis call the Susumna the parent of all these smaller Nadis, the Jnana-Nadi, and consider it to be just like a tree with its innumerable branches covering the whole of the human body,the root being upwards - at the Sahasrara - and the branches downwards.]

16. The Sun, the Moon, and the other Devatas, the fourteen Lokas of Bhur, Bhuvar, etc., the ten directions,East, West, etc., the sacred places, the seven oceans,the Himalaya and other mountains, the seven Islands of Jambu, etc., the seven sacred rivers, Ganga, etc., the four Vedas, all the sacred philosophies, the sixteen vowels and twenty-four consonants,the Gayatri and other sacred Mantras, the eighteen Puranas and all the Upa-Puranas included, the three Gunas, Mahat itself, the root of the Jivas, the Jivas and their Atman, the ten breaths, the whole world, in fact, consisting of all these, exists in the Susumna.

[As all outward objects that are cognizable by the human senses are reflected in the Susumna Nadi, therefore the Rsis call this body the "microcosm". For instance, when you see the sun, moon, or the stars, you do not actually go near to them in order to see, but you see them because they are reflected in your Susumna Nadi. If your mind had the power to go out of your body, in order to see them, then you would be able to see all and everything that lies in the "Royal Road", and in such a case you would know all and every

occurrence that takes place in every quarter of this globe, nay, and somewhere else, in this vast universe.]

17. As various Nadis have sprung up from the Susumna, the receptacle of the Inner soul of all Jivas - and are stretched out in all directions of the physical body, therefore it is considered like a huge tree reversed. The Tattva-Jnanins alone are able to walk on every branch of this tree by the help of Prana-Vayu.

18. In this human body there exist seventy-two thousand Nadis which admit of sufficient space for entrance into them through Vayu; the Yogins alone become acquainted with the true nature of these Nadis by the virtue of their Yoga-Karma.

19. Having closed up the nine portals of the body, and being acquainted with the source and nature of the Nadis that stretch up and down the seats of the several organs of sense, the Jiva, rising to the state of superior knowledge with the aid of the Life-Breath, attains Moksa.

20. On the left side of this Susumna, and near the point of the nose, there exists the Indra-Loka by name called Amaravati; and the bight luminous sphere that exists in the eyes is known by the name of Agni-Loka.

[Of the nine sets of nerves springing from the Susumna, at first one set enters into the organ of sight, but it forms into a circle before branching out and entering into both the eyes, this circle is called Agni-Loka. Similarly the circle which the second set of the nerves make before entering into the nostrils, is known by the name of Amaravati or the capital of Indra-Loka.]

21. Near the right ear exists the Yama-Loka (the place of death) known by the name of Samyamani, and on its side exists the sphere of the Nairrta Deva, called by the name of Nairrta-Loka.

[Yama-Loka means the sphere of Death, because there exists such a delicate place near the ear that slight injury is likely to cause death to a person; hence this sphere is called Yama-Loka.

Nairrta-Loka is also called Rakso-Loka. At the side of Yama-Loka there exists a place the nerves of which enable a person to masticate hard things such as meat, etc.; hence this place is known by the name of Nairrta-Loka or Rakso-Loka]

22. On the west (i.e., of the Susumna),and situated in the back, there exists the sphere of Varuna called by the name of Vibhavari: and on the side of the ears, the sphere is known as Gandhavati This is the seat of the Vayu.

[There is a certain place in the back of a man which the ordinary people of he Hindus touch with their wet fingers at the time of performing the halting ceremony. This place is called Vibhavari, because here the nerves are so sensitive, that no sooner one fixes his attention there than he becomes covered with Maya and falls into sleep. The term Vibhavari means night or darkness.

Similarly the place beside the ears, whence the air carries the smell, is called Gandhavati, meaning the place of smell; the place which starts the air to carry the smell into the nostrils is called the Vayu-Loka.]

23. On the north side of Susumna, extending from the throat up to the left ear, and in the sphere of Kubera, known by the name of Pushpavati, exists the Candra-Loka.

[Kubera is the god of riches of the Hindu Mythology; his place is called Puspavati, meaning place of golden flowers.]

24. In the left eye and in connection with the Isanya direction exists Siva-Loka, known by the name of Manonmani; the Brahmapuri that exist in the head should be considered as the microcosm in the human body (because it is the root and origin of the Jnana-Nadi Susumna, therefore called Manomaya-Jagat, or the world of mind).

25. Like the dreadful fire at the time of Pralaya, the eternal dwells at the sole of the feet; the same all-pure eternal imparts blessing, both above, below, in the middle, in and out (of the body).

[When one dwelling in Susumna, drinks the nectar of happiness, then whatever obstacles may appear to him both from above, below, or the middle of his body,they instantly disappear no sooner the mediator fixes his mind on the eternal dwelling at the sole of his feet.] [Referring to the direction of certain magnetic currents.]

26. The lower portion, or the sole of the foot, is called Atala; the upper portion, or the top, is called Vitala; the upper part of the joint between the leg and foot (i.e., the ankle) is called Nitala, and knee (Jangha) is called Sutala.

27. The lower portion of the thigh (Janu) is called Mahatala; the upper portion of it (Uru) is called Rasatala, and the loin (Kati) is termed Talatala. In this way it is proper to know the seven Patalas that exist in the human body.

28. In the Patalas where the serpents live in coils, and below the navel, is the place known by the name of Bhogindra; this dreadful place, like a burning Hell and Doomsday Fire, is termed Mahapatala; in this sphere, the eternal known by the name of Jiva, displays itself in serpentine coils like a circle.

29. Bhur-Loka exists in the navel; in the armpit [This localizes a great nervous and magnetic centre that directs every motion of the arms.] exists the Bhuvar, while the Svarga-Loka, with the sun, moon and stars, dwells in the heart.

30. The Yogis realize perfect bliss by imagining the seven Lokas, the Sun, Moon, Mars, Mercury, Jupiter,Venus, Saturn, and innumerable other Lokas like Dhruva, etc., in the heart.

31. In the heart (of the person who thus imagines) dwells the Mahar-Loka, the Jana-Loka exists in the throat, the Tapo-Loka between the two eyebrows, while the Satya-Loka exists in the head.

32 & 33. This Brahmanda shaped Earth [That is, like the egg of Brahma.] dissolves itself into Water, the Water is dried up by fire, the Air swallows up the Fire, and the Akasa drinks the Air in turn; but the Akasa itself is assimilated in the Mind, the Mind in Buddhi, the Buddhi in Ahankara, the Ahankara in Citta, and the Citta in Ksetrajna (i.e., Atman or Spirit).

[Ahankara here means "self-consciousness", Mahat, or the Third Logos; it corresponds to the Mind in the human principles. Citta means the "abstract consciousness", the Second Logos, corresponding to Buddhi of the human principles. Ksetra-jna, or the knower of the planes, means the Spirit or the First Logos, corresponding to the Atman of the human principles of the exoteric Theosophy. Mind here means the Kama Mind, and Buddhi means the faculty of ascertaining truth.

According to the definition given by Sri Sankaracharya in his Viveka-Chudamani [Text in Devanagiri and Translation in English by Mohini Mohan Chatterji], the Mind, Buddhi, Ahankara, and Citta are the four handmaids of Antahkarana; the quality of Mind is to doubt, that of Buddhi is to ascertain, Citta retains or keeps, while Ahankara, expresses its self-consciousness or shows "I-am-ness". The place of the mind is the throat, that of Buddhi the mouth, Citta dwells in the navel, while Ahankara resides in the heart.] [All the explanations in brackets are mere translations, except this portion, which I have simply explained from the teachings of "H.P.Blavatsky" and "Sri Sri Sankaracharya]

34. The Yogins who contemplate me with one mind as "I am he" are saved from the sins collected during a hundred millions of Kalpas.

35. As the Akasa of the pot is absorbed in the Mahakasa when the pot is broken, so also the ignorance-bound Jivatman is absorbed in the Paramatman when ignorance is destroyed.

36. He who has been able to acquire the knowledge of the Tattvas that the Jivatman is absorbed in the Paramatman, even as the Akasa of the Pot is absorbed in the Mahakasa, becomes undoubtedly free from the chain of ignorance, and goes into the sphere of the Light of Supreme Knowledge and Wisdom.

37. If a man practise asceticism and severe austerity for a thousand years, standing on one leg only, he cannot realize one-sixteenth part of the benefit gained by Dhyana Yoga (meditation).

Those that constantly chant the four Vedas and read other religious works and yet fail to realize "I am that Brahman", they are like the spoons that are used for every cooking operation, but yet remain without a single taste of the foods they prepare.

As the ass bears the burden of sandal (wood), whereby he feels only the weight of the load and not the virtue of the sandal, even so is the case of the (nominal) readers of the many Sastras, because they do not understand the real meaning of them, but carry them about like the beast of burden.

38. As long as one does not acquire the knowledge of the Tattvas, so long should he attentively perform all good acts, observe purity of body and mind, perform religious sacrifice, and acquire experience and wisdom by visiting sacred places.

39. At the time when the body oscillates backward and forward, the Brahmana who hesitates to believe that he is Brahman fails to understand the great subtle Atman, even if he be conversant with the four Vedas.

[At the time of practising meditation, when the Susumna commences dancing up and down the spinal cord by the force of the uprising Fire of Brahma, then the Linga Sarira within begins to move, which necessarily moves or swings the physical body; if at such a time one fails to consider himself "I am That" his study of the Vedas and Sastras is simply useless.

Linga is from the word Lina , which means to unite. As it makes possible the union with Brahman or Atman, therefore it is called Linga; Sarira is from the root Isri, I to emaciate, as it emaciates itself with the belief that "I am Brahman" therefore it is called Sarira. Therefore Linga Sarira means that body which emaciates itself and finally enables the Jiva to unite with Atman. Linga Sarira is increased by constant talking and other actions, therefore the less is spoken, etc., the better; it is no good increasing the Linga Sarira.]

40. Although the cows may be of different colours, but the colour of their milk is one and the same; even so in the case of the Jiva, the bodies may look different, but the Atman is one and the same in all.

41. Food, sleep, fear, and sexual desire men have in common with brutes; it is the addition of knowledge (i.e., the faculty of knowledge of Buddhi) only that makes him a man; if, therefore, he is devoid of this he is but equal to a brute.

42. In the morning a man performs the necessities of life, in the middle of the day he fills his stomach with food, in the evening he satisfies the cravings of his sexual desire, and afterwards falls into the embraces of deep sleep- such is the case with the beasts also.

43 & 44. That hundred millions of Jiva and thousands of Nada-Bindus [See the Voice of the Silence by H.P.Blavatsky for the Explanation of Nada. Bindu is the point where the Nada ends and is absorbed in the eternal; Bindu, therefore, is the mediatrix, the lady in the Bhagavata who acted as a go-between between Krishna, the Atma, and Radha, the Manas.] are constantly destroyed and absorbed in that All-Purity, therefore the firm conviction that "I am Brahman" is known to be the only cause of Moksa for Great Souls (Mahatma).

45. Two words bind and liberate the Jivas respectively, the firm belief of "I" and "mine" (Mama) holds fast and binds the Jiva down, and the absence or want of the same (Nirmama) liberates him from all bondage.

46. When the Mind becomes free from all desires and passions, then only the idea of duality ceases. When there arises that state of Advaita feeling (al in One and One in all), there dwell the supreme Feet of the Brahman.

47. As an hungry person imply wastes his energy in vain when he strikes the air with blows for food, so also a reader of the Vedas and others Sastras simply wastes his time and energy, if, notwithstanding his study, he fails to realize that "I am Brahman".

CHAPTER-III

1. Sastras are innumerable, and again it takes a long time to understand their real meaning (even if one succeeds in going through them); life is short, but the obstacles are many; therefore the intelligent should only take the real meaning of them as a Hamsa (swan) separates the milk only out of milk-mixed water.

2. The Puranas, the Bharata, the Vedas, and various other Sastras, wife, children, and family are simply so many obstacles on the path of Yoga-practice.

[This is not intended either for beginners or for ordinary people; it is intended for those only who have risen very high, i.e., above the world of matter.]

3. Dost thou desire to know all by thy own experience - that this is knowledge, and that is worth knowing, etc., - then thou shalt fail to know the end of the Sastras even if thine age be over a thousand years.

4. Considering life to be very impermanent, try to know only the indestructible Sat, give up the unnecessary reading of books, and worship Truth.

5. Out of all the beautiful objects that exist in this world, most are intended either to please the tongue or give pleasures to sex: if you can relinquish the pleasures of both these, then where is the necessity of this world for you. (Meaning that these two constitute the essence of selfishness in a man's mind; discard them, and you get rid of the selfish feeling, thereby living for virtue and the good of humanity alone.)

6. The sacred rivers after all are but waters and the idols worshipped are nothing but either stones,metals, or earth. Yogis go neither to the former nor worship the latter, because within themselves exist all sacred places and the synthesis of all idols.

7. Agni or Fire is the god of the twice-born who are given to sacrifice; the Munis call the Atman within them their god, the less intelligent portion worship the idols, but the Yogis see Brahman equally everywhere - both in the fire, within themselves, in idols, and all around.

8. As a blind man cannot see the sun although it lightens the whole world, so those blind of knowledge, or the spiritually blind, also cannot perceive the Omnipresent Eternal Peace that encompasses the whole universe.

9. Wherever the Mind (of a Tattvajnanin) goes, it sees the Paramatman there because all and everything is full with the One Brahman.

10. As the serene bright sky is observable with all its panorama of forms, names, and colours, so he who is able to realize the idea that "I am Brahman" - in spite of all forms, names, and colours - alone can see the eternal Paramatman actually.

11. The Yogi, while meditating, should contemplate that "I am the whole universe"; in this manner he shall see that Paramatman - the Abode of Supreme Bliss - with the eyes of his knowledge. As long as he shall think of the Akasa and identify himself with it, so long shall he consider the All-pervading Paramatman like Akasa itself, for the Great Subtle Production from the Portal of Moksa, the All-full Abode of Nirvana, the Eternal Paramatman

dwells in the heart of all Jiva, in the form of the Ray of Knowledge - the Spiritual Soul - in man; this Paramatman should be known as the Brahmatman of the Paramatman-knowing Yogis.

12. He who has been able to identify himself with the whole universe - as the One Brahman - should carefully avoid the desire of eating every man's food and selling all kinds of things.

[There would be no difference between a man and a dog, if he takes impure food and eats every body's bread. Impure trade also destroys the purity of a man's mind.]

13. Where the Yogis stay for one second or even half a second, that place becomes sacred like Kuruksetra., Prayaga and Naimisaranya because the thought of Spirituality for one brief second has a greater effect than one thousand millions of sacrifices.

14. The Yogi who considers this universe as nothing but the One Brahman, at once destroys both virtue and vice; consequently for him there is neither friend nor enemy, happiness nor misery, gain nor loss, good nor bad, honour nor dishonour, praise nor blame; all these become alike to him.

15. When a patched-up cloak with a hundred holes in it, is able to keep off the summer's heat and winter's cold, then what is the necessity for wealth and riches for a man whose heart is devoted to the worship of Kesava (Brahman).

16. O Arjuna, the Yogi should not think about or concern himself for his maintenance; if, however, such a thought is necessary at all, then let him beg for alms simply to maintain his body, and protect himself form cold by the clothes of charity; to him diamond and stones, green vegetables and coarse rice, and all other objects in this world, are of equal value (i.e., he becomes indifferent to all).

17. O Arjuna, he who does not covet material objects, never takes birth again in this world.

Vedanta Sara

By Sadananda
Translated by Swami Nikhilananda
Published by Advaita Ashram, Kolkatta

I. PREMININARIES:

1. I take refuge in the Self, the Indivisible, the Existence-Consciousness-Bliss Absolute, beyond the reach of words and thought, and the substratum of all, for the attainment of my cherished desire.

2. Having worshipped the Guru who on account of his being free from the illusion of duality justifies the meaning of his name Advayananda, I undertake the task of expounding the essence of the Vedanta according to my light.

3. Vedanta is the evidence of the Upanishads, as well as the Sariraka Sutras (Brahma Sutras) and other books that help in the correct expounding of its meaning.

4. On account of its being a Prakarana treatise of Vedanta, the Anubandhas, preliminary questions of the latter, serve its purpose as well. Therefore they need not be discussed separately.

5. The preliminary questions of Vedanta are the determination of the competency of the student, the subject-matter, its connection with the book and the necessity for its study.

6. The competent student is an aspirant who, by studying in accordance with the prescribed method the Vedas and the Vedangas (the books auxiliary to the Vedas), has ordained a general comprehension of the entire Vedas; who, being absolved from all sins in this or in a previous life by the avoidance of the actions known as kamya (rites performed with a view to attaining a desired object) and Nisiddha (those forbidden in the scriptures) and by the performance of actions called Nitya (daily obligatory rites) and Naimittika (obligatory on special occasions) as well as by penance and devotion, has become entirely pure in mind, and who has adopted the four Sadhanas or means to the attainment of spiritual knowledge.

7. The sacrifices such as Jyotistoma etc., which enable their performers to get the desired fruits such as living in heaven etc., are known as Kamya Karma.

8. Actions such as the slaying of a Brahmin etc., which bring about undesired results as going to hell etc., are Nisiddha Karma or forbidden acts.

9. Daily rites, such as Sandhyavandana etc., the non-performance of which causes harm, are called Nitya Karma.

10. Jatesti sacrifices (which are performed subsequent to the birth of a son) etc., are called the Naimittika Karma or rites to be observed on special occasions.

11. Rites such as Chandrayana etc., which are instrumental in the expiation of sin, are Prayaschittas or penances.

12. Mental activities relating to the Saguna Brahman - such as are described in the Sandilya Vidya are Upasanas or devotions.

13. Of these, Nitya and other works mainly serve the purpose of purifying the mind; but the Upasanas chiefly aim at the concentration of the mind, as in such Sruti passages, "Brahmanas seek to know this Self by the study of the Vedas, by sacrifice" (Brihadaranyaka-IV-4-22); as well as in such Smriti passages, "they destroy sins by practising austerities" (Manu 12.104)

14. The secondary results of the Nitya and the Naimittika Karma and of the Upasanas are the attainment of the Pitruloka and the Satyaloka respectively; as in the Sruti passages, "By sacrifice the world of the Fathers, by knowledge (Upasana) the world of the Devas (is gained)""(Br. Up.I.5.16)

15. The means to the attainment of Knowledge are: discrimination between things permanent and transient; renunciation of the enjoyment of the fruits of actions in this world and hereafter; six treasures, such as control of the mind etc., and the desire for spiritual freedom.

16. Discrimination between things permanent and transient; this consists of the discrimination that "Brahman alone is the permanent Substance and that all things other than It are transient."

17. The objects of enjoyment hereafter, such as immortality etc., being as transitory as the enjoyment of such earthly objects as a garland of flowers, sandal paste and sex-pleasures, which are transitory, being results of action - an utter disregard for all of them is renunciation of the enjoyment of fruits of action in this world and hereafter.

18. Sama etc., comprise Sama or the restraining of the outgoing mental propensities, Dama or the restraining of the external sense-organs, Uparati or the withdrawing of the Self, Titiksha or forbearance, Samadhana or self-settledness, and Sraddha or faith.

19. Sama is the curbing of the mind from all objects except hearing etc.,

20. Dama is the restraining of the external organs from all objects except that.

21. Uparati is the cessation of these external organs so restrained, from the pursuit of objects other than that; or it may mean the abandonment of the prescribed works according to scriptural injunctions.

22. Titiksha is the endurance of heat and cold and other pairs of opposites.

23. Samadhana is the constant concentration of the mind, thus restrained, on hearing etc., of the scriptural passages and other objects that are conducive to these.

24. Sraddha is the faith in the truths of Vedanta as taught by the Guru.

25. Mumukshutva is the yearning for spiritual freedom.

26. Such an aspirant is a qualified student; for it is said in the sruti passages, "quiet, subdued" (Br. Up. IV-4.23). It is further said, "This is always to be taught to one who is of tranquil mind, who has subjugated his senses, who is free from faults, obedient, endowed with virtues, always submissive, and who is constantly eager for liberation" (Sankara's Upadesha-Sahasri 324.16.72)

27. The subject is the identity of the individual self and Brahman, which is of the nature of Pure intelligence and is to be realised. For such is the purport of the Vedanta texts.

28. The connection is the relation between that identity which is to be realised and the evidence of the Upanishads that establishes it, as between a thing to be known and that which tells of it.

29. The necessity is the dispelling of ignorance relating to that identity which is to be realised, as the attainment of bliss resulting from the realisation of one's own Self. As in such Sruti passages, "The knower of Self overcomes grief" (Ch. Up. VII-1.3), "He who knows Brahman becomes Brahman" (Mund. Up. III-2-9).

30. Such a qualified pupil scorched with the fire of an endless round of birth, death, etc., should repair - just as one with one's head on fire rushes to a lake - with presents in hand, to a Guru, learned in the Vedas and ever living in Brahman, and serve him - as the following and other Srutis say: "Let him in order to understand this repair with fuel in his hand to a spiritual guide who is learned in the Vedas and lives entirely in Brahman" (Mund. Up. I-2-12).

II. SUPERIMPOSITION:

31. Such a Guru through his infinite grace instructs the pupil by the method of de-superimposition (Apavada) of the superimpositions (Adhyaropa) - as in such Sruti passages: "To that pupil who has approached him with due courtesy, whose mind has become perfectly calm, and who has control over his senses, the wise teacher should truly impart that Knowledge of Brahman through which he knows the Being, imperishable and real" (Mund. Up. I-2-13).

32. Adhyaropa is the superimposition of the unreal on the real, like the false perception of a snake in a rope which is not a snake.

33. Reality is Brahman which is without a second and is Existence, Consciousness, and Bliss. Unreality is Nescience and all other material objects.

34. However, ignorance is described as something positive though intangible, which cannot be described either as being or non-being, which is made of three qualities and is antagonistic to Knowledge. Its existence is established from such experiences as "I am ignorant", and from such Sruti passages as, "The power belonging to God Himself, hidden in its own qualities" (Svet. Up.I-3).

35. This ignorance is said to be one or many according to the mode of observing it either collectively or individually.

36. As, for instance, trees considered as an aggregate are denoted as one, viz., the forest, or water is collectively named as the reservoir, so also ignorance, existing in Jivas being diversely manifested, is collectively, represented as one - as in such scriptural passages as, "There is one unborn etc.," (Svet. Up. IV-5).

37. This aggregate (of ignorance) on account of its appearing associated with Perfection (Pure Intelligence of Brahman) has a preponderance of pure Sattva.

38. Consciousness associated with this is endowed with such qualities as omniscience, universal lordship, all-controlling power, etc., and is designated as the undifferentiated, the inner guide, the cause of the world and Isvara on account of Its being the illuminator of the aggregate of ignorance. As in the Sruti passage, "who knows all (generally), who perceives all (particularly)" (Mund. Up. I-1-9).

39. This aggregate of ignorance associated with Isvara is known as the causal body on account of its being the cause of all, and as the Anandamayakosa (the blissful sheath) on account of its being full of bliss and covering like a sheath; it is further known as the Cosmic sleep as into it everything is dissolved, and, for this reason, it is designated as the state of dissolution of the gross and subtle phenomena.

40. As a forest, from the standpoint of the units that compose it, may be designated as a number of trees, and as a reservoir from the same point of view may be spoken of as quantities of water, so also ignorance when denoting separate units is spoken of as many; as in such Sruti passages as, "Indra through Maya appears as of many forms" (Rig-Veda VI-47-18).

41. Ignorance has been designated as individual and collective on account of its pervading the units and the aggregate.

42. The individual ignorance, on account of its association with the inferior being, is characterized by impure Sattva.

43. Consciousness associated with this has limited knowledge and is devoid of the power of lordship; it is called Prajna on account of its being the illuminator of individual ignorance.

44. It is called Prajna as it is deficient in illumination on account of its association with a dull limiting adjunct.

45. The individual ignorance, associated with it is also known as the causal body on account of its being the cause of egoism etc., and as the blissful sheath because it is full of bliss and covers like a sheath; it is further known as dreamless sleep since into it everything is dissolved; and for this reason it is also designated as the state of dissolution of the gross and subtle phenomena.

46. In the state of dreamless sleep both Isvara and Prajna, through a very subtle function of ignorance illumined by Consciousness, enjoy happiness, as in the Sruti passage: "Prajna, the enjoyer of bliss, with Consciousness for its aid (is the third aspect)" (Mand. Up. 5); as also from such experience of a man awaking from dreamless sleep as, "I slept happily, I did not know anything."

47. This aggregate and individual ignorance are identical like a forest and the trees, or a reservoir and the water.

48. As the Akasa enclosed by the forest is identical with the Akasa enclosed by the trees, or as the Akasa reflected in the water is the same as the Akasa reflected in the reservoir, similarly Isvara and Prajna associated with these (aggregate and individual ignorance) are identical. There are such Sruti passages as, He is the Lord of all, (He is omniscient, He is the inner controller, He is the source of all, He is the cause of the origin and destruction of creatures)" (Mand. Up. 6).

49. Like the unlimited Akasa which is the substratum of the Akasa enclosed by the forest and the trees, or of the Akasa which is reflected in the water and the reservoir, there is an unlimited Consciousness which is the substratum of the aggregate and the individual ignorance as well as of the Consciousness (Isvara and Prajna) associated with them. This is called the "Fourth". As in such Sruti passages as, "That which is (tranquil), auspicious and without a second, That the wise conceive of as the Fourth aspect. (He is the Self; He is to be known)" (Mand. Up. 7).

50. This Pure Consciousness which is known as the "Fourth", when not discriminated, like a red-hot iron-ball, from ignorance and the Consciousness with which it is associated, becomes the direct meaning of the great Vedic dictum ("Thou art That"), and when discriminated, it gives us its implied meaning.

51. This ignorance has two powers, viz., the power of concealment and the power of projection.

52. Just as a small patch of cloud, by obstructing the vision of the observer, conceals, as it were, the solar disc extending over many miles, similarly ignorance, though limited by nature, yet obstructing the intellect of the observer, conceals, as it were, the Self which is unlimited and not subject to transmigration. Such a power is this power of concealment. It is thus said: "As the sun appears covered by a cloud and bedimmed to a very ignorant person whose vision is obscured by the cloud, so also That which to the unenlightened appears to be in bondage is my real nature - the Self - Eternal Knowledge" (Hastamalaka 10).

53. The Self covered by this (concealing power of ignorance may become subject to samsara (relative existence) characterised by one’s feeling as agent, the experiencing subject, happy, miserable, etc., just as a rope may become a snake due to the concealing power of one’s own ignorance.

54. Just as ignorance regarding a rope, by its inherent power, gives rise to the illusion of a snake etc., in the rope covered by it, so also ignorance, by its own power creates in the Self covered by it, such phenomena as Akasa etc., Such a power is called the power of projection. It is thus said: "The power of projection creates all from the subtle bodies to the cosmos" (Vakyasudha 13).

55. Consciousness associated with ignorance, possessed of these two powers, when considered from its own standpoint is the efficient cause, and when considered from the standpoint of its Upadhi or limitation is the material cause (of the universe).

56. Just as the spider, when considered from the standpoint of its own self, is the efficient cause of the web, and when looked upon from the standpoint of its body, is also the material cause of the web.

57. From Consciousness associated with the projecting power of ignorance which has a preponderance of the quality of darkness, has evolved Akasa which, in its turn, has produced air, from air has come fire, from fire water, and from water earth. As in such Sruti passages, "From this Self has evolved Akasa" (Tait. Up. II-1-1).

58. On account of the preponderance of inertia observed in them, their cause also must have an excess of the quality of darkness (Tamas). At that time the qualities of Sattva, Rajas and Tamas are reproduced in ether etc., in accordance with the law that the qualities of the cause determine the qualities of the effect.

59. These are called subtle matter, rudimentary elements (Tanmatras) and uncompounded (Apanchikrita) elements.

60. From these subtle elements are produced subtle bodies and gross elements.

61. The subtle bodies are what are known as the Linga-Sariras having seventeen component parts.

62. The component parts (of the Linga-Sarira) are the five organs of perception, the intellect, the mind, the five organs of action, and the five vital forces.

63. The five organs of perception are the ears, the skin, the eyes, the tongue, and the nose.

64. These are produced separately in consecutive order from the Sattva particles of ether etc.,

65. Intellect (Buddhi) is that modification of the internal instrument (Antahkarana) which determines.

66. The mind (Manas) is that modification of the internal instrument which considers the pros and cons of a subject (Sankalpa and Vikalpa).

67. The mind-stuff (Chitta) and egoism (Ahamkara) are included in the intellect (Buddhi) and the mind (Manas) respectively.

68. Memory (Chitta) is that modification of the inner organ which remembers.

69. Egoism (Ahamkara) is that modification of the inner organ which is characterised by Self-consciousness.

70. These, be it noted, are produced from the combination of the Sattva particles of ether etc.,

71. On account of their being luminous they are said to be the products of the Sattva particles.

72. This intellect (Buddhi) together with the organs of perception constitutes the intelligent sheath (Vijnanamayakosa).

73. This Vijnanamayakosa, on account of its being conscious that it is an agent and enjoyer and that it is happy or miserable etc., is called the phenomenal Jiva (the individual self) subject to transmigration to this and the other worlds.

74. The mind with the organs of perception constitutes the mental sheath (manomayakosa).

75. The organs of action are the organs of speech, the hands, the feet, and the organs of evacuation and generation.

76. These are produced separately in consecutive order from the active (Rajas) particles of ether etc.,

77. The five vital forces are the Prana, Apana, Vyana, Udana and Samana.

78. Prana is that vital force which goes upward and has its seat at the tip of the nose.

79. Apana is that vital force which goes downward and has its seat in the organs of excretion.

80. Vyana is that vital force which moves in all directions and pervades the entire body.

81. Udana is the ascending vital force which helps the passing out from the body and has its seat in the throat.

82. Samana is that vital force which assimilates food and drink and has its seat in the middle of the body.

83. Assimilation means digestion of food and its conversion into chyle, blood, and other materials of the body.

84. Others say that there are five more vital forces known as Naga, Kurma, Krikala, Devadatta and Dhananjaya.

85. Of these Naga is that which causes vomiting or erection, Kurma opens the eye-lids, Krikala creates hunger, Devadatta produces yawning and Dhananjaya nourishes the body.

86. Some say that on account of their being included in Prana etc., the vital forces are really five in number.

87. These five vital forces, viz., Prana etc., are produced from the combination of the active (Rajas) particles of ether etc.,

88. These five vital forces such as Prana etc., together with the organs of action, constitute the vital sheath (Pranamayakosa). Its active nature shows that it is the product of the particles of Rajas.

89. Among these sheaths, the intelligent sheath (Vijnanamayakosa) which is endowed with the power of knowledge is the agent; the mental sheath (Manomayakosa) which is endowed with will-power is the instrument; and the vital sheath (Pranamayakosa) which is endowed with activity is the product. This division has been made according to their respective functions. These three sheaths together constitute the subtle body.

90. Here also the sum total of all the subtle bodies, when looked upon as one, like a forest or a reservoir, is called samasti or aggregate and when viewed as many, like the trees or quantities of water, is called Vyasti or individual.

91. Consciousness associated with this totality is called Sutratma, Hiranyagarbha and Prana etc., because it is immanent everywhere and because it identifies itself with the five great uncompounded elements endowed with the powers of knowledge, will and activity.

92. This aggregate made up of three sheaths such as Vijnanamayakosa etc., (which forms the limiting adjunct) of Hiranyagarbha is called the subtle body as it is finer than the gross universe. It is also called the dream state, as it consists of the impressions of the waking state; and for that very reason it is known as the merging place for the gross universe.

93. Consciousness associated with each individual subtle body is known as Taijasa (full of light) on account of its being associated with the effulgent inner organ (Antahkarana).

94. The individual limiting adjunct of taijasa too, made up of the three sheaths, such as Vijnanamayakosa etc., is called the subtle body, as it is finer than the gross body. It is also called the dream state, as it consists of the impressions of the waking state, and for that very reason it is known as the merging place for the gross body.

95. The Sutratma and Taijasa, at that time, through (subtle) functionings of the mind, experience the subtle objects. Witness such Sruti passages as, "Taijasa is the enjoyer of subtle objects" (Mand. Up. 3).

96. Here also the aggregate and individual subtle bodies are identical, like a forest and its trees or like a lake and its waters, and the Sutratma and the Taijasa, which have those bodies as their limiting adjuncts, are also identical like the spaces enclosed by a forest and its trees or like the skies reflected in the lake and its waters.

97. Thus do the subtle bodies originate.

98. But the gross elements are all compounded.

99. The compounding takes place thus: Each of the five elements, viz., ether etc., is divided into two equal parts; of the ten parts thus produced five - being the first half of each element - are each sub-divided into four equal parts. Then leaving one half of each element, to the other half is added one of these quarters from each of the other four elements.

100. Thus it has been said: "By dividing each element into two equal parts, and sub-dividing the first half of each element into four equal parts, and then adding to the other half of each element one sub-division of each of the remaining four, each element becomes five in one." (Panchadasi I-27)

101. The authoritativeness of this method of compounding should not be questioned for the triple combination described in the Sruti indirectly refers to this.

102. Though these five gross elements are alike in so far as each of them contains the five elements, yet they are differently named as ether etc., owing to the "preponderance of a particular element in them" (Brahma Sutras II-4-22).

103. At that time ether manifests sound; air manifests sound and touch; fire sound, touch and form; water sound, touch, form and taste; and earth manifests sound, touch, form, taste and smell.

104. From these compounded elements have evolved the seven planes, existing one above the other, viz., Bhur, Bhuvar, Svar, Mahar, Jana, tapas and Satyam; and the seven nether planes, one below the other, viz., Atala, Vitala, Sutala, Rasatala, Talatala, Mahatala and Patala; the world, the four kinds of gross bodies contained in it together with the food and drink appropriate to them.

105. The four kinds of gross bodies are those that are born of the womb, the egg, moisture and the soil.

106. Those that are born of the womb refer to men, beasts etc.,

107. Those that come out of the egg are the birds, reptiles etc.,

108. Those that are born of moisture are the lice, mosquitoes etc.,

109. Those that spring from the soil are the trees, creepers etc.,

110. Here also all the gross bodies, in their fourfold variety, may be spoken of collectively or individually according as they are thought of as one like a forest or a lake, or many like the trees and the quantities of water.

111. Consciousness associated with this aggregate of gross bodies is called Vaisvanara and Virat on account of its identification with all bodies, and from its manifestation in diverse ways respectively.

112. This aggregate gross body of his is called the alimentary sheath (Annamayakosa) on account of its being a modification of food, and is said to be in the waking state on account of its being the medium for the enjoyment of gross objects.

113. Consciousness associated with the individual gross body is designated as Visva on account of its entering the gross body etc., without giving up its identification with the subtle body.

114. This individual gross body of his (of the Jiva) is also called the alimentary sheath on account of its being a modification of food, and is said to be in the waking state.

115. Both Visva and Vaisvanara at that time, perceive the gross objects, viz., sound, touch, colour, taste and smell respectively through the five sense-organs, such as the ears etc., controlled respectively by (the presiding deities, viz.,) the Quarters (Dik), Air (Vayu), Sun, Varuna and the two Asvins. They also perform the functions of speech, acceptance, walking, excretion and enjoyment respectively through the five organs of action, such as the tongue etc., controlled respectively by Fire, Indra, Vishnu, Yama and Prajapati. They also experience uncertainty, determination, personality and remembrance, respectively through the four inner organs, viz., mind, intellect, egoism and memory (Chitta) controlled respectively by the Moon, Brahma, Shiva and Vishnu. Witness such Sruti passages as: "Whose place is the waking state, who is conscious of the external world" (Mand. Up. 3).

116. Here also the individual and collective gross bodies are identical as before, like the trees and the forest, or like the quantities of water and the lake; and so are Visva and Vaisvanara, which are respectively associated with those bodies, identical, like the spaces enclosed by the trees and the forest, or like the reflections of the sky in the quantities of water and the lake.

117. Thus has the gross phenomenal universe evolved from the five compounded elements.

118. The sum total of the gross, subtle and causal worlds makes a Vast Universe as the sum total of smaller forests makes a vast forest, of a collection of smaller lakes makes a vast expanse of water.

119. Consciousness associated with this, from Vaisvanara to Isvara is also one and the same, as the space enclosed by a number of smaller forests is the same as that enclosed by the big forest of which they form part, or as the sky reflected in different smaller lakes is the same as that reflected in the vast expanse of water which they form.

120. Consciousness, unassociated with any adjuncts (Upadhis) whatsoever, when not discriminated - like the red-hot iron-ball - from the Vast Universe and the Consciousness associated with it, becomes the direct import of the (great) Vedic dictum, "All this is verily Brahman" (Ch. Up. III-14-1) and when discriminated from them it becomes the implied meaning of that text.

121. Thus has been shown, in general, the process of superimposition, which is the attributing of unreality to the real.

III. THE JIVA AND SUPERIMPOSITION:

122. Now will be considered, in particular, how people variously superimpose on the innermost Self such ideas as "I am this," "I am this," etc.,

123. (Thus for example) an extremely deluded man speaks of his son as his own Self, on account of such Sruti passages as, "Verily the Self is born as the son," owing also to the fact that one loves one’s son as one’s own Self, and further because of the experience that one feels oneself prosperous or ruined according as one’s son fares well or ill.

124. One school of Charvakas, however, holds that this physical body is the Self, on account of such Sruti passages as, "Man is constituted of the essence of food" (Tait. Up. II-1-1), owing also to the fact that a man rushes out from a burning house even leaving behind his son, and further because of such experiences as. "I am stout," "I am thin," etc.,

125. Another school of Charvakas speaks of the sense-organs as the Self, on account of such Sruti passages as, "The sense-organs went to their father, Prajapati, and said," (Ch. Up. V-1-7), owing also to the fact that the movement of the body ceases when the organs cease to work, and further because of such experiences as, "I am blind of one eye," "I am deaf," etc.,

126. Still another school of Charvakas holds that Prana or vital force is the Self, on account of such Sruti passages as, "Different from and more internal than this (the physical body) is the Self which consists of the vital force" (Tait. Up. II-2-1), owing also to the fact that with the cessation of the working of the vital force, the sense-organs cease to function; and because of such experiences as, "I am hungry," "I am thirsty," etc.,

127. Yet another school of Charvakas holds that mind (Manas) is the Self, on account of such Sruti passages as, "Different from and more internal than this (which consists of the vital force) is the Self which consists of mind" (Tait. Up. II-3-1), owing also to the fact that the vital force etc., cease to work when the mind goes into deep sleep, and further because of such experience as, "I am considering the pros and cons," etc.,

128. As against this, the Buddhists say that the intellect is the Self, on account of such Sruti passages as, "Different from and more internal than this is the Self which consists of Consciousness" (Tait. Up. II-4-1), owing also to the fact that the instrument becomes powerless in the absence of the agent and from such experiences as, "I am the agent," "I am the enjoyer," etc.,

129. The Prabhakaras and the Tarkikas on the other hand say that ignorance is the Self on account of such Sruti passages as, "Different from and more internal than this is the Self which consists of bliss" (Tait. Up. II-5-1), and owing also to the fact that during sound sleep the intellect etc., merge in ignorance, and further because of such experiences as, "I am ignorant," "I am devoid of Knowledge," etc.,

130. The Bhattas on the contrary say that consciousness associated with ignorance is the self, on account of such Sruti passages as, "During dreamless sleep the Atman is undifferentiated consciousness and full of bliss" (Man. Up. 5), owing also to the fact that both consciousness and unconsciousness are present in a state of dreamless sleep and from such experience as, "I do not know myself," etc.,

131. Another school of Buddhists says that the Self is identical with the void, on account of such Sruti passages as, "In the beginning there was non-existence" (Ch. Up. VI-2-1), owing also to the fact that there is an absence of everything during dreamless sleep, and further because of the experience, regarding his non-existence, of a man who has just awakened; as when he says to himself, "During the dreamless sleep I was non-existent."

132. Now it will be shown that all these items from the son to the void are not the Self.

133. Since in all these fallacious citations of scriptural passages, arguments and personal experiences, made by the different classes of people enumerated above beginning with the extremely deluded, in support of their respective views about the Self, the subsequent view contradicts the previous one, it becomes quite clear that all these items from the son to the void are not the Self.

134. Moreover none of the items from the son to the void is the Self, because all those fallacious citations of scriptural passages, arguments, and personal experiences in support of them are all nullified for the following reasons: first because they contradict strong scriptural passages which describe the Self as not gross, without eyes, without the vital force, without the mind, not an agent, but Consciousness, Pure Intelligence and Existence; secondly because they are material and are illumined by Pure Consciousness and as such are unreal, like a pot etc., and lastly because of the strong intuition of the man of realization that he is Brahman.

135. Therefore the innermost Consciousness which is by nature eternal, pure, intelligent, free and real, and which is the illuminer of those unreal entities (such as the son etc.,) is the Self. This is the experience of the Vedantists.

136. The above is an account of superimposition of unreality on the Real.

IV. DE-SUPERIMPOSITION:

137. As a snake falsely perceived in a rope is ultimately found out to be nothing but the rope; similarly the world of unreal things, beginning with ignorance, superimposed upon the Reality, is realized, at the end, to be nothing but Brahman. This is known as de-superimposition (Apavada).

138. Thus it has been said: Vikara is the actual modification of a thing altering into another substance; while vivarta is only an apparent modification.

139. To illustrate: The four kinds of physical bodies which are the seats of enjoyment; the different kinds of food and drink etc., which are the objects of enjoyment; the fourteen planes such as Bhur etc., which contain them and the universe (Brahmanda) which contains these planes -- all these are reduced to their cause, the five gross elements.

140. These five gross elements, together with the five objects such as sound etc., and the subtle bodies - all these are reduced to their cause - the uncompounded elements.

141. The five uncompounded elements, together with the tendencies of Sattva, Rajas and Tamas, in the reverse order to that of creation, are reduced to their cause, namely Consciousness associated with ignorance.

142. This ignorance and the Consciousness associated with it, such as Isvara etc., are resolved into the transcendent Brahman unassociated with ignorance, which is the substratum of them all.

143. By this process of superimposition and de-superimposition the precise significance of "That" and "Thou" is clearly determined.

144. To explain: Collective ignorance and the rest, Consciousness associated with it and endowed with omniscience etc., as also the Pure Consciousness unassociated with any attribute - these three, when appearing as one and inseparable like a red-hot iron ball, become the primary meaning of the word "That".

145. The unassociated Consciousness which is the substratum of the limiting adjuncts and of Isvara which they limit, is the implied meaning of "That".

146. Individual ignorance and the rest, Consciousness associated with it and endowed with partial knowledge etc., as also the Pure Consciousness unassociated with any attribute - these three when appearing as one and inseparable like a red-hot iron ball, become the primary meaning of the word "Thou".

147. The unassociated transcendent Consciousness - the inward Bliss - which is the substratum of the limiting adjuncts and of the Jiva which they limit, is the implied meaning of the word "Thou".

148. Now is being described the meaning of the great Vedic dictum (Mahavakyam): This dictum is a proposition conveying identity, by virtue of the three relations of its terms, viz., "Thou art That".

149. The three relations are: Samanadhakaranya or the relation between two words having the same substratum, Visesana-visesyabhava or the relation between the imports of two words qualifying each other (so as to signify a common object); and Laksya-laksana-bhava or the relation between two words and an identical thing implied by them, here, the Inner Self.

150. Compare - (The relations are:) The relation between two words having the same substratum; that between two words qualifying each other (so as to signify a common object), and the relation between two words and an identical thing implied by them (here the Inner self).

151. Samanadhikaranya is the relationship between two words having the same locus. For instance, in the sentence, "This is that Devadatta", the word "That" signifying Devadatta associated with the past, and the word "This" signifying Devadatta associated with the present, both refer to one and the same person called Devadatta. Similarly in the sentence, "Thou art That", the word "That" signifying Consciousness characterized by remoteness etc., and the word "Thou" signifying Consciousness characterized by immediacy etc., both refer to one and the same Consciousness, viz., Brahman.

152. The second relation, that of Visesana-visesya-bhava is this: In the same sentence ("This is that Devadatta"), the meaning of the word "That" is Devadatta existing in the past and the meaning of the word "This" is Devadatta existing in the present. They are contrary ideas, but still they qualify each other so as to signify a common object. Similarly in the sentence, "Thou art That", the meaning of the word "That" is Consciousness characterized by remoteness etc., and the meaning of the word "Thou" is Consciousness characterized by immediacy etc., They are contrary ideas but still they qualify each other so as to signify a common object.

153. The third relation, that of Laksyalaksanabhava is this: In that very sentence ("This is that Devadatta"), the words "This" and "That" or their meanings, by the elimination of contrary associations of past and present time, stand in the relation of implier and implied with Devadatta who is common to both. Similarly in this sentence ("Thou art That") also, the words "That" and "Thou", or their meanings, by the elimination of contrary associations of remoteness and immediacy etc., stand in the relation of implier and implied with Consciousness which is common to both.

154. This is also called Bhagalaksana.

155. The literal meaning in the manner of the sentence, "The blue Lotus" does not fit in with the sentence: "Thou art That".

156. In the phrase ("The blue lotus"), the meaning of the word "blue" is the blue colour, and the meaning of the word "lotus" is the flower called lotus. They respectively exclude other colours such as white etc., and other objects such as cloth etc. Thus these two words mutually stand in the relation of qualifier and qualified. And this relation means their mutual qualification or their unity. This interpretation of the sentence, since it does not contradict any other means of knowledge, is admissible.

157. But in this sentence ("Thou art That"), the meaning of the word "That" is Consciousness associated with remoteness etc., and the meaning of the word "Thou" is Consciousness associated with immediacy etc., If it is maintained that these two ideas, since they eliminate their mutual distinction stand to each other in the relation of qualifier and qualified, meaning their mutual qualification or their unity, it involves a contradiction with direct perception and other means of knowledge, and therefore is inconsistent.

158. Therefore it has been said: "In this sentence ("Thou art That"), the correct meaning is neither the union of the two ideas nor their mutual qualification. The real meaning of the sentence, according to scholars, is an absolute homogeneous principle." (Panchadasi VII-75).

159. Again in the sentence ("Thou art That"), Jahallakshana is not also admissible as in the sentence, "The cowherd village is on (literally in) the Ganga."

160. In that sentence, as it is altogether absurd to construe the words, "Ganga" and "cowherd-village", literally, in the sense of container and contained respectively, that meaning of the sentence must be entirely abandoned, and it should refer by implication to the bank of the Ganga. Hence in this case the application of Jahallakshana is admissible.

161. But this sentence ("Thou art That") meaning the identity of Consciousness characterized by immediacy or remoteness involves contradiction in one part only. Therefore it is not proper to abandon the other part as well and indicate something else by implication (Lakshana). Hence in this case Jahallakshana is not admissible.

162. Nor can it be urged: Just as the word "Ganga" (in the sentence in question), gives up its direct meaning and implies the "bank", so may the words "That" and "Thou" (in the sentence, "Thou art That") give up their direct

meaning and mean by implication the contents of "Thou" and "That" respectively. So why should it not be a case of Jahallakshana ?

163. In that sentence the word "bank" is not mentioned, and therefore the meaning, which is not explicit, can only be derived through implication (Lakshana). But in the other sentence ("Thou art That"), the words "That" and "Thou" are mentioned and their meanings are explicit; therefore it is not proper to use a Lakshana here in order to indicate through either of them the sense of the other (Thou or That).

164. Nor is Ajahallakshana applicable in this sentence as in the sentence, "The red colour is running."

165. The literal meaning of that sentence, namely, the running of red colour, is absurd. This absurdity can be removed without abandoning the meaning of the word "Red" by interpreting it to imply a horse of that colour. Therefore in this case Ajahallakshana is admissible.

166. But here (in the sentence, "Thou art That") the literal meaning, conveying an identical Consciousness associated with remoteness, immediacy, etc., is self-contradictory. If, without abandoning this meaning, any other idea connected with it be implied, still the contradiction will not be reconciled. Therefore, in this case Ajahallakshana is inadmissible.

167. Nor can it be urged: Either of the words "That" or "Thou" may exclude that portion of its meaning which conflicts with the other word and imply a combination of the other portion with the meaning of the other word (Thou art That). Therefore no necessity arises of admitting Bhagalakshana.

168. Because it is impossible to conceive the same word as indicating a part of its own meaning as well as the meaning of another word. Moreover, when the meaning is directly expressed by the other word, it does not require the application of Lakshana to the first word to indicate it.

169. Therefore, as the sentence, "This is that Devadatta", or its meaning, on account of the contradictions involved in one part of their import, viz., Devadatta as existing in the past and in the present, implies, by abandoning the conflicting portion which has reference to time, only the non-conflicting portion, viz., the man Devadatta - similarly, the sentence, "Thou art That", or its meaning, on account of the contradictions involved in one part of their import, viz., Consciousness characterized by remoteness and immediacy, implies, by abandoning the conflicting portion which has relation to remoteness, immediacy etc., only Absolute Pure Consciousness which is common to both "Thou" and "That".

170. Now is being described the meaning of the sentence, "I am Brahman" (Br. Up. I-4-10), expressive of intuitive experience.

171. When the teacher in this way clears the meaning of the words "That" and "Thou" by the removal of superimpositions, and makes the qualified student grasp the import of the sentence, "Thou art That", which is Absolute Unity, there arises in his mind a state of Absolute Oneness in which he feels that he is Brahman, by nature eternal, pure, self-illumined, free, real, supremely blissful, infinite and one without a second.

172. That mental state, illumined by the reflection of Pure Consciousness, objectifies the Supreme Brahman, unknown but identical with the individual self and destroys the ignorance pertaining to Brahman. Then just as a cloth is burnt when the threads composing it are burnt, so all the effects of ignorance are destroyed when their cause, viz., ignorance, is destroyed. Hence the mental state of Absolute Oneness, which forms part of those effects, is also destroyed.

173. As the light of a lamp cannot illumine the lustre of the sun but is overpowered by it, so Consciousness reflected in that state of the mind is unable to illumine the Supreme Brahman, self-effulgent and identical with the individual self, and is overpowered by it. And on the destruction of this state of Absolute Oneness with which that Consciousness is associated there remains only the Supreme Brahman, identical with the individual self, just as the image of a face in a looking-glass is resolved into the face itself when the looking-glass is removed.

174. Such being the case, there is no contradiction between the following Sruti passages: "By the mind alone It is to be perceived" (Br. Up. IV-4-19), and "That which cannot be thought of by the mind" (Kena Up. I-5). We are to suppose that the unknown Brahman is brought into contact with only the mental state, but not with the underlying Consciousness.

175. Thus it has been said: "The authors of the scriptures have refuted the idea that the individual Consciousness can manifest the Brahman. But they admit that the Brahman associated with ignorance is brought into contact with the mental states only for the purpose of dispelling ignorance regarding It" (Panchadasi VI-90).

176. And: "Brahman, being self-luminous, does not depend on the individual Consciousness for Its illumination" Panchadasi VI-92).

177. But there is a difference when the mental state assumes the form of material objects.

178. Because, in the case of the experience, "This is a jar", the mental state assumes the form of the jar, makes the unknown jar its object and dispels the ignorance regarding it. Then the Consciousness underlying the mental state manifests the material jar.

179. Thus it has been said: "Both the intellect and the Consciousness underlying it come into contact with the jar. The intellect destroys the ignorance (regarding the jar) and the underlying Consciousness manifests the jar" (Panchadasi VII-91).

180. Just as the light of a lamp coming into contact with a jar or cloth existing in darkness, dispels the darkness which envelops them and through its own lustre manifests them as well.

V. THE STEPS TO SELF-REALIZATION:

181. Till such realization of the Consciousness which is one's own Self, it is necessary to practise hearing, reflection, meditation and absorption (Samadhi). Therefore these are also being explained.

182. Hearing is the ascertainment through the six characteristic signs that the entire Vedanta philosophy establishes the one Brahman without a second.

183. the characteristic signs are: the beginning and the conclusion, repetition, originality, result, eulogy and demonstration.

184. Thus it has been said: "In ascertaining the meaning, the characteristic signs are - the beginning and the conclusion, repetition, originality, result, eulogy and demonstration."

185. The beginning and the conclusion mean the presentation of the subject-matter of a section at its beginning and end. As, for instance, in the sixth chapter of the Chandogya Upanishad, Brahman, the One without a second, which is the subject-matter of the chapter, is introduced at the beginning in the words, "One only without a second" etc., (VI-2-1), and again at the end in the words, "In It, all that exists has its Self etc., (Vi-8-7).

186. Repetition is the frequent presentation of the subject-matter in the section. As, for instance, in the same section, Brahman, the One without a second, is repeated nine times in the sentence, "Thou art That".

187. Originality means that the subject-matter of a section is not available through any other source of knowledge. As, for instance, in that very section, Brahman, the One without a second, is not knowable through any other means except the Srutis.

188. The result is the utility of the subject-matter of a section - e.g., Self-knowledge - or its practice as mentioned at different places. As, for instance, in the same section, the words, "The man who has got a teacher knows the Brahman. He has to wait only till he is delivered from the body; then he becomes united with Brahman" (VI-14-2). Here the utility of the knowledge of Brahman, the One without a second, is Its attainment.

189. Eulogy is the praising of the subject-matter of the section at different places. As, for instance, in the same section the words, "Have you ever asked for that instruction by which one hears what has not been heard, one thinks what has not been thought, one knows what has not been known" (Vi-1-3), have been spoken in praise of Brahman, the One without a second.

190. Demonstration is the reasoning in support of the subject-matter of a section adduced at different places. As, for instance, in the section in question, the words, "My dear, as by one lump of clay all that is made of clay is known - every modification being but an effort of speech, a name and the clay, the only reality about it" (VI-1-4), furnish the argument that modifications are merely an effort of speech, to establish Brahman, the One without a second.

191. Reflection is the constant thinking of Brahman, the One without a second, already heard about from the teacher, by arguments agreeable to the purport of the Vedanta.

192. Meditation is a stream of ideas of the same kind as those of Brahman, the One without a second, to the exclusion of such foreign ideas as those of the body etc.,

193. Absorption (Samadhi) is of two kinds, viz., that attended with self-consciousness and that without it.

194. Absorption attended with self-consciousness (Savikalpa Samadhi) is that in which the mental state taking the form of Brahman, the One without a second, rests on It, but without the merging of the distinction of knower, knowledge and the object of knowledge.

195. In that state the knowledge of the Absolute manifests itself in spite of the consciousness of the relative, as when we know a clay elephant etc., the knowledge of the clay is also present.

196. Thus it has been said: "I am that Brahman, the Intelligence absolute, formless like ether, Supreme, eternally luminous, birthless, the One without a second, immutable, unattached, all-pervading, ever-free" (Upadesha-sahasri 73-10-1).

197. Absorption without self-consciousness (Nirvikalpa Samadhi) is the total mergence in Brahman, the One without a second, of the mental state which has assumed Its form, the distinction of knower, knowledge and the object of knowledge being in this case obliterated.

198. Then just as when salt has been dissolved in water it is no longer perceived separately, and the water alone remains, similarly the mental state that has assumed the form of Brahman, the One without a second, is no longer perceived and only the Self remains.

199. Therefore there is no apprehension of its being identical with the state of deep sleep. For, though the mental state appears in neither, yet the difference between them lies in this that it exists in the Nirvikalpa Samadhi, but in deep sleep it does not.

200. The steps to the attainment of this are general discipline, particular discipline, posture, control of the vital force, self-withdrawal, concentration, meditation and absorption (with self-consciousness).

201. General discipline (Yama) consists of non-injury, truthfulness, non-stealing, continence and non-acceptance of gifts.

202. Particular discipline (Niyama) consists of cleanliness, contentment, austerity, study of the scriptures and meditation on God.

203. Posture (Asana) means the placing of the hands, feet, etc., in particular positions, such as Padmasana, Svastikasana etc.,

204. Control of the vital force (Pranayama) refers to exhalation, inhalation and retention of breath, which are means to the control of the vital force.

205. Self-withdrawal (Pratyahara) is the withdrawing of the sense-organs from their respective objects.

206. Concentration (Dharana) means the fixing of the mind on Brahman, the One without a second.

207. Meditation (Dhyana) is the intermittent resting of the mental state on Brahman, the One without a second.

208. Absorption (Samadhi) is what has already been described as attended with self-consciousness (Savikalpa).

209. The Nirvikalpa Samadhi, of which these are the steps, has four obstacles, viz., torpidity, distraction, attachment and enjoyment.

210. Torpidity (Laya) is the lapse of the mental state into sleep because of the failure to rest on the Absolute.

211. Distraction (Vikshepa) is the resting of the mental state on things other than the Absolute, because of the failure to rest on It.

212. Attachment (Kasaya) is the failure of the mental state to rest on the Absolute, owing to the numbness brought on by impressions due to attachment even when there is no torpidity or distraction.

213. Enjoyment (Rasasvada) is the tasting by the mental state of the bliss of Savikalpa Samadhi owing to the failure to rest on the Absolute. Or it may mean continuing to taste the bliss of Savikalpa Samadhi while taking up the Nirvikalpa Samadhi.

214. When the mind, free from these four obstacles, rests unmoved, like the flame of a lamp sheltered from the wind, as one with Absolute Consciousness, it is called the Nirvikalpa Samadhi.

215. Thus it has been said: "When the mind is torpid, rouse it; when it is distracted, bring it back to calmness; when it becomes attached, be aware of it; when it is established in equipoise, do not distract it any more. Do not linger on the bliss that comes from the Savikalpa Samadhi, but be unattached through discrimination" (Gaudapada-karika III, 44-45). "As a lamp sheltered from the wind does not flicker, so is a Yogi’s controlled mind (Gita VI-19).

VI. THE JIVANMUKTA:

216. Now are being described the characteristics of a man who is liberated in this very life.

217. A man liberated-in-life (Jivanmukta) is one who by the knowledge of the Absolute Brahman, his own Self, has dispelled the ignorance regarding It and has realized It and who owing to the destruction of ignorance and its effects such as accumulated past actions, doubts, errors, etc., is free from all bondage and is established in Brahman.

218. Witness such Sruti passages as: "The knot of his heart is broken asunder, all his doubts are solved and his past actions are neutralized when He who is high and low (cause and effect) has been realized" (Mund. Up. II-2-8).

219. Such a liberated man, while he is not in Samadhi, sees actions not opposed to knowledge taking place under the momentum of past impressions - actions that have already begun to bear fruit, which he experiences through the physical body composed of flesh, blood and other things; through the sense-organs affected by blindness, weakness, incapacity etc., and through his mind subject to hunger, thirst, grief, delusion, etc., -- yet he does not consider them as real, for he has already known their nothingness. As a man who is conscious that a magical performance is being given, even though he sees it, does not consider it as real.

220. Witness such Sruti passages as: "Though he has eyes he is as one without eyes; though possessed of ears, he is as one without ears", etc.,

221. It has further been said: "He who does not see anything in the waking state as in sound sleep; who though seeing duality does not really see it as he sees only the Absolute; who though engaged in work is really inactive; he, and none other is the knower of the Self. This is the Truth." (Upadesha-sahasri 5).

222. In the case of such a liberated soul, only good desires persist, as do his habits of eating, moving, etc., which existed before the dawn of knowledge. Or he may become indifferent to all good or evil.

223. Thus it has been said: "If a man who has known the truth of Oneness acts according to his whims, then where is the difference between a knower of Truth and a dog as regards eating impure stuff?" (Naiskarmyasiddhi IV-62). Further, "One who has given up the conceit that he has realized Brahman, is alone the knower of the Self and none else" (Upadesha-sahasri 115).

224. After realization, humility and other attributes which are steps to the attainment of knowledge, as also such virtues as non-injury etc., persist like so many ornaments.

225. Thus it has been said: "Such qualities as non-violence etc., come spontaneously to a man who has got Self-knowledge. They have not to be sought after" (Naiskarmya-siddhi IV-69).

226. In short, such a man’s soul remains as the illuminer of the mental states and the Consciousness reflected in them, experiencing, solely for the maintenance of his body, happiness and misery, the results of past actions that have already begun to bear fruit (Prarabdha) and have been either brought on by his own will or by that of another or against his will. After the exhaustion of the Prarabdha work, his vital force is absorbed in the Supreme Brahman, the Inward Bliss; and ignorance with its effects and their impressions is also destroyed. Then he is identified with the Absolute

Brahman, the Supreme Isolation, the embodiment of Bliss, in which there is not even the appearance of duality.

227. Compare such Sruti passage as: "His sense-organs do not depart elsewhere (for transmigration)" (Br. Up. IV-4-6); "They are absorbed in him" (Br. Up. III-2-11); "Already a liberated soul he is freed (from further rebirths)" (Katha Up. V-1), etc.,

Translator’s Note:
The essence of Vedanta is this: The Jiva or embodied soul is none other than Brahman and as such is always free, eternal, immutable, the Existence-Knowledge-Bliss Absolute. Because the Jiva does not know his own nature, he thinks himself bound. This ignorance vanishes with the dawn of Knowledge. When this happens he re-discovers his own Self. As a matter of fact, such terms as bondage and liberation cannot be used regarding one who is always free. The scripture use the term "liberation" in relation to bondage which exists only in imagination.

Yoga Vasishta

Maha Ramayana Of Valmiki
Translated by Vihari Lala Mitra (1891)
Edited by Thomas L. Palotas (2013)
Published by Handloom Publishing Shivabalayogi Seva Foundation
E-Text Source: yogavasishta.org
PDF Source: archive.org

BOOK 1
On Detachment
(Vairagya Khanda)

This section opens with a description of the mental state of Rama on his return from pilgrimage. King Dasharatha summons Rama into the presence of the sages Vasishta and Vishwamitra. Vasishta asks Rama to explain the reasons for his melancholy state of mind and his indifference towards all worldly affairs. Rama responds by relating the thoughts and reflections that had been troubling his mind and giving him no peace. His words and attitude reveal the awakening of a burning detachment (vairagya). However, Rama has serious doubts about the soundness of his conclusions about life, so he asks his guru for instruction.

Vasishta begins his teaching and all the legendary saints and yogis gather in King Dasharatha's hall to listen to this heavenly dialogue.

Chapter 1
Introduction: Sutikshna & Agastya; Karunya & Agnivesya; Suruchi & Divine Messenger; King Arishtanemi, Indra & Valmiki

Hail the Eternal.
1. Om, salutation to that Reality from whom all beings proceed, by whom they are manifest, upon whom they depend, and in whom they become extinct.
2. He is the knower, the knowledge and all that is to be known. He is the seer, the act of seeing, and all that is to be seen. He is the actor, the cause and the effect, therefore salutation to He who is all knowledge himself.
3. Salutation to He who is supreme bliss itself, from whom flow the dews of delight both in heaven and earth, and who is the life of all.

4. One Sutikshna, a brahmin whose mind was full of questions, went to the hermitage of Agastya and respectfully asked the sage,
5. "O great sage! You are informed in all the ways and truths of virtue, and know all the scriptures with certainty. I am in a great doubt, and I pray you will kindly remove it.

6. Tell me, in your opinion, whether liberation results from a man's acts or his knowledge or both?"

7. Agastya replied:— As the birds fly in the air with both wings, so the highest state of emancipation is attained through both knowledge and acts.
8. Neither our acts nor knowledge alone produces liberation, but both together are the means.
9. I will recite to you an example from old traditions, a story of a brahmin named Karunya, who was learned in the Vedas in the days of old.

10. He was the son of Agnivesya and accomplished in the Vedas and all their branches. After finishing his studies with his teacher, he returned to his own home.
11. He remained a skeptic at home, reluctant and impassive to do anything. When his father Agnivesya saw his son so slack in his duties, he upbraided him for his good.
12. Agnivesya said, "My son, why do you not discharge your duties? Why are you not observing the daily rituals and the injunctions of the holy scriptures?
13. Tell me how can you succeed in anything if you remain inactive? How can you attain salvation? Tell me why you are not doing anything."

14. Karunya replied, "The offering of daily oblations, and performance of morning and evening devotions during life, are inculcated in the Veda and law as the active duties.
15. But it is neither by acts or riches, nor by means of children that one obtains his liberation. It is solely by self-denial that the great souls taste the ambrosia (of emancipation).
16. Tell me my father! Which of these rules am I to observe? Doubtful of this I have become indifferent to acts." After so saying, Karunya held his silence. His father seeing him quiet, continued speaking.

17. Agnivesya said, "Hear me, My Son…"
18. "My Son, Let Me Tell You A Story… When you have fully considered its meaning, you may do as you like…"

Agnivesya Started Speaking…:—

19. There was a lady named Suruchi, the best of the apsara nymphs, who was seated on the mountain peak of Himalaya, surrounded by peacocks.
20. Here kinnaras inflamed by love sported with their mates, and the fall of heavenly streams (Ganga and Yamuna) served to cleanse the gravest sins of men.
21. She saw a messenger of Indra making his way through the sky. Then Suruchi, this most fortunate and best of apsaras, addressed the messenger.

22. Suruchi said, “O you messenger of gods, tell me kindly from where you come and what place are you going at present?”

23. The divine messenger replied, “Well have you asked, O pretty browed maid, and I will tell you all as it is. The royal sage, King Arishtanemi, has given his realm to his son,
24. and with religious indifference to the world, has set out to the forest to practice asceticism. He is performing his austerities on the Gandha-madana Mountains.
25. I am now coming from there after discharge of my errand, and returning to Indra’s palace to report the matter.”

26. Suruchi said, “Tell me, my lord, what has taken place there? I am humbly very curious. You should not cause me the pain of anxiety.”

27. The messenger replied:— Hear me, gentle maiden… I will describe everything as it has occurred.

28. On hearing that the king was practicing the utmost rigors of asceticism in that forest, Indra, the lord of gods, asked me to take this heavenly car and proceed at once to the spot.
29. “Take this car,” said Indra, “bearing the apsaras equipped with all their musical instruments, and furnished with a band of gandharvas, siddha spiritual masters, yakshas and kinnaras.
30. Convey them,” said Indra, “with all their string instruments, flutes and drums to the woodland mount of Gandha-madana.
31. There, having placed King Arishtanemi in the car, bring him to the enjoyment of heavenly delight in this city of Amaravati, the seat of immortals.”

32. The messenger added:—

Receiving this instruction from Indra and taking the car with all its equipment, I proceeded to that mountain.
33. Having arrived at the mountain and advanced to the king’s hermitage, I delivered the orders of the great Indra to him.
34. Hearing my words, O happy lady, King Arishtanemi reluctantly spoke to me saying, “I wish to ask you something, O messenger, which I hope you will answer.
35. Tell me what good and what evil are in heaven, so that I may decide whether I want to settle there.”

36. I answered, saying, “In heaven there is ample reward for merit, conferring perfect bliss (to all); but it is the degree of merit that leads one to higher heavens.

37. By moderate virtue, one is certainly entitled to a middle station. Virtue of an inferior order leads a person to a lower position.
38 But one's virtue is destroyed by impatience at the excellence of his betters, by haughtiness to his equals, and by joy at the inferiority of others.
39 When one's virtue is thus destroyed, he must enter the abode of mortals. These and the like are the effects of good and evil in heaven."

40. Hearing this, O good maiden, King Arishtanemi answered, "O divine messenger, I do not like heaven that has such conditions.
41. Henceforth I will practice the most austere form of asceticism and abandon this my unhallowed human frame in the same way as a snake abandons his time-worn skin.
42 Be pleased, O messenger of the gods, to return with your heavenly car to the presence of the great Indra from where you came. Travel in good fortune."

43. The celestial messenger resumed:—

Thus being bid, I went, O good lady, to the presence of Indra. When I reported the matter, Indra was struck with great wonder.
44. Then the great Indra again spoke to me with a sweet voice saying, "My messenger, go again to that king and take him to the hermitage of Valmiki.
45. Valmiki is well acquainted with every truth. Tell him my errand, which is to instruct the dispassionate king, saying,
46. 'O great sage! Plead with this king who is humble and dispassionate and dislikes the enjoyments of heaven
47. so that this king, who is aggrieved at the miseries of the world, may gradually come to attain his liberation.' "

48. I went and explained my mission to the royal hermit, then took him to sage Valmiki. I delivered great Indra's charge so that the king may practice for his final liberation.
49. Sage Valmiki welcomed the king with gentle inquiries regarding his welfare.
50. The king replied, "O great sage, you are informed in all the truths of religion. You are the greatest of those who know the knowable. The very sight of you has given me all that I desired, and therein is all my welfare.
51. Great sage, I wish to learn from you how I may escape the miseries that arise from one's connection with this world. I hope you will reveal this to me without reserve."

52. Valmiki said, "Hear me O king! I will relate the entire Ramayana to you. By hearing and understanding you will be saved even while in this life.

53. O great and intelligent king, listen as I repeat the sacred conversation that took place between Rama and Vasishta relating the way of liberation, which I well know from my own knowledge.”

54. The king replied, “O best of sages, tell me precisely who and what this Rama was. What was his bondage and how did he become free of it?”

55. Valmiki said, “Vishnu was cursed to take the form of a prince with an assumed ignorance like that of men of little understanding.”

56. The king said, “Tell me who was the author of that curse, and how it could befall Rama, who was the personification of consciousness and joy, and the very image of wisdom.”

57. Valmiki replied:—

Sanatkumara, who was devoid of desires, had been residing at the abode of Brahma, to which Vishnu, the lord of the three worlds, was a visitor from Vaikuntha.
58. The lord god Vishnu was welcomed by all the inhabitants of the Brahmaloka as well as by Brahma himself, except by Sanatkumara. The god Vishnu addressed Sanatkumara,
59. “Sanatkumara, it is ignorance that makes you forsake your desires for fear of rebirth, therefore you must be born under the name of Sara-janma to be troubled with desires.”

60. In return, Sanatkumara denounced Vishnu by saying, “Even as all discerning as you are, you shall have to sacrifice your omniscience for some time, and live as an ignorant mortal.”

61. There was another curse pronounced upon Vishnu by the sage Bhrigu who, seeing his wife killed by Vishnu, became incensed with anger and said, “Vishnu you shall have also to be deprived of your wife.”
62. Vishnu was again cursed by Vrinda to be deprived of his wife, on account of his beguiling her (in the form of her husband).
63. Again, when the pregnant wife of Devadatta was killed from fear on seeing the man-lion figure of Vishnu (Narasimha),
64. the leonine Vishnu was denounced by the husband who was sorely afflicted at the loss of his wife.

65. Thus cursed by Bhrigu, Sanatkumara, Devadatta and Vrinda, Vishnu was obliged to be born on this earth in the figure of a human being.
66. I have explained to you the causes of all the curses passed on Vishnu. Now I will tell you other things, and you will have to listen carefully.

* *

STORIES IN YOGA VASISHTA

BOOK I: ON DETACHMENT

King Arishtanemi

In this opening story of Yoga Vasishta, sage Agnivesya tells his son, Karunya the story of what Indra's heavenly messenger told the nymph, Suruchi, and it is the story of King Arishanemi who declines the offer of Indra's heaven because it is impermanent. Indra instructs the king to go to the ashram of sage Valmiki in order to attain liberation by listening to Yoga Vasishta. (I.1.19)

BOOK II: LONGING FOR LIBERATION

Shuka

Shuka as a child obtains the highest truth, but is uncertain of it. His father, sage Vyasa, sends him to the royal sage King Janaka for instruction. Shuka becomes sage Shukadeva. (II.1.6-45)

Brahma Teaches Vasishta

Brahma reveals the nature of creation to his mind-born son, Vasishta. (II.10.10-44)

BOOK III: ON CREATION

Leela and Saraswati (Padma's body on the shrine) — Queen Leela and King Padma lead an idyllic life, but as they age Leela fears he might die first, in which case her own life would be intolerable. She does tapas to Goddess Saraswati and obtains the boon to have her husband's spirit always with her. She and the goddess astral travel and time travel to see the couple's prior life as simple brahmins when her husband sees a lavish royal hunting party, creating a desire in him to possess the wealth of an empire. That desire manifests after King Padma dies and the queen and goddess see another reality in the deceased king's mind. He is now King Viduratha ruling a vast empire with a second Leela as his wife (III.15-30) — The Great War : Leela and Saraswati witness the great war between King Viduratha and his enemy King Sindhu. (III.31-39) — Viduratha Awakens : Leela and Saraswati awaken Viduratha who remembers his past lives, including as the brahmin who wanted to possess the wealth of an empire. (III.40-41) — Viduratha Killed : In the end, Sindhu wins, Viduratha is killed, and Sindhu rules. (III.43-51) — Back to the Shrine; Nirvana : Saraswati instructs both Leelas, they return to King Viduranatha's tomb in the shrine, King Viduranatha-Padma is brought back to life in front of the two Leelas, and both Padma (Viduratha) and the

first Leela attain nirvana. (III.52-59) — There is a twist on the ending in Book VI, part 2. (VIB.156-157)

Karkati — Karkati ("Crab") is a female demon (rakshasi) who performs powerful tapas and obtains the boons to become Vishuchika ("Cholera") and Suchi ("Needle") so she can feast on mankind. Unsatisfied, she does tapas again to regain her original form and learns from a king and his minister how to eat lawful food. (III.68-83)

The Ten Aindavas (Sons of Indu) — Indu and his wife perform tapas and receive the boon of having ten sons. After their parents die, all ten complete tapas and attain the boon to become God the Creator, the sole God of the Universe, at the same time. (III.86-87) — (See also VIB.178.26-48)

The Adulterous Lovers — Libertine Indra and Queen Ahalya, are discovered by King Indra who seeks to punish them. Despite torture, the two lovers refuse to abandon each other. Cursed by sage Bharata, they die and reincarnate together over many lifetimes until they perform tapas and attain liberation. This story illustrates the power of belief. (III.89-90)

Deluded Men Punish Themselves — Men in a desert, club themselves, fall into pits and jump into thorny brambles. They rest in shady groves, then resume the self-punishment. (III.98-99)

Three Non-Existent Princes — An old nurse makes up a story of three princes who never exist. (III.101)

King Lavana, a Magician and a Horse — The magician appears in King Lavana's court and manifests a magnificent horse. The king mounts the horse and disappears for a couple of hours. Upon his return, the king explains that he had passed a lifetime married to a tribal woman, raising children. When his tribal family died in a great famine, he was preparing to immolate himself when he woke up, found himself back in his court, and realized the magician had put a spell on him. (III.104-109)

BOOK IV: ON EXISTENCE

Shukra Falls in Love with a Nymph — Shukra, the son of sage Bhrigu, had performed tapas but falls in love with a fairy nymph. He pursues her to Indra's heaven and ends up getting lost in repeated incarnations until he does such severe tapas by the Ganges River that his body perishes. Bhrigu uses his yogi powers to look for his missing son, finds the dead body, and complains to Yama, the god of death. Yama explains the nature of reality to sage Bhrigu, then awakens Shukra who restores his original body and becomes the guru of the demons (Shukra, Venus). (IV.5.7-IV.16)

Dama, Vyala and Kata — The demons Dama, Vyala and Kata (who become known as Bhima, Bhasa and Dridha) are created by the demon-king Sambara in order to defeat the gods in war. Having no prior birth, the three lack ego and are invincible. The defeated gods obtain Brahma's counsel to foster ego in the three demons, and the demon armies are defeated. The three demons experience innumerable reincarnations until they attain liberation as a sparrow, a gnat, and a parrot when they overhear a king's minister telling the story of their war with the gods. (IV.25-33)

Dasura — Dasura does tapas sitting in a kadamba tree. A goddess appears who seeks a son and he gives her the boon. Dasura tells the son the story of the air-born King Khottha (mind) and his grand city. Vasishta interviews Dasura. (IV.48.8-IV.55)

The Song of Kacha — Kacha, the son of Brihaspati (Jupiter, the teacher of the gods), sings of the Spirit abiding everywhere. (IV.58)

BOOK V: ON DISSOLUTION – BECOMING QUIET

King Janaka — King Janaka overhears the divine siddhas (spiritual masters) singing praises of Brahman (the Self), reflects upon the meaning, and attains Self-realization. (V.8-12)

Punya and Pavana — Punya and Pavana are brothers whose devout parents pass away. The elder Punya is enlightened, but the younger Pavana grieves. Punya teaches and enlightens Pavana about reincarnation. (V.19-V.21.3)

Bali, the Demon King — Bali (or Mahabali), a benevolent king of demons, tires of life. He remembers asking his father Virochana about attaining everlasting happiness. Virochana explains that the mind is like a royal minister — subduing the mind, one subdues all. Bali gets instruction from Shukra, teacher of the demons, that all is consciousness and does a thousand years of tapas. Vishnu tricks Bali into giving the world to Indra, then imprisons Bali in a cave. Bali regains his authority and rules as an enlightened king. (V.22.7-V.29)

Prahlada, the Demon King Devotee of Vishnu — Prahlada, lord of demons, is the son of Hiranykashipu who was defeated in battle by Narasimha, the man-lion incarnation of Vishnu. Vishnu is the lord of gods, the enemies of the demons. Prahlada becomes a devotee of Vishnu, as do his demons. Through discrimination Prahlada attains enlightenment and performs tapas for thousands of years, throwing the demon world into anarchy for lack of a ruler. Vishnu awakens Prahlada, explains living-liberation, and Prahlada resumes his governing duties. (V.30-41)

Gadhi — Gadhi the brahmin looses consciousness as he performs his ritual bathing. He wakes up as a child in the womb of a tribal woman. He lives a lifetime among tribals until he outlives his contemporaries, then wanders to a rich city, Kira. There the royal elephant chooses him to be the successor king. After eight years of rule, the citizens discover he is a tribal, so brahmins and ministers immolate themselves in disgust. Gadhi does the same, and as he throws himself on his own funeral pyre, he wakes up and realizes that his entire life as a tribal and a king was a brief daydream. But the dream seemed so real that Gadhi travels to where he lived as a tribal and where he ruled as king. Three times he explores, interviews witnesses, and thinks that it had all really happened. Three times he does tapas to Lord Vishnu who tells him it was just in his mind. (V.44-49)

Uddalaka — Uddalaka practices discrimination, meditates in samadhi, and practices pranayama breath control. The story is an occasion to explain some aspects of pranayama. (V.51-55)

King Suraghu — King Suraghu of the Kiratas (indigenous peoples of the Himalayan foothills) receives instruction from sage Mandavya, practices self-inquiry, and attains Self-realization. (V.58-60)

King Parigha — King Parigha of Persia, disheartened by a severe famine, performs tapas and becomes known as Parnada ("Leaf-eater"). He wanders about and meets his old friend, the now Self-realized King Suraghu of the Kiratas and they discuss enlightenment. (V.61 to 63)

Bhasa and Vilasa — The two friends grow up in the ashram of sage Atri, then wander off to perform severe austerities but without gaining true knowledge. They meet again as old hermits, converse, and finally attain liberation. (V.65-66)

Vitahavya — Vitahavya abandons his practice of puja and yagna (ritual worship and fire sacrifices) and practices self-inquiry. He attains samadhi and performs tapas in a cave for such a long time that his body becomes inert and is covered in deep mud and clay. The sage devotionally bids farewell to the various aspects of his body and attains liberation. (V.82-87)

BOOK VI – PART 1: ON LIBERATION

Bhushunda — Bhushunda is an ancient, Self-realized crow who has survived countless cycles of creation and dissolution. Vasishta visits Bhushunda who tells the story of his birth. He was one of twenty brothers born when the crow Chanda mated with seven swans who are the divine vehicles of god Brahma. Bhushananda describes numerous creations and dissolutions, many Creators, Shivas and Vishnus, and many incarnations of the personality of

Vasishta, Rama and other sages and avatars. Underlying reality, he explains, is the principle of vital air, and this becomes an occasion to elaborate on pranayama. (VIA.14-27)

Shiva Instructs Vasishta — Shiva instructs Vasishta on the best way to worship God, which is internally as empty consciousness. He explains that consciousness has forgotten itself, and that creation really exists as divine consciousness. (VIA.29.85-VIA.42)

Parable of the Bael Fruit (Wood-apple) as Creation. (VIA.45)

Parable of a Carved Rock as the Soul. (VIA.46)

Arjuna and Krishna — This is the Yoga Vasishta version of the Bhagavad Gita. Arjuna and Krishna are dual incarnations of Vishnu. Vasishta describes how Krishna instructs Arjuna to perform his duty with detachment and go into battle, and how Arjuna attains enlightenment. (VIA.52.8-VI.58)

The Hundred Rudras — The story begins with a mendicant who dreams numerous incarnations until a swan dreams it is Rudra (Shiva). This enlightened Rudra restores the mendicant's body and they proceed to awaken each of the intervening dreamed incarnations, becoming the one Rudra with one hundred forms. (VIA.62-65)

The Vetala and the Prince — A vetala (ghost, vampire) threatens to kill and eat a prince unless he properly answers the vetala's questions. The prince does and the vetala forgets its hunger. (VIA.70-73)

King Bhagiratha — This is the story of how the Ganges River was made to flow on earth. King Bhagiratha ages and tires of his great life. He seeks counsel of his spiritual guide (the ascetic Tritala), becomes a renunciant, and in his wanderings agrees to rule another kingdom which has no heir. He thinks of redeeming his ancestors and performs tapas in order to make the heavenly Ganges river flow and purify the earth. (VIA.74-76)

King Sikhidhwaja and Queen Chudala — The royal couple lead an idyllic life and both pursue spiritual knowledge. Chudala practices self-inquiry and attains Self realization. Sikhidhwaja notices she appears unusually radiant, but when she explains Self realization, he dismisses her as a mere woman. — Astral Travel : Chudala keeps her wisdom to herself and learns the yogic powers of manifesting astral bodies and astral travel. (VIA.77-80). Vasishta explains how such powers are possible. Queen Chudala tries to share her knowledge with her husband, but Sikhidhwaja continues to simply dismiss her as being only a woman. (VIA.83)

The Parable of the Miser Kirata and the Philosopher’s Stone . In this interlude within the story of Sikhidhwaja and Chudala, Vasishta explains how one can learn something valuable despite seeking trifles. The miser is searching for a lost cowry shell when he discovers the Philosopher’s Stone. (VIA.83.16-24)

King Sikhidhwaja the Hermit; Chudala as the Brahmin Boy Kumbha — Thinking asceticism is the way to attain enlightenment, King Sikhidwaja abandons his kingdom to become a hermit. Queen Chudala, knowing she has to allow her husband to learn in his own lessons, remains home to govern the country in his name, periodically using her powers to astral travel and check on how her husband is faring. She assumes the form of a brahmin boy, Kumbha, who becomes the hermit-king’s spiritual teacher and questions whether the hermit is progressing towards his goal of liberation. (VIA.84-87)

The Rich Man Who Failed to Grasp the Real Philosopher’s Stone — Kumbha (Chudala) tells her hermit-king husband a parable about a rich man who obtains the Philosopher’s Stone (chinthamani). (VIA.88, 90)

A Foolish Elephant Twice Captured — This is also told by Kumbha (Chudala) to teach the hermit-king. (VIA.89, 91)

Sikhidhwaja & Chudala (Kumba) Continued — The king burns all his hermit possessions in an attempt at complete renunciation, and Kumbha (Chudala) explains the real meaning of renunciation and reality, and that God and creation are the same consciousness — The King Attains Samadhi : the king attains enlightenment and gives up his need to live as an ascetic. (VIA.92-103) — A Married Couple Again : Sikhidhwaja and Kumba (Chudala) wander the world together and the queen desires to make love with her husband. The queen, as the boy Kumbha, tells the king that a curse by sage Durvasa makes him become female each night. It is in this form that they are married. (VIA.104-106) — Chudala Tests Sikhidhwaja by making a false Indra appear as if making love to her, he passes the test, Chudala reveals her true form to her husband, and they are reunited. (VIA.108-110)

Kacha — Kacha, son of sage Brihaspati, seeks lasting peace of mind. His father teaches him to understand that there is no such thing as ego (personal existence). Kacha does tapas to attain liberation. (VIA.111)

Aerial Man Building Aerial Homes — A parable describing creation. (VIA.112.15-VIA.113)

Shiva Explains the True Virtues of good action, enjoyment of life, and indifference to the king of the Bhringis. (VIA.115)

Sage Manu Teaches King Ikshaku that creation is an appearance. (VIA.117-122)

The Story of the Hunter and the Sage — A hunter chases a wounded stag and comes across a sage incapable of knowing where the stag had gone. (VIA.124.28-34)

BOOK VI – PART 2: THE LATTER TREASURY

Bhushunda — Bhushunda, the long-lived crow, instructs a vidyadhara demigod who has tired of the world. Bhushunda describes the tree and temple of illusion, and the nature of Brahman. (VIB.5.4-VIB.12) Bhushunda instructs the vidyadhara that the sense of ego is the source of error and the vidyadhara attains liberation. (VIB.15)

Indra's Rule of an Atomic World — This story is told by Bhushunda to the vidyadhara. Indra, king of the gods, became weak by studying spirituality, and is defeated in war by the demon asuras. Indra hides by making himself minute inside a lotus flower, when he imagines a palace and a universe. Countless successor Indras rule that universe. (VIB.13.5-VIB.14)

Manki — The brahmin Manki, on pilgrimage and crossing a wasteland, encounters Vasishta. Manki complains about life, receives Vasishta's instruction, and attains liberation. (VIB.23-26)

Vasishta's Stories: Vasishta's Search for Seclusion ; A Vidyadhari's Song ; Her World inside a Block of Stone ; and Her Husband, Creator God Brahma — Vasishta seeks a secluded place in the universe where he does a hundred-year tapas. (VIB.56) Awakening, he hears the sound of a woman singing and explores creation, a network of alternate realities. (VIB.59-60) The song is from a beautiful vidyadhari who grieves because her ascetic, brahmin husband is uninterested in her. She describes their world inside a block of stone. (VIB.64-66) Vasishta and the vidyadhari awaken the husband, a brahmin who is the creator god Brahma, who explains that she is an aspect of his own creation and that creation is about to dissolve. (VIB.69-70) — A Siddha Master Visits Vasishta's Aerial Home . Vasishta has experienced cosmic dissolution and returns to the aerial site of his 100-year tapas. He finds a siddha master has taken up residence there. (VIB.93-94)

King Vipaschit — The besieged king, a devotee of the fire-god Agni, enters sacred fire and emerges in four forms in order to wage war successfully. (VIB.108-113) — Travel the Four Corners of the World : The four kings, each with his courts and armies travel the four corners of the world, walking across the oceans and praising creation. (VIB.114-123) — Lost in Repeated Reincarnations : His four persons get lost in repeated reincarnations; some

attain enlightenment and help the others. (VIB.124-126) King Vipaschit, in the form of a deer, is produced by Vasishta before Rama and Dasharata's court. The Deer Enters a Sacred Fire and emerges as the liberated Bhasa. Bhasa describes his many incarnations. (VIB.129-133)

The Story of the Cosmic Carcass — Bhasa (Vipaschit) relates the story of the wonderful carcass to Vasishta, Rama, and Dasharata's court. He saw a huge carcass fall on the world causing a cosmic dissolution. What is left was used to recreate the world. (VIB.133-135) — Agni Explains the Carcass : Bhasa describes how he had asked the fire god Agni the meaning of the carcass, and Agni related the story of the asura demon cursed to become a gnat, then becomes a deer and a hunter. The hunter comes across an unnamed sage who tells him his own experience entering into the dream consciousness of his student, where the sage gets lost and experiences cosmic dissolution. (VIB.136-141) — The Unnamed Sage Finally Awakens and realizes he imagined everything. Another sage visits him and explains that all is Brahman. The first, unnamed sage explains to the hunter that the guest sage was also himself. (IVB.147-150) — Prophesy that the Hunter Will Ask Questions : The guest sage tells the unnamed sage that he will instruct a hunter who will ask questions about dreaming and sit in tapas. (IVB.153.1-5) — The Boon to Become Huge : Agni, who is telling this story of the hunter to Bhasa (Vipaschit), who is repeating it to Vasishta and Rama, describes how the unnamed sage told the hunter that he will complete tapas, earn the boon to become huge, tire of his body, and the carcass falls on the earth, destroys creation, and becomes a new creation. (VIB.155) — The Hunter Becomes King Sindhu who defeats King Viduratha in battle, then retires and attains liberation. (VIB.157-158) (See the story of Leela, Saraswati and Vidhurath in Book III.) — Vipaschit Does Tapas : Agni's explanation of the carcass to Vipaschit completed, Bhasa relates how, in his incarnation as one of the four King Vipaschits, he completes tapas. Indra appears and says he is fated to go through more incarnations before liberation, ending up as a deer in the court of Dasharata. (VIB.159.3-26)

Story of the Unnamable Crystal Rock — Vasishta's description of creation. (VIB.166)

Kundadanta and the Upside-Down Ascetic — This is a story related by Rama. Some time before the assembly that is Yoga Vasishta, the wandering Kundadanta appeared before another assembly that included Rama and Vasishta. Kundadanta tells his story of finding an ascetic hanging from a tree. They travel together and find another ascetic, a hermit living in a desert by a kadamba tree, in what used to be goddess Gauri's forested ashram, stripped bare by woodcutters. The kadamba tree hermit describes his tapas with his seven brothers which resulted in the blessings of all eight acquiring dominion over creation. Meanwhile, their parents went on pilgrimage and sought wives

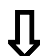
for the eight sons. They inadvertently gave offense to sage Durvasa who cursed their sons' tapas to end in failure. (VIB.180-183) — Personified Blessings and Curse : Kundadanta relates how the personified blessings and curse argue before god Brahma who explains how both blessings and curse come to pass. (VIB.183) His story of the kadamba tree ascetic completed, Kundadanta listened to Vasishta's teaching and attained liberation.

King Prajnapti — The king asks Vasishta how immaterial can create material; Vasishta's discourse to King Prajnapati. (IV.206-210)

Rama's Prior Life Learning under Vasishta — Rama asks Vasishta to illustrate how the supreme Brahma comes to think of ego. Vasishta replies that Rama had asked this same question of him in a prior incarnation. (IVB.212.19-IVB.213)

…….

View following **PDF File** to Read Full e-Book.



Download Link of Yoga Vasishta [PDF File]

Yoga Vasishta Sara

[The Essence Of Yoga Vasishta]
An English Translation from the Sanskrit Original
Published by Sri Ramanasramam
E-Text Source: archive.org

CONTENTS

PREFACE

This English version of the Yoga Vasishta Sara is based on a translation made by Swami Sureshananda, an old devotee of Bhagavan, who has founded an ashram named 'Vijnana Ramaneeyam' at Palghat and has translated several works of Bhagavan as well as the Yoga Vasishta Sara into Malayalam. This was published serially in The Mountain Path, the journal published by Sri Ramanasramam, during 1969 to 1971 and is now issued in the form of a book for facility of reference.

V. S. Ramanan, President, Sri Ramanasramam
15th July, 1973 [Guru-Poornima]

INTRODUCTION

The Brihat (the great) Yoga Vasishta or Yoga Vasishta Maha Ramayana as it is also called, is a work of about 32,000 Sanskrit couplets, traditionally attributed to Valmiki, the author of Srimad Ramayana. It is a dialogue between Sage Vasishta and Sri Rama, during which Advaita (the doctrine of non-duality) in its pure form of ajatavada (theory of nonorigination) is expounded, with illustrative stories in between.

This vast work was abridged some centuries ago by Abhinanda Pandita, a Kashmiri scholar, into 6,000 couplets, which go by the name of Laghu Yoga Vasishta. This is a masterpiece in itself, like the original Brihat.

Bhagavan Sri Ramana Maharshi used to refer to Yoga Vasishta frequently and has even incorporated six couplets from it in His Supplement to Forty Verses (verses 21 to 27). A further condensation of this work was made long ago, by an unknown author, into about 230 couplets, divided into ten chapters, as Yoga Vasishta Sara (Essence of Yoga Vasishta), of which this translation is presented for the first time. By making this condensation the author has rendered a great service to all sadhaks. This is indeed a goldmine fit for repeated reading and meditation.

Note: An English translation of the Brihat Yoga Vasishta by Vihari Lal Mitra is out of print. Translation of Laghu Yoga Vasishta by K. Narayanaswamy Iyer is available from the Theosophical Publishing House, Madras-20.

Publisher

CHAPTER ONE
DISPASSION

1. Salutations to that calm effulgence which is endless and unlimited by space, time etc., the pure consciousness which can be known by experience only.

2. Neither one who is totally ignorant nor one who knows it (i.e. Truth) is eligible to study this book. Only he who thinks ‘I am bound; I must become free’ is entitled to study it.

3. Until one is definitely blessed by the Supreme Lord he will not find either a proper Guru or the right scripture.

4. Just as a steady boat, O Rama, is obtained from a boatman, so also the method of crossing the ocean of samsara is learnt by associating with great souls.

5. The great remedy for the long-lasting disease of samsara is the enquiry, ‘Who am I?, to whom does this samsara belong?,’ which entirely cures it.

6. Not a day should be spent in a place which does not possess the tree of a wise knower of Truth with its good fruit and cool shade.

7. The sages are to be approached even if they do not teach. Even their talks in a light vein contain wisdom.

8. The company of sages converts emptiness into fullness, death into immortality and adversity into prosperity.

9. If sages were concerned solely with their own happiness with whom could those tormented by the sorrows of samsara seek refuge?

10. That which is imparted, O good soul, to a worthy disciple who has become dispassionate, is the real wisdom; it is the real purport of the sacred texts and is also the comprehensive wisdom.

11. Following the customary method of teaching is only for preserving the tradition. Pure awareness results solely from the clarity of the disciple’s understanding.

12. The Lord cannot be seen with the help of the sacred texts or the Guru. The self is seen by the Self alone with the pure intellect.

13. All the arts acquired by men are lost by lack of practice, but this art of wisdom grows steadily once it rises.

14. Just as an ornament worn round the neck is considered lost through forgetfulness and is gained when the mistake is realized, so also the Self is attained (when the delusion is removed) by the words of the Guru.

15. He is indeed an unfortunate person who, not knowing his own Self, takes pleasure in sense-objects, like one who realizes too late that the food eaten by him was poisonous.

16. That perverted man who, even after knowing that worldly objects are deceptive, still thinks of them, is an ass not a man.

17. Even the slightest thought immerses a man in sorrow; when devoid of all thoughts he enjoys imperishable bliss.

18. Just as we experience the delusion of hundreds of years in a dream lasting an hour, so also we experience the sport of maya in our waking state.

19. He is a happy man whose mind is inwardly cool and free from attachment and hatred and who looks upon this (world) like a mere spectator.

20. He who has understood well how to abandon all ideas of acceptance and rejection and who has realized the consciousness which is within the innermost heart — his life is illustrious.

21. On the dissolution of the body, the ether (consciousness) limited by the heart (hridayam) alone ceases to exist. People lament needlessly that the Self is extinct.

22. When pots, etc. are broken the space within them becomes unlimited. So also when bodies cease to exist the Self remains eternal and unattached.

23. Nothing whatever is born or dies anywhere at any time. It is Brahman alone appearing illusorily in the form of the world.

24. The Self is more extensive than space; it is pure, subtle, undecaying and auspicious. As such how could it be born and how can it die?

25. All this is the tranquil, One without beginning, middle or end, which cannot be said to be existent or non-existent. Know this and be happy.

26. O Rama, it is indeed nobler to wander begging about the streets of the outcasts (chandalas), an earthen bowl in hand, than to live a life steeped in ignorance. 27. Neither disease nor poison nor adversity nor any other thing in the world causes more suffering to men than such stupidity engendered in their bodies.

CHAPTER TWO
UNREALITY OF THE WORLD

1. Just as the great ocean of milk became still when the Mandara Mountain (with which it was churned by the Devas and the Asuras) became still, even so the illusion of samsara comes to an end when the mind is stilled.

2. Samsara rises when the mind becomes active and ceases when it is still. Still the mind, therefore, by controlling the breath and the latent desires (vasanas).

3. This worthless (lit. burnt out) samsara is born of one's imagination and vanishes in the absence of imagination. It is certain that it is absolutely unsubstantial.

4. The idea of a (live) snake in a picture of a snake ceases to be entertained when the truth is known. Similarly samsara ceases to exist (when the Truth is realized), even if it continues to appear.

5. This long-living ghost of a samsara which is the creation of the deluded mind of man and the cause of his sufferings disappears when one ponders over it.

6. O Rama, maya is such that it brings delight through its own destruction; its nature is inscrutable; it ceases to exist even while it is being observed.

7. Dear boy, wonderful indeed is this maya which deludes the entire world. It is on account of it that the Self is not perceived even though it pervades all the limbs of the body.

8. Whatever is seen does not truly exist. It is like the mythical city of Gandharvas (fata morgana) or a mirage.

9. That which is not seen, though within us, is called the eternal and indestructible Self.

10. Just as the trees on the bank of a lake are reflected in the water, so also all these varied objects are reflected in the vast mirror of our consciousness.

11. This creation, which is a mere play of consciousness, rises up, like the delusion of a snake in a rope (when there is ignorance) and comes to an end when there is right knowledge.

12. Even though bondage does not really exist, it becomes strong through desire for worldly enjoyments; when this desire subsides bondage becomes weak.

13. Like waves rising up from the ocean the unstable mind rises out of the vast and stable expanse of the Supreme Self.

14. It is because of that which always, of its own accord, imagines (everything) quickly and freely that this magical show (of the world) is projected in the waking state.

15. This world, though unreal, appears to exist and is the cause of life-long suffering to an ignorant person, just as a (non-existent) ghost (is the cause of fear) to a boy.

16. One who has no idea of gold sees only the bracelet. He does not at all have the idea that it is merely gold.

17. Similarly towns, houses, mountains, serpents, etc. are all in the eyes of the ignorant man, separate objects. From the absolute point of view; this objective (world) is the subject (the Self) itself; it is not separate (from the Self).

18. The world is full of misery to an ignorant man and full of bliss to a wise man. The world is dark to a blind man and bright to one who has eyes.

19. The bliss of a man of discrimination, who has rejected samsara and discarded all mental concepts, constantly increases.

20. Like clouds which suddenly appear in a clear sky and as suddenly dissolve, the entire universe (appears) in the Self and (dissolves in it).

21. He who reckons the rays as non-different from the sun and realizes that they are the sun itself is stated to be nirvikalpa (the undifferentiating man).

22. Just as the cloth, when investigated, is seen to be nothing but thread, so also this world, when enquired into, is (seen to be) merely the Self.

23. This fascinating world rises like a wave in the ambrosial ocean of consciousness and dissolves in it. How then can it be different from it (i.e. consciousness) in the middle (i.e. when it appears)?

24. Just as the foam, the waves, the dew and the bubbles are not different from water, even so this world which has come out of the Self is not different from the Self.

25. Just as a tree consisting of fruits, leaves, creepers, flowers, branches, twigs and roots, exists in the seed of the tree, even so this manifest world exists in Brahman.

26. Just as the pot (ultimately) goes back to mud, waves into water and ornaments into gold, so also this world which has come out of the Self (ultimately) goes back to the Self.

27. The snake appears when one does not recognise the rope; it disappears when one recognises the rope. Even so this world appears when the Self is not recognised; it disappears when the Self is recognised.

28. It is only our forgetfulness of the invisible Self which causes the world to appear just as (the ignorance of the) rope (causes the) snake to appear.

29. Just as the dream becomes unreal in the waking state and the waking state in the dream, so also death becomes unreal in birth and birth in death.

30. All these are thus neither real nor unreal. They are the effect of delusion, mere impressions arising out of some past experiences.

CHAPTER THREE
THE MARKS OF A LIBERATED PERSON (JIVAN MUKTA)

1. The knowledge of the Self is the fire that burns up the dry grass of desire. This indeed is what is called samadhi, not mere abstention from speech.

2. He who realizes that the whole universe is really nothing but consciousness and remains quite calm is protected by the armour of Brahman; he is happy.

3. The yogi who has attained the state which is beyond everything and remains always cool as the full moon is truly the Supreme Lord.

4. He who reflects in his innermost heart upon the purport of the Upanishads dealing with Brahman and is not moved by joy and sorrow, is not tormented by samsara.

5. Just as birds and beasts do not take shelter on a mountain on fire, so also evil (thoughts) never occur to a knower of Brahman.

6. Wise men also, like foolish men, (occasionally) make others angry, (but they do so only) in order to test their ability to control their innate feelings (that is to say to see how far the anger of other persons will affect them).

7. Just as the trembling (of the body) caused by the (imaginary) snake persists (for some time) even after realising that there is no snake, so also the effect of delusion persists (for some time) even after getting rid of all delusions.

8. Just as a crystal is not stained by what is reflected in it, so also a knower of truth is not really affected by the result of his acts.

9. Even while he is intent on outward actions (the knower of Truth) always remains introverted and extremely calm like one asleep.

10. Firmly convinced of non-duality and enjoying perfect mental peace, yogis go about their work seeing the world as if it were a dream.

11. Let death come to him (the knower of truth) today or at the end of aeons; he remains untarnished like gold buried in mire.

12. He may cast off his body at Kashi or in the house of an outcaste (lit. one who cooks dog’s flesh). He, the desireless one, is liberated at the very moment he attains knowledge (of Brahman).

13. To one who is desireless, the earth, O Rama, is (as insignificant as) the hoof-print of a cow, Mount Meru, a mound, space as much as contained in a casket and the three worlds a blade of grass.

14. Like an empty vessel in space (the knower of Truth) is empty both within and without, while at the same time he is full within and without like a vessel immersed in the ocean.

15. He who neither likes nor dislikes the objects seen by him and who acts (in the world) like one asleep, is said to be a liberated person.

16. He who is free from the knots (of desires) and whose doubts have been set at rest is liberated even when he is in the body (jivan mukta). Although he may seem to be bound, he is free. He remains like a lamp in a picture.

17. He who has easily (lit. as if in sport) cast off all his egoistic tendencies and has abandoned even the object of meditation, is said to be liberated even when he is in the body.

18. He who does not, like one blind, recognise (lit. leaves far behind) his relatives, who dreads attachment as he would a serpent, who looks upon sense-enjoyments and diseases alike, who disregards the company of women as he would a blade of grass and who finds no distinction between a friend and a foe, experiences happiness in this world and the next.

19. He who casts away from his mind all objects of perception and, attaining perfect quiescence, remains still as space, unaffected by sorrow, is a liberated man; he is the Supreme Lord.

20. The noble-hearted man whose desires of the heart have come to an end is a liberated man; it does not matter whether he does or does not practise meditation or perform action.

21. The idea of Self in the non-Self is bondage. Abandonment of it is liberation. There is neither bondage nor liberation for the ever-free Self.

22. If, by perceiving that the objects of perception do not really exist, the mind is completely freed (from those objects) there ensues the supreme bliss of liberation.

23. Abandonment of all latent tendencies is said to be the best (i.e. real) liberation by the wise; that is also the faultless method (of attaining liberation).

24. Liberation is not on the other side of the sky, nor is it in the nether world, nor on the earth; the extinction of the mind resulting from the eradication of all desires is regarded as liberation.

25. O Rama, there is no intellect, no nescience, no mind and no individual soul (jiva). They are all imagined in Brahman.

26. To one who is established in what is infinite, pure consciousness, bliss and unqualified non-duality, where is the question of bondage or liberation, seeing that there is no second entity?

27. O Rama, the mind has, by its own activity, bound itself; when it is calm it is free.

CHAPTER FOUR
DISSOLUTION OF THE MIND

1. Consciousness which is undivided imagines to itself desirable objects and runs after them. It is then known as the mind.

2. From this omnipresent and omnipotent Supreme Lord arose, like ripples in water, the power of imagining separate objects.

3. Just as fire born out of wind (fanned into a flame) is extinguished by the same wind, so also that which is born of imagination is destroyed by imagination itself.

4. The mind has come into existence through this (imagination) on account of forgetfulness. Like the experience of one's own death in a dream it ceases to exist when scrutinised.

5. The idea of Self in what is not the Self is due to incorrect understanding. The idea of reality in what is unreal, O Rama, know that to be the mind (chittam).

6. 'This is he', 'I am this', 'That is mine', such (ideas) constitute the mind; it disappears when one ponders over these false ideas.

7. It is the nature of the mind to accept certain things and to reject others; this is bondage, nothing else.

8. The mind is the creator of the world, the mind is the individual (purusha); only that which is done by the mind is regarded as done, not that which is done by the body. The arm with which one embraces the wife is the very arm with which one embraces the daughter.

9. The mind is the cause of (i.e. produces) the objects of perception. The three worlds depend upon it. When it is dissolved the world is also dissolved. It is to be cured (i.e. purified) with effort.

10. The mind is bound by the latent impressions (vasanas). When there are no impressions it is free. Therefore, O Rama, bring about quickly, through discrimination, the state in which there are no impressions.

11. Just as a streak of cloud stains (i.e. appears to stain) the moon or a blotch of ink a lime-plastered wall, so also the evil spirit of desire stains the inner man.

12. O Rama, he who, with in-turned mind, offers all the three worlds, like dried-grass, as an oblation in the fire of knowledge, becomes free from the illusions of the mind.

13. When one knows the real truth about acceptance and rejection and does not think of anything but abides in himself, abandoning everything, (his) mind does not come into existence.

14. The mind is terrible (ghoram) in the waking state, gentle (santam) in the dream state, dull (mudham) in deep sleep and dead when not in any of these three states.

15. Just as the powder of the kataka seed, after precipitating the dirt in water, becomes merged in the water, so also the mind (after removing all impressions) itself becomes merged (in the Self).

16. The mind is samsara; the mind is also said to be bondage; the body is activated by the mind just as a tree is shaken by the wind.

17. Conquer your mind first, by pressing the palm with the palm, grinding the teeth with the teeth and twisting the limbs with the limbs.

18. Does not the fool feel ashamed to move about in the world as he pleases and talk about meditation when he is not able to conquer even the mind?

19. The only god to be conquered is the mind. Its conquest leads to the attainment of everything. Without its conquest all other efforts are fruitless.

20. To be unperturbed is the foundation of blessedness (Sri). One attains liberation by it. To human beings even the conquest of the three worlds, without the conquest of the mind, is as insignificant as a blade of grass.

21. Association with the wise, abandonment of latent impressions, self-enquiry, control of breathing — these are the means of conquering the mind.

22. To one who is shod with leather the earth is as good as covered with leather. Even so to the mind which is full (i.e. undivided) the world overflows with nectar.

23. The mind becomes bound by thinking ‘I am not Brahman’; it becomes completely released by thinking ‘I am Brahman’.

24. When the mind is abandoned (i.e. dissolves), everything that is dual or single is dissolved. What remains after that is the Supreme Brahman, peaceful, eternal and free from misery.

25. There is nothing to equal the supreme joy felt by a person of pure mind who has attained the state of pure consciousness and overcome death.

CHAPTER FIVE
THE DESTRUCTION OF LATENT IMPRESSIONS

1. O Rama, this enquiry into the Self of the nature or ‘Who am I?’ is the fire which burns up the seeds of the evil tree which is the mind.

2. Just as the wind does not affect the creepers in a picture, so also afflictions do not affect one whose understanding is fortified by firmness and (always) reflected in the mirror of enquiry.

3. The knowers of truth declare that enquiry into the truth of the Self is knowledge. What is to be known is contained in it like sweetness in milk.

4. To one who has realized the Self by enquiry Brahma, Vishnu and Shiva are objects of compassion.

5. To one who is fond of enquiring (constantly), ‘What is this vast universe?’ and ‘Who am I?’ this world becomes quite unreal.

6. Just as in a mirage the idea of water does not occur to one who knows (that it is a mirage), even so latent impressions do not rise in one whose ignorance has been destroyed by realizing that everything is Brahman.

7. By the abandonment of latent impressions or by the control of breathing, mind ceases to be the mind. Practise whichever you like.

8. O pure soul, cherish the association of sages and the true scriptures; you will attain the state of Supreme Consciousness not in the course of months but days.

9. Latent impressions cease to be active when one associates with sages, discards all thoughts of samsara and remembers that the body has to die.

10. O Raghava, even ignorant persons convert, by the firmness of their conviction, poison into nectar and nectar into poison.

11. When this body is taken to be real it serves the purpose of a body, but when it is seen to be unreal it becomes like space (i.e. unsubstantial).

12. O Rama, while lying on a soft bed you wander about in all directions with a dream body; but now (in this waking state) where is that body?

13. Just as a respectable man avoids contact with an outcast woman carrying dog's flesh, so also one should discard the thought 'I-am-the-body', even if everything were to be lost.

14. When the aspirant (sadhu) thinks only of Brahman and remains calm and free from sorrows his egoity dies of itself.

15. If one realizes the unity of things everywhere, one always remains tranquil, inwardly cool and pure like space without the sense of 'I'.

16. If inwardly one is cool the whole world will be cool, but if inwardly one is hot (i.e. agitated) the whole world will be a burning mass.

CHAPTER SIX
MEDITATION ON THE SELF

1. I, the pure, stainless and infinite Consciousness beyond maya, look upon this body in action like the body of another.

2. The mind, the intellect, the senses, etc. are all the play of Consciousness. They are unreal and seem to exist only due to lack of insight.

3. Unmoved by adversity, a friend of all the world in prosperity, without ideas of existence and nonexistence, I live free from misery.

4. Inactive am I, desireless, clear as the sky, free from hankering, tranquil, formless, everlasting and unmoving.

5. I have now clearly understood that the five elements, the three worlds and I myself are pure Consciousness.

6. I am above everything; I am present everywhere; I am like space; I am that which (really) exists; I am unable to say anything beyond this.

7. Let imaginary waves of universe rise or fall in me who am the ocean of infinite Consciousness; there is no increase or decrease in me.

8. How wonderful that in me, the infinite ocean of consciousness, waves of jivas (individual souls) rise, sport for a while and disappear according to their nature.

9. The world which has come into existence on account of my ignorance has dissolved likewise in me. I now directly experience the world as supreme bliss of consciousness.

10. I prostrate to myself who am within all beings, the ever-free Self abiding as inner Consciousness.

CHAPTER SEVEN
METHOD OF PURIFICATION

1. O Raghava, be outwardly active but inwardly inactive, outwardly a doer but inwardly a non-doer, and thus play your part in the world.

2. O Raghava, abandon all desires inwardly, be free from attachments and latent impressions, do everything outwardly and thus play your part in the world.

3. O Raghava, adopt a comprehensive view, characterised by the abandonment of all objects of contemplation, live in your innate Self, liberated even while alive (jivan-mukta), and thus play your part in the world.

4. Burn the forest of duality with the fire of the conviction, ‘I am the one pure Consciousness’ and remain happy.

5. You are bound firmly on all sides by the idea, I am the body’. Cut that bond by the sword of knowledge ‘I am Consciousness’ and be happy.

6. Discarding the attachment to non-Self, regarding the world as a partless (whole), concentrated and with attention turned inward, remain as pure Consciousness.

7. Remain always as pure Consciousness which is your constant (i.e. true) nature beyond the states of waking, dream and deep sleep.

8. O mighty-armed, be always free from mental concepts like the heart of a rock though not insentient like it.

9. Do not be that which is understood, nor the one who understands. Abandon all concepts and remain what you are.

10. Eliminate one concept by another and the mind by the mind and abide in the Self. Is this so difficult, O holy man?

11. Sever the mind, which has on account of its cares become red hot, with the mind which is like iron sharpened by the study of scriptures.

12. O Raghava, what have you to do with this inert and dumb body? Why do you feel helpless and miserable by joys and sorrows on account of it?

13. What a vast difference between the flesh, blood, etc. (composing the body) and you, the embodiment of consciousness! Even after knowing this why do you not abandon the idea of Self in this body?

14. The mere knowledge that this body is like a piece of wood or a clod of earth enables one to realize the Supreme Self.

15. How strange that, while the real Brahman is forgotten by men, the unreal called avidya (nescience) appears very real to them (lit. struts about before them).

16. It is again strange that while the Supreme Brahman is forgotten by men, the idea ‘this is mine’ called avidya is firmly held by them (lit. strongly confronts them).

17. When you do your work do it without attachment even as a crystal which reflects the objects before it (but is not affected by them).

18. The conviction that everything is Brahman leads one to Liberation. Therefore reject entirely the idea of duality which is ignorance. Reject it entirely.

CHAPTER EIGHT
WORSHIP OF THE SELF

1. If you separate yourself from the body and abide at ease in Consciousness you will become one (the sole Reality), everything else appearing (insignificant) like grass.

2. After knowing that by which you know this (world) turn the mind inward and then you will see clearly (i.e. realize) the effulgence of the Self.

3. O Raghava, that by which you recognise sound, taste, form and smell, know that as your Self, the Supreme Brahman, the Lord of lords.

4. O Raghava, that in which beings vibrate, that which creates them, know that Self to be your real Self.

5. After rejecting, through reasoning, all that can be known as 'non-truth' what remains as pure Consciousness — regard that as your real Self.

6. Knowledge is not separate from you and that which is known is not separate from knowledge. Hence there is nothing other than the Self, nothing separate (from it).

7. 'All that Brahma, Vishnu, Shiva, Indra and others always do is done by me, the embodiment of Consciousness' — think in this manner.

8. 'I am the whole universe. I am the undecaying Supreme Self. There is neither past nor future apart from me' — reflect in this manner.

9. 'Everything is the One Brahman, pure Consciousness, the Self of all, indivisible and immutable' reflect in this manner.

10. 'There is neither I nor any other thing. Only Brahman exists always full of bliss everywhere.' — meditate on this calmly.

11. The sense of perceiver and perceived is common to all embodied beings, but the Yogi worships the One Self.

CHAPTER NINE
EXPOSITION OF THE SELF

1. When this assemblage of body, senses, etc. acts of its own accord there arises an idea 'I am this.' This is the jiva (ego) stained by the dirt of ignorance.

2. When the conviction that everything is the space-like (i.e. all pervasive) Consciousness becomes firm the jiva comes to an end like a lamp without oil.

3. Like a misguided Brahmin, who abandons his own nobility, and adopts the life of a Sudra, the Lord assumes the role of the jiva.

4. Just as a child sees an apparition (created by its own fancy), so also the stupid jiva creates, on account of delusion, this unreal body and sees it (as separate from him).

5. A child superimposes a (real) elephant on a clay elephant and plays with it; even so, an ignorant man superimposes the body, etc., on the Self and carries on his activities.

6. The picture of a snake does not cause fear of a snake when it is realised to be only a picture. Similarly when the jiva-snake is clearly understood there is neither misery nor the cause of misery.

7. The snake superimposed on a garland merges in it; so also the sense of separateness rising from the Self merges in the Self.

8. Although bracelets, etc. appear to be many, as gold they are one. Similarly although the adjuncts are many, the Self is really one.

9. Like the organs of the body and modifications of clay (i.e. vessels of clay) non-duality appears as duality (i.e. multiplicity) in the form of the moving and unmoving objects.

10. Just as a single face is reflected as many in a crystal, in water, or in ghee or in a mirror; so also the (one) Self is reflected in the (many) intellects (or minds).

11. Just as the sky is (i.e. appears to be) stained by dust, smoke and clouds, so also the pure Self in contact with the qualities of maya is (i.e. appears to be) soiled by them.

12. Just as metal in contact with fire acquires the quality of fire (namely heat), so also the senses, etc. in contact with the Self acquire the quality of the Self.

13. Just as the invisible Rahu becomes visible when it is seized by the moon (i.e., comes in contact with the moon), even so the Self is known by experiencing objects of perception.

14. When water and fire come together they acquire the qualities of each other. Even so when the Self and the inert body come together the Self looks like the non-Self and the non-Self looks like the Self.

15. Just as fire thrown into a large sheet of water loses its quality, so also Consciousness in contact with the unreal and the inert seems to lose its real nature and becomes inert.

16. The Self is realised in the body only with effort, like sugar from the sugarcane, oil from sesame seeds, fire from wood, butter from a cow and iron from stones (i.e. ore).

17. Like the sky seen in an unbroken crystal, the Supreme Lord of the nature of consciousness is seen (i.e. exists) in all objects.

18. Just as a big lamp kept inside a vessel made of precious stones illumines by its light both outside and inside, so also the one Self illumines (everything).

19. Just as the sun's reflection in a mirror illumines (other things), so also the reflection of the Self in pure intellects illumines (other things).

20. That in which this wonderful universe appears like a snake in a rope is the eternal luminous Self.

21. The Self is without beginning or end. It is immutable Existence and Consciousness. It manifests space, it is the source of the jiva and higher than the highest.

22. The Self is pure Consciousness, eternal, omnipresent, immutable and self-effulgent like the light of the sun.

23. The omnipresent Self, the substratum of all, is non-different from the effulgent Consciousness like heat from fire. It can only be experienced (not known).

24. Pure Consciousness without intellect, the Supreme Self, the illuminator of all, the indivisible, pervading (everything) within and without, is the firm support (of all).

25. The Self is absolute Consciousness. It is pure awareness, undecaying, free from all ideas of acceptance or rejection and not limited by space, time or genus.

26. Just as the air in the universe pervades everything, so also the Self, the Lord, abides bodiless (in everything).

27. The Consciousness which exists in the expanse of earth, in the ornaments, in the sky and in the sun, exists also inside the worms lying in their shells under the earth.

28. There is neither bondage nor liberation, neither duality nor non-duality. There is only Brahman always shining as Consciousness.

29. Awareness is Brahman; the world is Brahman; the various elements are Brahman; I am Brahman; my enemy is Brahman; my friends and relatives are Brahman.

30. The idea of a consciousness and an object of consciousness is bondage; freedom from it is liberation. Consciousness, the object of consciousness and everything else is the Self; this is the gist of all systems of philosophy.

31. There is only consciousness here; this universe is nothing but consciousness; you are consciousness; I am consciousness; the worlds are consciousness - that is the conclusion.

32. That which exists and that which shines (i.e. is known to exist) are all the Self; anything else which seems to shine does not (really) exist. Consciousness alone shines by itself. Ideas of knower and known are idle postulates.

CHAPTER TEN
NIRVANA

1. Supreme Bliss cannot be experienced through contact of the senses with their objects. The supreme state is that in which the mind is annihilated through one-pointed enquiry.

2. The bliss arising from the contact of the senses with their objects is inferior. Contact with the senseobjects is bondage; freedom from it is liberation.

3. Attain the pure state between existence and nonexistence and hold on to it; do not accept or reject the inner or the outer world.

4. Depend always on that true reality between the sentient and the inert which is the infinite space-like heart.

5. The belief in a knower and the known is called bondage. The knower is bound by the known; he is liberated when there is nothing to know.

6. Abandoning the ideas of seer, seen and sight along with latent desires (vasanas) of the past, we meditate on that Self which is the primal light that is the basis of sight.

7. We meditate on the eternal Self, the light of lights which lies between the two ideas of existence and non-existence.

8. We meditate on that Self of consciousness, the bestower of the fruits of all our thoughts, the illuminator of all radiant objects and the farthest limit of all accepted objects.

9. We meditate on that immutable Self, our reality, the bliss of which arises in the mind on account of the close contact between the seer and the seen.

10. If one meditates on that state which comes at the end of the waking state and the beginning of sleep, he will directly experience undecaying bliss.

11. The rock-like state in which all thoughts are still and which is different from the waking and dream states, is one’s supreme state.

12. Like mud in a mud pot the Supreme Lord who is existence and space-like consciousness and bliss exists everywhere non-separate (from things).

13. The Self shines by itself as the one boundless ocean of consciousness agitated by waves of thought.

14. Just as the ocean is nothing but water the entire world of things is nothing but consciousness filling all the quarters like the infinite space.

15. Brahman and space are alike as to their invisibility, all-pervasiveness and indestructibility, but Brahman is also consciousness.

16. There is only the one waveless and profound ocean of pure nectar, sweet through and through (i.e. blissful) everywhere.

17. All this is truly Brahman; all this is Atman. Do not cut up Brahman into ‘I am one thing’ and ‘this is another.’

18. As soon as it is realised that Brahman is allpervasive and indivisible this vast samsara is found to be the Supreme Lord.

19. One who realises that everything is Brahman truly becomes Brahman; who would not become immortal if he were to drink nectar?

20. If you are wise you would become this (Brahman) by such conviction; if not, even if you are repeatedly told it would be (useless like offerings) thrown on ashes.

21. Even if you have known the real truth you have to practise always. Water will not become clear by merely uttering the word kataka fruit.

22. If one has the firm conviction ‘I am the Supreme Self called the undecaying Vasudeva’ he is liberated; otherwise he remains bound.

23. After eliminating everything as ‘not this’, ‘not this’, the Supreme Being (lit. state) which cannot be eliminated remains. Think ‘I am That’ and be happy.

24. Know always that the Self is Brahman, one and whole. How can that which is indivisible be divided into ‘I am the meditator’ and ‘the other is the object of meditation’?

25. When one thinks ‘I am pure consciousness’ it is called meditation and when even the idea of meditation is forgotten it is samadhi.

26. The constant flow of mental concepts relating to Brahman without the sense of ‘I’ achieved through intense practice of Self Enquiry (jnana) is what is called samprajnata samadhi (meditation with concepts).

27. Let violent winds which characterise the end of aeons (kalpas) blow; let all the oceans unite, let the twelve suns burn (simultaneously), still no harm befalls one whose mind is extinct.

28. That consciousness which is the witness of the rise and fall of all beings, know that to be the immortal state of supreme bliss.

29. Every moving or unmoving thing whatsoever is only an object visualised by the mind. When the mind is annihilated duality (i.e. multiplicity) is not perceived.

30. That which is immutable, auspicious and tranquil, that in which this world exists, that which manifests itself as the mutable and immutable objects - that is the sole consciousness.

31. Before discarding the slough the snake regards it as itself, but when once it has discarded it in its hole it does not look upon it as itself any longer.

32. He who has transcended both good and evil does not, like a child, refrain from prohibited acts from a sense of sin, nor does he do what is prescribed from a sense of merit.

33. Just as a statue is contained in a pillar (i.e. block) even if it is not actually carved out, so also the world exists in Brahman. Therefore the Supreme State is not a void.

34. Just as a pillar is said to be devoid of the statue when it has not actually been carved out, so also Brahman is said to be void when it is devoid of the impression of the world.

35. Just as still water may be said to contain or not contain ripples, so also Brahman may be said to contain or not contain the world. It is neither void nor existence.